

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

OL. 43.

MIDDLETOWN, N. Y., JANUARY 1, 1875.

NO. 1.

POETRY.

Come unto me all ye that labor and are
very laden, and I will give you rest."

Art thou weary, wouldst thou rest?
Come and lean upon my breast;
Come and I will safely guide
Thy footsteps to the other side
Of death's cold and cheerless stream,
Where many now bask in the beam
Of glory, in my holy sphere.
Oh! come and be thou also here.

If thou art heavy laden, come,
I will lead thee safely home;
For it was only such as thee
I came into this world to free.
Weak and sinful, sick and sore,
I can all thy ailments cure;
I am the balm, thou sin-sick soul,
Hasten to me, I'll make thee whole.

For my blood from all guilt will cleanse,
And for thy deeds will make amends;
I thy stay, and help, and guard,
Come, sin-sick soul, get thy reward;
Come, my Father commands you, come,
Bow ye weary, before my throne,
There I have prepared a place
For all who are redeemed by grace.

Yes, I will come, my Savior, now
Before thy holy throne to bow:
And shout all glory to the Lamb,
Who was once for sinners slain.

SUSIE E. FRANCIS.

NEW BALTIMORE, Va., Nov. 13, 1874.

ABIDE WITH ME.

Abide with me! fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
Thou who changest not, abide with me!

Give a brief glance, I beg, a passing word;
As Thou dwellest with thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me!

Come not in terrors, as the King of kings;
Be kind and good, with healing in thy wings;
Ours for all woes, a heart for every plea;
Come, Friend of sinners, and thus abide with me!

Thou on my head in early youth didst smile;
And though rebellious and perverse I mean-
while,
Thou hast not left me, oft as I left Thee;—
To the close, O Lord abide with me!

Lead Thy presence every passing hour:
That but Thy grace can foil the tempter's
power!

No like Thyself, my guide and stay can be;
Through rough cloud and sunshine, O abide with
me!

Near no foe, with thee at hand to bless;
Thou have no weight, and tears no bitterness;
Where is Death's sting? Where, Grave, thy
victory?

Triumph still, if thou abide with me!

Hold, then, Thy cross before my closing eyes;
 Shine through the gloom, and point me to the
skies;

Heaven's morning breaks, and earth's vain
shadows flee;

Life and death, O Lord, abide with me!

H. F. LYTE.

CORRESPONDENCE.

"For many are called, but few are chosen."

These words conclude the parable of the laborers, (Matt. xx. 16) and the parable of the marriage of the king's son, (Matt. xxii. 14).

The first parable, Matt. xx., was spoken to the disciples, and was designed to rebuke a spirit of pride and self-exaltation which Peter had betrayed in the preceding conversation. The second parable, Matt. xxii., was addressed to the Pharisees, and was designed to present the fact that the kingdom of heaven was to be taken from them, with all their pride and self-righteousness, and given to the Gentiles.

The words, "For many are called, but few are chosen," repeated at the close of both these parables, seem to me to have equally as different meanings and applications as the parables themselves. I feel a desire to say a few words about their application in both places. The meaning of these words has been sadly perverted by will-worshippers, and the minds of many, even of the Lord's children, have been troubled, because they could not see how these words could comport with the doctrine of grace, especially with the two fundamental principles of election and effectual calling. I think that of late I have had some view of these words in perfect harmony with the truth, upon which the hope of the believer rests, and this view I wish to present for the consideration of the brethren.

As I think that the text, though the words are the same, yet has different meanings and applications in the two different places in which they occur, I have thought it best to consider them separately, and to take up each parable by itself. I propose to consider the parable of the laborers, recorded in Matt. xx., first. In this case, I think light will be thrown upon the meaning of the parable by considering what precedes it, and what called it forth.

In the preceding chapter occurs the account of the young man who desired to follow the Savior, but who went away sorrowful because he had great possessions. The Lord said, "How hardly shall they that have riches enter the kingdom of heaven." Peter, hearing all this, said, "Lord, we have left all and followed thee; what shall we have, therefore?" This called forth the wonderful answer, that in his kingdom, or "in the regeneration, they should sit on twelve thrones, judging the twelve tribes of Israel;" and that those who had forsaken all for his sake, should have a hundred fold, and in the world to

come eternal life. To this he adds, at the end of the chapter, "But many that are first shall be last, and the last first."

I regard these words as a warning or reproof to the disciples. In considering them, we must not forget that the disciples were yet carnal, and possessed carnal views of his kingdom. They thought that he was to reign in a fullness of temporal power and glory; that the Jews were to be again exalted nationally to rule the nations of the earth. They, as yet, understood all that prophecy had written concerning his kingdom, in a natural sense; they therefore expected temporal rewards for their faithfulness to him. There are proofs of these statements to be drawn from almost every word they uttered concerning his kingdom. One or two proofs will suffice. Once they said, "Lord, wilt thou restore again at this time the kingdom unto Israel?" The mother of Zebedee's children asked the right and left hand places for her children. They disputed which of them should be greatest in his kingdom; and after his resurrection, two of them said, "We trusted it had been he that should have redeemed Israel." All of which proves the preceding statements.

In the conversation now under consideration, they still betrayed the same self-seeking spirit, which is of the flesh, rather than the self-denying Spirit of Christ. They betrayed an anxiety to know what reward they should have for their self-denial and labor in his service. They supposed that like earthly kings, he would reward those who served him most faithfully. So they call attention to what they had done for him, "Lord, we have left all and followed thee; what shall we have, therefore?"

This young man had not been willing to give up all, and devote himself unreservedly to follow Christ; and they compared themselves with him. He would not forsake all, but we have. Now what shall we have for all this?

They expected a reward that would feed their carnal pride; but Jesus promises nothing like this, and adds to it all, to show how completely different his kingdom was to be from all that the world contains, that "many that are first shall be last, and the last first." That is, many, whose labors, sufferings and zeal would seem to place them in the front rank, or first in the world's estimation, shall really be last; while many who are poor and weak and humble, and do not feel worthy of

notice, and who occupy humble positions in the sight of men, shall be really first. That which is highly esteemed among men, is least esteemed in the kingdom of heaven. Human wealth, learning, talents or labors weigh nothing in the scale of the kingdom, if charity and humility be lacking; while he who loves God with a pure heart, fervently, though possessed of none of these talents, is counted first.

In the kingdom of Christ the Searcher of hearts looks at the motive. If any one has left all, in an outward sense, and yet thinks that he is entitled to a reward because he has been so self-sacrificing, his motive is just as selfish as the openly and avowedly worldly man; and his spirit is so foreign to the spirit of Christ that, instead of being counted first, all his labors, sufferings, zeal and talents will not save him from being counted last. The place which that spirit which is accepted of God must occupy is at the feet of Jesus; and in that lowly place he, whose gifts are greater, sees no room to boast over a widow's two mites.

The truth thus presented, Jesus now proceeds to illustrate in the parable under consideration. The householder goes out early to hire laborers into the vineyard. These different hours do not refer to different periods of time in which believers labor in the vineyard, so much as to the different gifts exercised by his children, and to their different fields of labor, some enduring and suffering more, and some less.

Now I wish to call attention to one thing. Those whom he had hired at the first hour had made a bargain. For the day's labor they were to receive a penny. This well represents the spirit of all legal working under every name by which it may be called. All who are of that spirit work all the day, and all know just what they are to receive, if they hold out faithful in their working to the end. This was the spirit, too, which the disciples manifested when they said, "What shall we have therefore?" This is that spirit of legality which is always opposed to the gospel.

But now take notice that they who were sent into the vineyard at the third, sixth, ninth, and eleventh hours made no such bargain. It was only said, "Whatever is right ye shall receive." All who are laborers in the Lord's spiritual vineyard are there upon the same ground. The Lord has called and sent them there, and they are more than content to leave all the rest in his hands also.

The parable then, it appears to me, is intended to rebuke the carnal ambition of the disciples, and to show them how different all that belongs to the new dispensation is from the legal dispensation, and from the ideas of the world. Their carnal pride had led them to desire the highest seats and honors in his kingdom, and these things they could merit, as they thought, in his sight, by what they had given up for him. But he, in this parable, clearly shows them that it shall not be so in his kingdom. All manner of gifts, and all manner of labors, are represented by the laborers going into the vineyard at the different hours. Yet at the end all received alike.

They who came in at the first hour supposed they should receive more than the others. This, upon worldly principles, would have been a perfectly legitimate conclusion; because it was not so, they found fault. The legalist is ever ready to arraign the God of heaven if he does not distribute his gifts according to the merits of the creature. These disciples were possessed of the same spirit; and, brethren, shall we not also plead guilty? Our carnal nature still decides and reasons upon the same principle.

But the kingdom of heaven admits of no (striving for) pre-eminence among its subjects. It teaches each one to esteem others better than himself. After having done all, they are still to feel unprofitable, and so they have no room to say in their hearts, "I deserve more blessing than such and such a brother."

Jesus rebuked the same self-seeking spirit; and inculcated the same lesson of humility, when he took a little child, and set him in the midst of the disciples, and said, "Except ye be converted, and become as little children, ye shall in no case enter the kingdom of heaven." The spirit of Christ makes us lowly like the little child. It never leads us to compare our labors and our sufferings with others for the purpose of claiming the most pay, but rather leads us to see how far short we come of the divine example. In this way our pride is brought down, so that we can no longer be envious at the good things bestowed upon our brother. If the church holds him in high esteem, we will not, under the direction of this spirit, say, I have labored and sacrificed twice as much as he, and therefore ought to receive more esteem than he. The same truth is inculcated in the parable of the prodigal son.

But perhaps I have said enough upon this parable to show what I think it was intended to teach. The closing sentence but one of this parable is, "For the first shall be last, and the last first." I have already commented upon the meaning of the same words at the close of the last chapter. Their recurrence again here, at the end of the parable, shows that the same theme is still being presented and elaborated. Again, I repeat that the thought is that many who profess to be disciples, and who are first in their own and the world's

estimation, shall be last, or, of the least account in the eye of true spiritual discernment; while many who are not known to the world, and have nothing that could command its attention, are indeed first, or most thought of in the eye of the judge of hearts.

They who exhibit most of that charity that is *not puffed up*, and that *seeketh not even her own*, are most like Christ, the meek and lowly one, and so are first in that kingdom of which he is the standard. He who has labored in the vineyard but a day, and whose gifts are small and unattractive to the carnal vision, who yet exhibits the sweet ornament of a meek and quiet spirit, and love to God and to his brethren, is nearer the image of Christ than he who has labored much, and who is more or less puffed up with his doing. I think that brethren can readily select in their own minds instances by which to illustrate this truth. The love, esteem, and fellowship of the church always turns to the meek and quiet brother before it does to those who are all the time seeking their own, fearful that they shall not obtain it.

Again, are we not sometimes conscious of a rising up in our hearts of the same spirit of self-assertion? We look at what we have done, how liberal and devoted and constant we have been, and we think in our secret heart, "Surely I am better deserving of praise than that backward or lukewarm brother." Perhaps we have labored in the ministry; we have never missed an appointment when we could avoid it by any exertion, we have traveled much, we have been wearied often, we have endured in our labors many losses and crosses, and then pride, the pride of the flesh, comes up, saying "I have done well; I have done better than my brother; I surely deserve more than he." Now this is the spirit of the first laborers, of the disciples then, and of ourselves often. This is the spirit that is rebuked by the parable, and when the truth it contains is applied to our hearts, we find out that "our eye is evil, because his is good," and that we are last and least of all. We thought that we should rank first, but our wicked inward pride puts us far down behind that very brother with whom we had been so complacently comparing ourselves.

Now the reason that many "first are last, and the last first," is that "many are called, but few chosen." If I have stated the design of this parable and its connection aright, then it follows that these words do not refer at all to our eternal salvation, nor to anything connected with our calling and election to that salvation by grace. But even if they did, the assumption of the conditionalist concerning them would still be but a bare assumption without a particle of proof to sustain it. The text says not a word about any conditions in connection, either with the calling or choosing.

These words, "but many are called, but few are chosen," as well as all the connection, were addressed to disci-

ples, and disciples only. This can not be denied without denying the plain record. It must then follow that there is a sense in which it is true, even of disciples, that "many of them are called, but few chosen." I think this must be admitted, and has been fully proved, and it now only remains to enquire in what sense this is true of disciples.

In connection with this comes in the saying of Christ (still to disciples be it remembered, not to the unregenerate, who are never called disciples) "Strive to enter in at the strait gate," &c. In which command and its connection it is shown that many, even of God's children, or disciples, go in at the broad gate, while few find the narrow way. In this, too, many are called to go in at the strait gate, but yet there be "few that find it," or that "are chosen." I have no doubt that those who go in at the strait gate are those disciples who are cut off from legality, and who look to the Lord alone. And how many of us can claim this to ourselves always? How few show forth the fruits of the Spirit, as it is commanded by the word, and by the law written in our hearts! How few lay aside every weight, and thus are able to enter in at the strait gate! About most of us a spirit of legality clings. Yet all disciples are called unto liberty; but how many fall in the wilderness, and fail to enter into rest.

In our text all God's children are called by the law of Christ, written in their heart, and by the guiding of his Holy Spirit, to forsake their carnal pride and ambition, since such things can have no place in his kingdom. Yet how few there are that continually show this spirit of humility. The early saints did not seem to enter into all their gospel privileges, and how many were the strifes and departures among them. How few then were commended! How seldom was praise given, how often rebuke! Is it not so yet? Then, in this sense, are not many called, but few chosen? In our salvation the choice precedes the calling. In this, the call precedes the choice.

Ten are cleansed, but only this one stranger has returned to give glory to God. Perhaps the difference is as great yet. How many of us, and how often, we want the glory of what we do fulfill. Carnal motives govern us, how often! "We want to be praised and glorified," and think it hard if somebody is praised more than we. We are called to a different spirit. How seldom do we exhibit it! But when by divine grace we do possess the spirit, that seeks not its own, are we not the *chosen* of the text? Those of our brethren who are always unassuming, and who yet fill their places quietly and constantly, year after year, are among the chosen of the text. When we are opposite to this we are not chosen in the sense presented. We are all, my brethren, bidden by the law of Christ to follow the same pattern, and those who do are the *chosen*. They have the preference in the spiritual mind. I leave these thoughts with the brethren. I hope there is nothing amiss in them. If this is published, I design soon presenting some thoughts upon the other parable in which these last words occur. May God add his blessing, if it be his will.

As ever your unworthy brother.

F. A. CHICK.

REISTERSTOWN, Md., Dec. 8, 1874.

NEAR OWENTON, Ky., Dec. 10, 1874.

B. L. BEEBE—DEAR BROTHER:—The second volume of "The Editorials" has come to hand, and it gives me pleasure to say that my anticipations have been more than realized, both as to its matter as an expression of what I understand in the main to be the sentiments of all sound Old School Baptists, and the neat execution of the work of printing, binding and quality of material. I only regret that my pecuniary circumstances were such that I could not afford to purchase a volume in the best of binding, that with careful usage it might have descended to posterity in a more permanent form. I hope that the brotherhood generally will appreciate its value, and that you may soon be enabled, by a liberal patronage, to commence work on the third volume. We are, it is true, solemnly warned in the holy scriptures not to worship angels, or to intrude into those things which we have not seen, vainly puffed up by our fleshly mind, nor to think of men above that which is written; yet we would be ungrateful to our kind and beneficent Father, if we failed to recognize with humble thanks the rich gifts bestowed for the edification, instruction, admonition and comfort of his afflicted household. The venerable author of these books affords us an assuring evidence of the power and faithfulness of God. I know that he will not think it a disparagement of his services to the church of God, if we attribute all the power and excellence to God, and all the defects (if there be such) to that weakness of flesh of which his writings give evidence he is so sensible himself. And you, my dear young brother, God is not unrighteous to forget your work and labor of love in that in this work you do minister to the saints. O that God would enable all his dear children to walk in love, as Christ also hath loved them, and given himself for them as a sweet savor unto God.

Brother Beebe, I cannot find words to express the pleasure I enjoyed during my visit among the brethren and sisters east last spring. I feel that poor, ignorant and stupid as I am, that I was highly favored by the privileges I enjoyed; and often since I find my mind going back to those pleasant seasons of refreshing which I trust we enjoyed; though I often wonder that even the urgent solicitations of kind and overrating brethren could have induced me to venture so far from home, and among brethren so much my superiors in the knowledge of divine things. I do not think it likely ever to occur again; but whether I should ever see you again or not, I think that I shall ever remember the eastern brethren and sisters in much love for the truth's sake.

I remain yours in hope of the mercy of God through Christ Jesus our Lord.

J. M. THEOBALD.

JULY 6th 1874.

DEAR ELDER BEEBE:—I feel an unwillingness to trespass upon your time by asking your opinion upon a point of my own experience, which I will relate as briefly as possible. It is something of a mystery to me, and I send this to you without making myself known, hoping you will give me your opinion without the least reserve.

Very soon after what I trust was my conversion to God, which took place at an early age, I was much exercised in regard to what is termed sanctification or holiness, as regarded by Methodists. I read several books upon the subject, and greatly desired to possess it. I talked much with an Old School Baptist, of whose family I was then a member, in regard to it, and soon came fully to endorse the instructions I then received. Not long after this I united with an Old School Baptist church, fully believing its doctrine, and walking as a consistent member (so far as I know) for several years, during which time I seldom ever went into any other church.

A few months since the Methodists in our place were holding one of their annual protracted meetings, and a minister from abroad was to preach several successive sermons upon the prophecies, and as he was a reputed historian and bible scholar, and being an intimate friend of an acquaintance of mine, I was induced to go and hear him *lecture*, for I did not expect to hear *preaching*. I became deeply interested. He seemed a very sincere man, not at all given to display, preached many heart-searching discourses, rebuked the church for their conformity to the world, and christians for their coldness, &c. True, I detected Arminianism in it, for which I kept a good lookout. I took a seat near the door, that I might leave as soon as the sermon ended, having no desire to stay to the prayer meeting, knowing for what purpose and how they were usually conducted.

He gave several discourses upon holiness, as he termed it. I fortified myself strongly against his views, but before I was aware, I had such longings to be pure in heart. I did not really doubt my heirship, acceptance, or adoption, but felt I came far short of what the scriptures require of the saints. I questioned whether the love of God dwelt in me richly. I knew what little there was of it there was rich, but it seemed a scanty measure in comparison with what the saints of old enjoyed.

I controlled my feelings as well as I could, but one evening while talking with a friend who had just received, what she termed, the blessing, and who seemed very happy, and, to my surprise, very calm and peaceful, I burst into tears, and, greatly mortified with myself, hurried out of the meeting-house. For several days the subject was uppermost in my mind. I did not believe in any perfection in the flesh, and yet my soul seemed continually to cry out for more of a fullness in Christ. I wondered what it meant. I regarded the doctrine as

they teach it, Arminian to the core, and yet my heart was heavy and unsatisfied; it seemed to hunger and thirst after righteousness. I took my case to the Lord. At first I could only say, Lord, if this state of holiness is attainable, in mercy give it me. I prayed in this manner for some time, but it did not seem consistent to ask a blessing of my Father in this doubting way; but I thought I might pray to be filled with the love of Christ, and my heavenly Father would understand my meaning, if I did not name it. The friend before whom I had made such a display of my feelings called upon me. We talked the subject over. I expected to hear a regular Arminian experience from her; but she talked like a true child of God. Meantime I made miserable work in trying to be holy. It seemed as if Satan had stirred up all the evil of my nature. For several days I had to almost fight with my feelings to keep them out of sight so as not to appear absolutely hateful. I was so petulant and cross, one day in particular, I would not trust myself to speak, only as I was obliged to, for it seemed my whole being was a fountain of bitterness. This only made my case the more hopeless, and yet my intense desire for purity of heart continued, and I mourned when I saw how far off I seemed to be from what I so greatly desired. At last, one night, after praying as usual, I attempted to close my petition, but would have to ask just once more that the Lord would grant my request and give me the desire of my heart, when the inquiry came to me with great force, "Can you not leave this with your heavenly Father?" Then I thought of the many dark places through which he had brought me; of several desires of my heart, for which I had prayed till almost discouraged, and when about to give up hoping, my Savior's voice would seem to say, "O thou of little faith, wherefore didst thou doubt?" and my prayers would be answered. So with a faith almost as strong as Abraham's, when he laid Isaac upon the altar, I left it with the Lord.

Then came the fiery darts of the enemy. I felt sure the Lord would give me an answer to my prayers, though it might not be in the way I was looking for. But I felt almost as sure that I would in some way disgrace the name of christian. I sat up in bed and wept at the thought. I scarcely knew what, only I seemed to have a presentiment that in some movement of petulance, or in some other unlooked for way, I would bring a reproach upon the cause of christianity. I was much dissatisfied; then I thought, Cannot I trust this too? And I left it all, and ever after this when I tried to feel the same anxiety, or to pray in reference to this matter, I felt a sort of check, for I would remember, as it were, this covenant. One day I was reading where Christ told Peter that Satan had desired to have him, &c. I felt that Peter was not the only one he had desired. I took courage at the words, "But I have prayed for

thee." I applied them to my poor self. Oh, glorious Intercessor! How compassionate he seemed to me!

Weeks and months have passed since this event. My mind has settled into its former tranquility. I find much of old nature in me still, and am afraid I shall till this mortal shall put on immortality. This has necessarily been long, but I trust I have not wearied your patience.—Please answer through the "Signs," and greatly oblige

"A TEMPEST TOSSED ONE."

REPLY.—A desire to be holy as God is holy, is a fruit of the spirit in all who are born of God—or hungering and thirsting after righteousness is an evidence that we are blessed of the Lord, and heirs of the promise that we shall be filled, but to be in the condition which the Methodists call *sanctification* is the most hopeless condition we can conceive of. It is claimed by them that they can by a persistent perseverance, exterminate from their flesh and spirit all that is vile and sinful, so as to be perfectly consecrated to God, and in soul, body and spirit perfectly holy and free from evil passions or sinful thoughts. That some of them have been thus deluded, we have no doubt. The Pharisee who boasted of his goodness, and thanked God that he was not like the poor guilt stricken publican, was a fair sample of those who can confide in their own goodness.—But just as surely as God has ever shined in our hearts, we shall in that light see, and feel, and confess that while with our mind we serve the law of God, we at the same time with our flesh serve the law of sin. If we do not find in our members a law, warring against the law of our mind, bringing us into captivity to the law of sin, and making us, with Paul, cry out in bitterness of spirit, "O wretched man that I am, who shall deliver me from the body of this death," we are not quickened by the Spirit.

The sanctifications on which our faith relies is, Being sanctified, or set apart by God the Father, preserved in Christ Jesus and called. This is only found in Christ, who of God is made unto us wisdom and righteousness, sanctification and redemption. The sanctification of the Spirit, of which Peter testifies—1 epistle i. 2, is the work of the Spirit in quickening us, and setting us apart, unto obedience and the sprinkling of the blood of Christ, called out from the world, and separated to be saints.—They who are thus separated, are the Circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

We do not wonder that our brother, in listening to the learned lectures of his Methodist teacher, was like the wandering prodigal tempted to fill himself with the husks which fatten swine; for "Evil communications corrupt good manners." Go not after them is the command of Jesus, and all who violate this precept shall find that "They that observe lying vanities, forsake their own mercies."—Beware! Ed.

BATAVIA, N. Y., April 5, 1874.

DEAR BROTHER BEEBE:—My thoughts and experience have been, lately, directed to the dreadful depravity of the human heart. "The heart is deceitful above all things, and desperately wicked: who can know it?"

I know, that in my former experience I ignorantly supposed that I was gradually, but surely, growing better and more fit for the kingdom of God; but from the time the Lord began to open my eyes to see the truth, I have, in my view of myself, been growing more and more unfit until the present. I find words fail to express the deceitfulness and depravity of my heart.

When I think that all mankind is in this same deplorable state, what a cloud of darkness and spiritual death seems to hang over humanity! And what makes this still more distressing, is the fact that so few know the lost condition into which the human family have fallen.

We may resort to all the reforms and appliances for making men better, until there seems to be a decided moral improvement, still the fountain of wickedness has not been reached, and the hidden depravity is ready to break out with the first temptation, with redoubled fury. All the work of anti-christ, being to reform the exterior conduct, must necessarily fail. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." They have never learned, by experience, that the carnal mind cannot be made subject to the law of God; and so we hear of one scheme after another "to evangelize the world." What but ignorance and depravity would lead women to forsake the blessed instruction of our Savior, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly," and take to the streets and filthy bar-rooms to offer prayer? I confess I can hardly think of a more degraded use of the sacred and blessed institution of prayer. While they claim the "women's crusade" to be a divinely ordained means of reform, the word of truth plainly shows it to be the result of depravity, and the "work of the flesh." "So then, they that are in the flesh cannot please God."—Rom. viii. 8. Even if men are, by their means, outwardly reformed, and put on the hypocritical pride of self-righteousness, it but proves the truth, "And when he is made, ye make him two fold more the child of hell than yourselves."—Matt. xxiii. 15. While drunkenness is bad enough, a degrading of sacred things and self-righteousness is even worse. Christ pronounced the most bitter curses on the self-righteous Pharisees. So we find in all human work, that while there seems to be a reform in one thing, the leaven of depravity will surely break out in another, and often it will hide itself under the mask of piety and self-righteousness. "The heart is deceitful above all

things, and desperately wicked; who can know it?"

Whether we are aware of it or not, this same "hardness of heart," and "darkness of mind," has enveloped the whole human family; and our case would be sad indeed if we could realize this state without any hope of a ransom. Those who have been "born of the Spirit," and taught of God, know something of the "gall of bitterness," and "the bond of iniquity," while they thought there was no hope of salvation for them. Truly, this is a dreadful state of mind, and words fail to describe the despair and hopelessness of the awakened sinner. Job describes his feelings when he says, "Wherefore I abhor myself, and repent in dust and ashes."

While the unregenerate do not know the depravity and wickedness of their hearts, it is given the children of God to know the mysteries of the kingdom of God. They are not only taught their lost condition, but they are led to see their salvation in Jesus Christ. They realize the truth, "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." They understand that the carnal mind is not subject to the law of God, but the new man is created in righteousness and true holiness. They are of "the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." This is the work of God, and the only true reformation. The Lord, in this great work, does not seek to make the "old man" better, but he creates a "new man in righteousness and true holiness." While the children of God find in their daily experience that "When they would do good, evil is present with them;" they still know that "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John, iii. 9.

Who can describe the joy of the children of God, who, after the six long days of work to make themselves better, find that there is a Sabbath of rest to their souls: that Christ has wrought out their salvation, and brought them to a knowledge of it. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Yours unworthily,

B. F. HAMILTON.

ALEXANDRIA, Va., April 8, 1874.

DEAR BROTHER BEEBE:—I have learned from reliable sources that my views on the resurrection of the dead, in my article published in the "Signs" of Sept. 1st., 1873, have been misapprehended and misinterpreted by some ministers, brethren and sisters in some localities, and especially out west. Some of the saints have come to the conclusion that I deny the resurrection of this mortal or vile body, or in other words, that there is no resurrection of the

dead set forth in my views of the resurrection. It has been suggested to me that I should write again to disabuse the minds of the saints in reference to my views. Though I have known for some time that my views were misunderstood by some of the saints, yet upon reviewing my article, not long since, I could not see any particular occasion to write any more on the subject. Since it has been suggested to me to write again, I have more carefully read my article, and it seems to me I cannot be more explicit, or elaborate the subject any better, if I should attempt it. I am not at all disposed to discuss the subject with brethren; in truth, I do not intend to do it through the "Signs," or any other way, excepting in meekness and brotherly love; and if any have reached the conclusion that I deny the resurrection of the body, they are very much mistaken in their conclusion. I am ready to admit that my views do not accord with the views of nearly all nominal christians, the Mahomitans, and the Pharisees of old, for the views of those people respecting the resurrection are from a natural or carnal stand point only; but the scriptural doctrine of the resurrection is viewed by faith only from a spiritual stand-point in the redemption of the church, soul, body and spirit, from death, darkness and damnation, by the resurrection power of the Son of God. I have endeavored to set forth this doctrine fully in my article, and while I sincerely regret that my views are misapprehended and misinterpreted by some dear brethren and sisters, yet I can see no necessity for any further agitation of the subject. If I am not understood, why agitate the subject to the wounding of the feeble ones of the flock?

I am not disposed to force my views upon the saints at all. If we disagree in reference to the time and manner of the resurrection, and still are agreed that there is a resurrection of the dead, or will be in the future. I can see no manner of use for so much agitation upon the subject. At least I don't feel to discuss it only as I continue to maintain, as I heretofore have done, my belief in the resurrection of this vile body, as Paul says, by the Holy Ghost, "Who shall change our vile body that it may be fashioned like unto his glorious body according to the working, whereby he is able even to subdue all things unto himself."—Phil. iii. 21. When any of the saints undertake to mix the flesh and blood, or earthly existence of the church in time with her spiritual, glorified, existence in the Lord Jesus Christ, they lose sight of the complete change from a state of mortality to a state of immortality, from a state of corruption and death to a state of incorruption and life in Christ. God giveth to every seed his own body, and that seed is Christ. There is a great change, but it is not comprehended by our natural minds. It remains a mystery until the change takes place. Hence in time it is only known by the church through the

resurrection power of Christ in her experience and salvation.

I also learn that some who deny the resurrection of the dead, and advocate the "Two-seed heresy," are trying to pervert my article into a support of their views. As I believe in the resurrection of the dead, I am not responsible for their perversion of my views.

I have been providentially favored through the winter, and spring thus far, with a comfortable degree of health and strength, and have attended all of my regular appointments, and some extra appointments. I have experienced much of God's presence and supporting grace at times, yet I have felt to be the chief of sinners, and to say with Paul, "I am carnal, sold under sin."

I continue to have very good congregations, and at times the congregations are very large, and always attentive. Occasionally I baptize some of the Lord's children, and have repeated assurances that the work of separating the precious from the vile, the sheep from the goats, is still going on.

I copy the following slips, which were cut from the "Religious Herald," a New School Baptist paper, published at Richmond, Va:

"MAKE THEM BAPTISTS.

The Reverend Doctor Tyng, of New York, in an address is represented as saying: 'Our first care after making the children of our Sunday-schools christians, is to make them Episcopalians.'

"Let Baptists take the hint. We believe in making the children christians first. Lead them to Jesus. Let the Holy Ghost change their hearts. Get them to love Christ; but after that see that they are Baptists.—Teach them the distinctive characteristics of our faith; imbue their young minds with the whole truth; keep before them the duty of implicit obedience to the letter of God's commands, and you have planted seed which shall ripen into a glorious Baptist harvest."

"EVERY CHILD FOR JESUS.

"The Sunday School and Bible Board's motto is, 'Every child for Jesus.'

"The conversion of children is comparatively easy. Their minds and hearts are open to the truth. Unlike many adults, they are not "past feeling." Therefore efforts at their salvation are hopeful and promising. The task is not one of doubtful success. And then the accomplishment of the end is fraught with so much happiness and joy. Piety in children flings a new charm over the natural graces. It cements family ties; increases filial affection; makes many a home happy. How obedient, gentle, lovely, is the christian child.—How charming is the family all of whose members love the blessed Savior. Will not every teacher, every parent, every christian, aid the Board in carrying out its motto, *Every child for Jesus.*"

Notwithstanding the open avowal, as above expressed, of the objects of Sunday Schools and Bible Boards, many of the advocates of Sunday

Schools will deny that such is the design and use of them. In this way many are misled, deceived, and imposed upon by deceitful workers. So, in our day, the mystery of iniquity works with all deceivableness of unrighteousness in them that perish. But the scriptures teach in reference to Zion's children as follows, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "In the Lord shall all the seed of Israel be justified, and shall glory."

JOSEPH L. PURINGTON.

CENTRAL BRIDGE, N. Y., Nov. 30, 1874.

DEAR FATHER IN ISRAEL:—I have often thought I would like to cast in one mite among the rich treasures of your paper. It is ever with feafulness that I try to pen a few of my travels. Often it comes to my mind, You who have been so blessed in reading the "Signs," have you not one word for the children of God? Is it not more blessed to give than to receive.

When quite young, and at school, one morning the teacher read the account of Lazarus, and when he read the words, "Lazarus, come forth," there was such a wonderful beauty in the expression, that I could never forget it; but it was many years before I could understand how the love and power of God could speak dead sinners to life. It was after a long time of darkness and despair, believing that I was the worst of sinners, when I was made to understand how Christ's sufferings and blood could atone for sinners. I passed along about two years in much sorrow and darkness, thinking I was getting worse all the time, for I could not feel the same burden for sin; when I read two numbers of the "Signs," and there read of some that had experienced the same trials that I had. I then found a people that could preach Christ and him crucified. I had thought I could not join these people, but the Lord led me along. I could turn neither to the right nor left, neither could I stand still and bless his holy name. I hope he has led me ever since, though I have sometimes felt that if he did not stretch forth his hand, I should surely sink. I often wondered how the brethren could talk of hardness of heart, for I could discern God in everything. "Consider the lilies of the field; they toil not, neither do they spin; yet Solomon, in all his glory, was not arrayed like one of these." In my light afflictions he always comforted me, and I could not feel much hardness or unbelief.

But the time came when he took from me my idols, they for whom life was sweet. In one year and two months he took from me three lovely, grown-up daughters, and my husband, and left me in a worse than Egyptian darkness. I could not look beyond the grave; I could think only of their sufferings, their still, cold forms. My heart would cry out with David, Would to God I had died for thee. I cannot describe the gloomy darkness that I experienced. I think

Satan tortured me in every way, until I heard Elder Bundy preach from the words, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest." It lifted the veil from my mind, and spoke peace to me once more. "Peace I leave with you, my peace I give unto you." Glorious words of our now risen and now glorified Redeemer. The thief prayed once to him on the cross, and he was received into paradise; and my loved ones prayed many times, and now I try to say, His will be done. John tells us of a new Jerusalem, with pearly gates and golden streets, and the Lord giveth light therein, and he provides such mansions for his own. Then why do we cling to earth, when there is no rest for the people of God but in him? Are we more valuable than many sparrows? I feel much less sometimes; but he says, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Then I can sing with Mary, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior." Oh, the unsearchable riches of Jesus Christ! He feeds us in his mansions, in heavenly places, and his banner over us is love; and then we can sing, Praise the Lord. When I look back and remember the plans I have laid, how nicely they have grown like the gourd that Jonah admired; but it was soon evening with them. Then when my way was hedged in, he has opened it, and if he but lights the way, I can walk therein, but I so often grope in darkness. I have been thinking of the parable of the vineyard. The workmen received each a penny; but those that bear the heat and burden of the day, receive their daily bread, a heavenly manna, the Spirit bearing witness with them. Then when viewing the blessed Immanuel, they can cast aside the temptations of Satan. It is sweet to know that our times are in his hands, that his will is done on earth, even as it is done in heaven, and in him, and him only, can we put our trust; for we know that all things do work together for good, to them that love God, to them who are the called according to his purpose.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all. These words came to me to-day, when feeling very sad. It has been a most beautiful day, and I thought of my loved people gathering to hear the blessed teachings of the gospel, while I felt alone here, as if living in Egypt, where my doctrine is regarded as an abomination, and never so much as mentioned; for it would be as casting pearls, so to speak. But the Lord doeth all things well. David felt as if he might some day perish by the hands of Saul. Mary was nearly forsaken by dear friends, but she sang, Henceforth all nations of the earth shall call me blessed. All these things are familiar to you, but it relieves an over-burdened heart to write a few of her travels.

Since writing the above, I have attended our annual meeting. I have heard the servants of God open the scriptures, and bring forth things both new and old. They loosened the bonds of the prisoner, and proclaimed glad tidings of great joy, which to me was a great comfort. I know God has blessed you as one of his called, and you have the good wishes of one humble as myself.

A. E. MIERS.

SCOTT'S VALLEY, Lake Co., }
Cal., March 27, 1874. }

DEAR ELDER BEEBE:—I have been a reader of the "Signs" about fifteen years, and a subscriber ten years; and for some years past they have comprised about all the gospel preaching I have had, though I have been trying to preach what I in my ignorance believed to be the gospel. I have heard a plenty of the do first, and then live doctrine; but the live first and then do doctrine suits me better, and as I understand my own experience with the written word, I am a poor creature, and have never done one meritorious act in my life. And now while I am writing, the following passage of the inspired testimony of, (as Peter styles him,) "Our beloved brother Paul," occurs to my mind: "Now, to him that worketh, is the reward, not reckoned of grace but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Now, as I understand the general tenor of the writings of this eminent apostle, no one insists more on obedience to God and the Lord Jesus Christ, than he does. But he speaks here as if he would strip the truth stark naked, and bare of all its accompaniments and fruits, to the end that the weak and trembling believer, who may be vibrating as it were, between life and death, between gospel and law, between grace and works, might see and comprehend the truth as it is in Jesus. The law was ordained to life, says the same apostle, but, I found it, said he, unto death. Because it found him a sinner, and in his own words, "The chief of sinners." Now, if there can be a man found who was never allied to Adam, and was never contaminated by sin, either original or personal, he might be said to stand justified in his own state of innocence; thus the holy angels stand, but they cannot sing redeeming love. Jesus was spotless and sinless in his own person, but he was not identified with the church, which was lost in the fall and in death, and being allied to the church, he took upon him a body of flesh and blood, in which body he suffered death which is the extreme penalty of the law, the consequences or wages of sin, and thus redeemed his people from under the law and its curse. Hence it is not necessary, neither possible for a fallen sinner, or a believing saint, to work out a legal righteousness under the law, in which to be justified. For Christ is our life, even that eternal life that was ever with the Father; but he was delivered for our offences

and raised again for our justification. Having reached this conclusion in a brief and summary way, I will now consider the obedience of the gospel. And first I observe that gospel obedience is the work of faith and labor of love, both of which are the fruit of the Spirit, and are inwrought by the Spirit in the regeneration, and are developed in the new birth of the Spirit. Hence, on the score of gospel obedience, the sinner is justified and saved, before he can perform gospel obedience. How is this, it may be asked, why he "justifieth the ungodly," and again in another place, "He was delivered for our offences and raised again for our justification?" The text says, "Faith is counted for righteousness;" this is in opposition to works of merit. How is faith counted for righteousness? As a condition? I think not; for then it would become a work, and the reward of debt. But Jesus complied with the conditions of life when he obeyed every jot and tittle of the law, and sealed the redemption of his people with his heart's blood.—How then is faith counted for righteousness? This is a pertinent question, upon a proper solution of which hang the eternal destinies of men. Answer, faith receives Jesus Christ as the end of the law for righteousness, being of God made to his people wisdom, righteousness, sanctification and redemption. Hence the apostle's triumphant language, "Who is he that judgeth? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, that is risen again," &c. Brother Beebe, this is the sort of gospel I have been trying to preach. If you think this is gospel, you can publish it; if not throw it away. But you can see by this where I live, and why I hope to live forever; though in my flesh dwells no good thing. This mortal body of mine must bow in death, for sin is condemned in it. But the inner man, if indeed Christ is formed within me, shall never taste of death, as says the blessed King of Zion:—"I am the resurrection and the life, he that liveth and believeth in me shall never die." Shall never taste of death. But on the contrary what rapt visions of unclouded splendor loom up before the eye of faith, and what floods of inexpressible joy fill the ravished soul, as it flutters and plumes its wings, in anxious, earnest expectation of its ultimate flight from the sorrows and conflicts of time, to join the blood-washed throng in yonder world, in one long loud anthem of celestial music, unsung by angelic hosts, but known and sung by the redeemed alone. I will close here lest I weary you. The theme is glorious, but the dictate of prudence is to close. This is at your disposal.

Yours in hope,

L. N. NEWKIRK.

SALT ROCK, Cable Co., W. Va., Nov. 15, 1874.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL—I once more take up my pen to renew my subscription for the "Signs of the Times," having been without them a year. I feel very

much lost and lonely to do without them; and amidst the pressure of these hard times, I have managed to save one dollar to send to you for them, for I do not want to do without them any more, so long as I can get them at all; it is very true that my Post-office is very inconvenient, but I hope that I may get them safely.

I greatly desire to dwell under the shadow of the Most High, for surely he delivers me from the fowler's snare; his truth shall be my shield and buckler. If I break his statutes and keep not his commandments, then will he visit my transgressions with the rod, and my iniquities with stripes; nevertheless, his loving kindness will he not utterly take away, nor suffer his faithfulness to fail. For he says, by the mouth of one of his holy Prophets of old, "Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Oh! to the believer in Christ what consoling language! If the glorious Lord has planted us as one of those stakes which compose that building, Satan and this world can never remove us, nor pluck us out of his hand. Though the Lord may permit him to entangle us in his treacherous net, and debar us from our sweet privileges and enjoyments in the church; but when this is the case, with the truly regenerated soul, by the rivers of Babylon he sits down, and weeps when he remembers Zion. In vain do our enemies require of us a song; for how shall we sing the Lord's song in a strange land? Often do our hearts meditate upon our doleful condition, and turn our thoughts to the church of the living God, which is the ground and pillar of the truth: and often do we exclaim in bitterness of soul, Oh that it was with me as in days past, when his candle shined upon my head, and when by his light I walked through darkness. Oh, I so often walk in darkness now, and mourn the sinfulness of my depraved heart, and long for the return of my beloved. I long for my beloved to say, The winter is past, the cold beating rain is over, the singing of birds is again heard in the land. This world is a dreary wilderness to me without my Lord. I hope you, dear Elder Beebe, may be spared long to comfort the feeble lambs of the fold; and when your work is done that the glorified host may welcome your spirit home to its long sought rest. I close with my love to you, and all the dear saints.

I am as ever a stranger and a pilgrim.

ELIZABETH ADKINS.

GEORGETOWN, D. C., April 7.

DEAR BROTHER BEEBE:—It is with a sad heart that I attempt to say a few words about the death of our dear departed sister Towles, whose death is so deeply felt by the little church she so deeply loved, but well do we know our loss is her eternal gain; for truly her walk was the

walk of a christian, and her death like one of old whose language she made use of a few hours before she bade farewell to earth. She said to her niece, "I am going through the valley, but though I walk through the valley and shadow of death, I fear no evil, for thou art with me, thy rod and staff they comfort me." Dear brother Beebe, there is no death to a believer. "Death is swallowed up in victory. Thanks be to God who giveth us the victory, through our Lord Jesus Christ."—And thus she passed away, through him who conquered, death, hell and the grave. Yes, he rose, and all his people rose with him and will reign with him through all eternity. Blessed thought, theme of themes. Although we know she is singing praises to God and the Lamb, yet through the weakness of the flesh, tears will come unbidden, as a dear sister (one of our little number,) said to me, "Surely it is not a sin to weep, for Jesus wept;" but how can we help weeping when one so dear is taken? when the heart is overburdened tears are a great relief. When I knew she must go, I tried to say, What shall we do? but was checked by these words, "Be still and know that I am God." We have been highly favored. We have regular preaching every fourth Sunday by our dear brother and Elder Forris A. Chick, and often through the week by J. L. Purington; besides all that travel this way call, and others come to speak for us. Our loss is very great, but that great God, who worketh all things after the counsel of his own will, is able to raise up others to take her place. The little church stands firm in this great city, by the power of God and God alone. We as individuals stand by his power, and the church must do the same.

"It is the Lord enthroned in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine"

Dear brother Beebe, the few lines I have written don't seem worthy of a place in your paper, but place them there for her sake, and remember it is from one of the poorest of the flock to which she belonged. Yes, poor indeed, for I feel at times to say, There is not one like me; but the promise is, "As thy days so shall thy strength be."

"His love in times past forbids me to think,
He will leave me at last in trouble to sink."

I remain yours in sorrow,

HENRIETTA WADDEY.

Erath County, Texas, Nov. 29, 1874.

DEAR BROTHER BEEBE:—Your soul-cheering paper came to me last week, which I read with great pleasure. It was reviving to my soul to read the letters from the brethren scattered over the United States on the wonderful works of God and his goodness to usward. They all give God the glory and honor and praise for his goodness.

Brother Beebe, I will give you

some of my weak views, which you can dispose of in any way that you see proper. Christ says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish." O no, there is not any danger of any of Christ's chosen people ever perishing, for God says, I have loved thee with an everlasting love, (an everlasting love has no end) therefore with loving kindness have I drawn thee. Jesus says, "No man can come unto me except the Father which hath sent me draw him, and him that cometh unto me I will in no wise cast out." O no, when the Lord does his work it is done right, and all the devils in hell cannot upset it, because the Lord says, "I will do all my pleasure, and my counsel shall stand," and when the grace of God is implanted in the heart it cannot be obliterated, and why is it? Because it takes nothing short of the power of God to quicken the dead and bring them unto life, for people while in a state of nature have eyes and see not, ears and hear not, hearts and do not understand, and if I know anything about spiritual things, the carnal mind is enmity against God, not subject to his law, neither indeed can be. Just so is it with all the human family while in a state of nature, if natural things are preached up to old nature, then they swallow it down as good wholesome doctrine; but just tell natural men and women about spiritual things and it is foolishness unto them, for spiritual things are spiritually understood. It never was intended that natural people should understand spiritual things, for God intended that his name should be glorified in the redemption of his people. This as I understand was the errand of the Lord Jesus Christ down into this lower world to suffer, bleed and die in their law room and stead. The Son of God paid the debt on Calvary which we his people owed, who are the church of the First Born, as I understand, and the Lord's chosen people will all eventually be regenerated and born of the Spirit, for there will be a final perseverance of the saints, so there will be none of them finally lost, although they may wander off as far as the prodigal son did, but the Lord will bring him back, for we are told that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; if ye endure chastening God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Dear brethren and sisters, if you feel poor and needy, cast your care on Jesus, who can work and none can hinder. Let us lay aside every weight and the sin that doth so easily beset us, and run the race that is set before us, ever looking unto Jesus, the author and finisher of our faith.

J. M. PETTY.

LAWRENCEBURGH, KY., Dec. 1874.

BROTHER BEEBE:—I have for some time past been poring over my barrenness, weakness, and improvident nature, and my incapacity to provide for, or guard against any future emergency. With these meditations, my mind, from some cause, has been led to think upon the expression, "Jehovah Jireh," as found in Gen. xxii. 14. It appears to me that a more comprehensive, consoling and encouraging expression could not be embodied in fewer words.

This name Jehovah, or Jah, is said by biblical scholars to signify self-existence, or giving existence to all others. When we have a due sense of the majesty, magnitude and holiness of that fearful name, an awful solemnity seems to pervade us, and we almost shudder to speak that august, grand, and matchless name, and

"A solemn reverence checks our songs,
And praise sits silent on our tongues."

But when we reflect upon Jehovah Jireh, (in the margin, "The Lord will see, or provide,") and then consider the dimness of our vision to foresee, and inadequacy of our nature to provide for our present or future spiritual supplies, and then reflect upon the unlimited vision, the incomprehensible fulness of Jehovah—the immense, immeasurable plenitude that is treasured up in him; and then remember the faithfulness, firmness and infallible veracity and stability of his every promise; when we remember his eternal prescience that pervades time and eternity; the wonderful provision he has made, and then hear the "holy man of God who spake as he was moved by the Holy Ghost," after having the most incontestible evidence of the fact, pronounce the cheering and consoling expression, "THE LORD WILL SEE, OR PROVIDE," and when we can indulge the humble hope that we have an abiding interest in the presence and provident care of Jehovah, both in things pertaining to the life that now is, and also of that which is to come, with what wondrous reverence and rapture should

"Our tongues break out in unknown strains,
And sing surprising grace."

This expression "Jehovah Jireh," was made under peculiar circumstances, and after the patriarch Abraham had passed through one of the most trying scenes. God had promised him, saying, "Sarah shall have a son." Sarah laughed at the idea, and in process of time, I suppose, like our modern means workers, concluded that the bare promise of God was not sufficient to rely upon, and therefore resorted to the use of means to enable the Lord to fulfill his promise. The result was, a mocker was produced, an illegitimate, bastard.

How exactly the archetype is portrayed in our modern means-mongers. But the promise was, "Sarah shall have a son." And, not in Ishmael, but, "In Isaac shall thy seed be called;" and when the stipulated time arrived, the promised seed was born. Behold here the father of the faithful, looking through a long and

multitudinous line of posterity, with the buoyant promise of God that "in his seed all the nations of the earth should be blessed," in one brief moment, according to all human appearance must end in disaster. But not so with God's procedure. The authoritative mandate of Jehovah was, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains that I shall tell thee of." What a scene! What a trial for a loving father to behold! "Thine only son, whom thou lovest." In passing through the trying ordeals that meet us here, we should "remember Abraham, our father," and imitate his example. We hear not a murmur—behold no delay. Early in the morning he cleaves the wood and sets out for the designated mount; and on the third day it is in view. There is laid upon the unsuspecting youth the wood, the fire and and knife in the hands of the father. The fatal spot arrived at, the altar and wood are prepared, and now comes the critical time. The loving parent seems to know no pity. What are we to think of all this? Has the paternal heart become callous—insensible to the tender emotions of that love that so recently glowed there? Oh no. Faithfulness to his God urges him onward to perform the arduous task; and the deadly weapon is grasped, raised, and the terrible blow aimed. Obedient silence seems to have sealed the lips of both father and son. Startling, tragical phenomenon! But ere the fatal stroke is inflicted the voice of mercy calls from heaven, "Lay not thine hand upon the lad, neither do thou anything unto him." Abraham looked, and behold, behind him a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of Isaac.

I conclude that here is one of the most beautiful figurative illustrations of the deliverance of God's people by the offering up of his Son in their stead that we can possibly conceive of. I may not have a correct view of the figure, and may differ from some, or all of my brethren as to its import.

Some think that Isaac here was typical of the offering and sacrifice of Christ for the sins of his people, but I think differently; for Isaac was not sacrificed, but another was provided and made a victim in his stead; and will not the experience of all God's children corroborate this view of the subject? Isaac was a child of promise as are all the children of God. Says Paul, "Now we, brethren, as Isaac was, are the children of promise." Again, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iv. 28, and iii. 29.

See Isaac wending his way to the place of offering under the weight of the very material that seemingly was to consume him; and then remember, my Father's children, your own toilsome journey, oppressed with a load of sins, the very materials you sup-

posed would destroy you. And when arrived at the fatal spot, like him, our lips were sealed, we dared not murmur. The justice of God seemed to call for our immediate immolation; and although we may have seen the time, like other arminians, when we could blasphemously accuse the Lord with injustice if he would not save us after doing all we could, but then our murmurings were hushed in silence. At this critical moment, and when the uplifted knife or sword of justice is ready to strike the fatal blow, all at once kind heaven intervenes—the dreadful stroke is stayed, and lo! yonder is Jesus, answering to the ram caught in the thicket by his horns; yes, behold him involved in the very mazes of sin for which we expected to be sacrificed: for he was made sin for us and we escape; while the justice of the sin-avenging law wrecks all its stores of vengeance upon the devoted victim.

Whether the foregoing view of the figure is correct or not, one thing is certain, which is "that Christ died for our sins according to the scriptures," and it is also certain that his children were thereby "made free from sin," "that sin shall not have dominion over them; for they are no more under the law, but under grace."

What a wonderful provision the Lord has made for his sin-defiled and contumacious children, and what an indubitable evidence that having done all this, he will continue his provident care until he effectually accomplishes all his will concerning us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Not only did he give his own dear Son to ransom us from the grave, redeem us from death; but when we hear pronounced in the holy oracles Jehovah Jireh, it should assure us that no needed blessing will be withheld from us, for when he gave his Son, in him he gave us all spiritual blessings, and that dear Son deals them out to us whenever it is necessary that we should have them. Sin has polluted and consigned us to death and darkness; but in him is provided an antidote for sin, his blood cleanses us from all sin; there too, is provided life to animate, and light to illuminate our pathway through all our journey in the waste howling wilderness, and even through the valley of the shadow of death. But that life needs sustenance. Well, in him is provided the bread and water of life. Bread of which a man may eat and not die, and water springing up into everlasting life.

In our infirmity we are ignorant, unrighteous, wayward and lost; but in him is ample provision of wisdom, righteousness, sanctification and redemption. We daily feel our weakness, but the Lord Jehovah is our strength and our song, therefore, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

Whatever calamities, hostilities or menacing dangers may betide us here, such is the vision and provision

of Jehovah Jireh that we may rest assured that the Lord will see and provide in every exigency. He has provided an armory from which we may be supplied with all the necessary weapons of our warfare, both offensive and defensive, and therefore, should cohorts of beligerents assail us, we may fearlessly gird on our armor, and "In the name of our God set up our banners."—Ps. xx. 5; then let that banner "be displayed because of the truth," (Ps. lx. 4.) and thus equipped from heaven's magazine we may fearlessly follow the Captain of our salvation with an assurance that our warfare will end in triumph.

Let us take courage from the fact that our LEADER has opened the campaign with a decisive victory, fought on Calvary in single combat, where he met the whole host of our enemies,—the combined powers of earth and hell in battle array assault him. Behold him in that dreadful conflict—a gory victim bleeding from every wound, until bowing his thorn-crowned head that death might deal its deadliest blow, he yielded up the ghost.

"O, wondrous love, to bleed and die,
To bear the cross and shame;
That guilty sinners such as I
Might plead his gracious name."

Who could have dreamed of victory by him now? But strange to tell, by death he reached the strongest citadel of death, and "triumphed gloriously;" for on that eventful third morning he rose, having "abolished death, and brought life and immortality to light through the gospel."

In this stupendous transaction, the anti-type of the ram caught in the thicket by the horns has provided for all his chosen ones a ransom from the power of the grave, redemption from death. Death, before which the most potent kings had quailed, the most powerful kingdoms had crumbled, and strong nations had withered at its pallid touch.

The triumph was complete, but not for himself exclusively, but for all his redeemed. What a matchless provision was exhibited in this marvelous transaction. Not only did he die to conquer death and subdue all things unto himself, but rose from the dead, rose to portray in liveliest colors the complete justification of all his dear children; they thereby "Being freely justified by his grace through the redemption that is in Christ Jesus." His blood cleanses them from all sin, his righteousness covers them with a spotless robe; they are therefore "free from sin, become servants to God, they have their fruit unto holiness, and the end everlasting life." But more still.—Jehovah Jireh has seen and provided for them a city of refuge, "a quiet habitation, a tabernacle that shall not be taken down." A residence of lovely, loving, lasting friends; and then dwells among them.

"Happy the church, thou sacred place,
The seat of thy Creator's grace;
Thine holy courts are his abode,
Thou earthly palace of our God."

How cheering and consoling to meet and mingle with the dear saints in this delightful habitation. No

earthly scene so beautiful as a company of those lovely companions, all observing the order of the house of God; united in the strong band of love, bound in the sweet cords of fellowship, hymning the high praises of their God. Brethren, do we fully appreciate this heaven-provided privilege? How many of the precious jewels of our Master are isolated from their kindred, deprived of this precious privilege? But God has seen and provided for them too.—Doubtless he has provided servants not only to feed the flock when gathered together in their organized capacity, but evangelists to itinerate as fishers to fish for them, and hunt for them, (see Jer. xv. 16,) and administer to them the bread of life. We believe too, that he has provided editors to publish our mediums of correspondence, and many of the disconsolate and tried ones are reached and comforted by our family papers; and this is one cause of my using my pen, (deficient as I know I am,) hoping that they may thus receive a word of consolation, isolated as they are, and deprived of the privilege of meeting and worshipping in company with their kindred in their Father's house.

What a wonderful provision he has made in giving us apostles, prophets, evangelists, pastors and teachers: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In short, he has provided a will and testament, and in that will has secured to us all that we have enumerated in the foregoing remarks, and infinitely more than finite minds can reach or mortal tongues express; for it entails upon the heirs "an inheritance that is incorruptible, undefiled and that fadeth not away."

Compared with this rich legacy, the best bequest that the world can bestow, and all that it possesses dwindles into insignificance. That blessed will provides for us in every emergency

"A sovereign balm for every wound,
A cordial for our fears."

No affliction however deep for which it does not provide a seasonable remedy—no temptation so trying but it provides a way of escape—no trial so sore but it affords strength to bear, or a kind hand to remove it. Ample provision is made to soothe the sorrowful mind and revive the contrite spirit; to liberate the captive, bind up the broken heart, comfort the mourner, feed the hungry, give drink to the thirsty, strength to the weak, health to the sick, wealth to the poor, rest to the weary, sight to the blind, hearing to the deaf, righteousness to the unrighteous, forgiveness of sins, and even life to the dead.

"My trials and sorrows, my conflicts and cares,
The spirit of prayer and the answer to prayers,
The steps that I tread and the station I fill,
My Father determined and wrote in his will."

Dear brethren, let us confide and implicitly trust in what Jehovah Jireh has provided for our comfort here, and our final deliverance from all

that can annoy us hereafter; and let us all say with David, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Abiding still your brother in trial and hope,

J. F. JOHNSON.

P. S.—Brother Beebe, accept my apology for this attempt to impose so soon again upon your columns, but remember it is entirely at your disposal. J. F. J.

The following letter to sister Luckett was writted by a young lady, a Presbyterian, who has tasted of the river the streams whereof make glad the city of our God. Recently having had the privilege of hearing the gospel proclaimed by Elder Johnson and others, she sent to her kindred the precious intelligence of her comfort and joy in the Spirit. It is the wish of saints in Kentucky and Indiana that you, dear brother Beebe, will publish this letter, and the response of brother Luckett.

E.

LACONIA, Ind., Nov. 8, 1874.

MY DEAR MARY:—When I parted with you at Mr. Zenor's, you made the request that I should write to you, and I must say that the desire has remained with me to do so, and tell you what a season of real enjoyment it was to me while with my Baptist brethren and sisters. I do feel greatly refreshed, and my spiritual strength much renewed. My hungry, thirsty soul has once again fed on the bread of life, and drank from the everlasting fountain. O what rich provision is to be found in our Father's banqueting house! How sweet to sit in heavenly places and feel that the banner over us is love. It is then, often times, we get such sweet glimpses of redeeming love that

"Heaven comes down, our souls to greet,
And glory crowns the mercy-seat."

I do so love to hear the precious truth preached in its purity. Nothing else can feed my soul, having been made, as I humbly trust, to know the truth as it is in Jesus. I love to hear it talked about. Any thing else is no comfort whatever. I do not care to hear about our will, but of the will of him who alone is mighty and able to save. Therefore I count it a joy and a privilege to hear the wondrous theme from the lips of one who has been made to know the joyful sound. At such times I feel, as it were, that I have found shelter under the shadow of a great rock, in a weary land. We spake to each other of how much we enjoyed Mr. Bartley's preaching on Sunday. It was certainly very comforting, and I hope to hear him again at no very distant day.

I must tell you how I was filled with a kind of quiet joy, after we left the church on Monday afternoon, such a feeling as I had not known for a long time; such a happy, peaceful feeling as I cannot describe. I felt so happy when Mr. Johnson kindly took me by the hand, after I had been introduced to him, and in

his own solemn, impressive way said to me, "My Father's child." It seemed these three little words spoke volumes to my soul, and my heart went out to him in that peculiar kind of love that I believe is born of heaven. "We know that we have passed from death unto life, because we love the brethren." Our Father's children are never strangers to each other. They are all traveling the same road, are all born of the same Spirit, redeemed by the same precious blood. Their hopes and fears are the same, and so their temptations and their joys; and how they ought to love one another, and so bear the image of our Savior. If I be a child of God, what a worthless one I am; the weakest of his flock; the one that loves him least; the one that grieves him most. But thanks to his exalted name, we have an Advocate with the Father, who measures not his love by our returns.

I want you, my dear Mary, and also your dear husband, to ask at the throne of grace that I may have the path of duty made plain to me. I feel I must be taught from above.

Write soon, and tell my cousin, your husband, to write me a line.

As ever, your affectionate cousin,
MAGGIE DOUGLASS.

REPLY.

MY DEAR FRIEND:—My poor pen can never tell you with what emotions of soul I read your dear christian letter. Surely the Spirit that helpeth our infirmities, helped you to tell your feelings and the exercises of your heart; helped you to speak the true Shibboleth of the gospel; helped you to give the best and most convincing testimony that any heart can give, of being enfolded in the covenant of everlasting grace; of being interested in that pure righteousness brought in and perfected by the shed blood of the dear Redeemer; of being a subject of electing love and predestinating grace; begotten again to an inheritance incorruptible and undeiled. Yes, my friend, the children of the Most High are living epistles, known and read of all men—of all who have been taught in the school of Christ, and learned lessons of wisdom from a heavenly source; and who, like you, have fled for refuge to lay hold upon the hope set before them; fled from the delusive and mocking hopes of this feeble earth, to that dear abiding hope that shall never fail. When the candle of God's grace is lit in the heart, it gives light unto all that are in the house, and they know that he who commanded the light to shine out of darkness, hath been at work with his wonder-working power, and they are constrained to say, It is the Lord's doing, and it is marvelous in our eyes. And so, dear friend, if we know any thing of the blessed Spirit's teaching, we know that you have tasted the wormwood and the gall; that you have felt the pangs of a distressed conscience; that your sins have found you out; and like the woman at Samaria's well, you have found a Man that has told you all things that ever you did. We know

that you have felt the burden of sin, and what it is to be pursued like a partridge upon the mountain. And O, my friend, we rejoice to know that when close pressed by the avenger of blood, and hope, as it were, died in your bosom, there was shown to you a dear city of refuge, a hiding place from the law's stormy brow, and a covert from the tempest of sin. This shelter was none other than the Rock of Ages, cleft for Israel; not an expedient of time, an after-thought, arising only when sin had marred the fair inheritance. The counsel of Jehovah declared of old, that there should come out of Sion the Deliverer, and he should turn away ungodliness from Jacob. Eternal Justice could say, "Deliver him from going down to the pit; I have found a ransom." The dear Lamb of God came to this vale of sin, sorrow and tears, for his people's sake; came to put away sin, by offering up his own precious life without spot to God. O, my soul, did the immaculate Redeemer tread alone the bloody winepress, staining his raiment with the crimson gore? Did his suffering soul pierce the blue heavens with a cry of forsaken agony? Did he finish the work which the Father gave him to do, which was no less than the full and final redemption of his people, the perfecting forever them that were sanctified, or chosen? And shall poor sinful mortals clothe themselves in priestly robes, and call upon those groping in nature's darkness to arise and make effectual and successful the mission and offering of Israel's Redeemer and Savior? As we gathered from Elder Johnson's discourse, it would be less shocking to our hearts, and as impotent for good, to see presumptuous mortals engaged to hasten the speed of a rising sun, directing the stars in their courses, or trying to roll back the darkness of the natural night, as to proclaim themselves co-workers with the Deity in rescuing his church from the horrid darkness of the soul's unfathomed night. It is a sad proof of human weakness and human ignorance that the children of earth, poor atoms of humanity, all the nations of whom are known in the scriptures as a *drop of a bucket*, as the small dust of the balance, as *nothing*, and *less than nothing*, and vanity, should oppose and traduce the bible doctrine of a full and finished salvation through the blood of Jesus, implying that it lowers the dignity and power of man, destroys his sovereignty, and places him in a state of slothful inactivity. When these vain workers of human righteousness shall have learned to cease from their own works, and to work the work of God, they will find how greatly they have misconstrued the new life of faith in Christ, and that earnest gospel race whereunto the redeemed are called. Are there no trial-tests for those who strive, as Paul did, for the incorruptible crown? We can attribute value to nothing that is untried. And so of the faith of God's people, it is proved, as it were, by fire, and found at last unto praise and honor and

glory, at the appearing of Jesus Christ. Look at Israel, the church's type, sore pressed by Egyptian hosts, hemmed in by frowning mountains, and confronted by an angry sea. Was it no trial of their faith to "stand still" in that terrible moment, amidst such awful dangers? And was it an easy thing for this faint-hearted band, when the Lord's words, "Go forward," bid them trust themselves under the glassy walls of the treacherous deep? Encouraged by this wonderful history, let the tried saints heed the words and trust the protecting care of the Almighty Arm. When the Lord openeth, none can shut; when he shutteth, none can open. Not only the islands, but the sea itself is to him a very little thing, and he caused this sea to stand in heaps, opening a way for the deliverance of his people. And should the Lord call any of his captivated people, now ensnared by human folds, and bid them go home to their friends and tell them how great things the Lord hath done for them; should he tell them to take up their cross and follow him, to go even into Jordan's stream; though a world might scoff at their humble obedience, they would find a trial of their faith, such as no legal teacher ever knew. Leaving, then, as we would gladly do, the God of heaven to do his own glorious work of saving, yes, of actually saving his people from their sins, and leaving men to glory in the spiritual idols which their own hands have made; the true children of the kingdom will find enough for heart and hands to do; enough that corresponds with God's word and the Spirit's teaching in their heart, to manifest the obedience of love required in the gospel, and which only can be rendered through divine assistance.

You have desired a line from your poor fellow-pilgrim, and an expression of our interest for you at the throne of grace, that the Lord would set plain paths for your feet, and himself direct you in the way he would have you to go. These things, and the interest that you have taken in our meetings, lead us to hope that the Lord is even now making darkness light before you, and crooked things straight, and that he will make the path, so long unknown, a way of pleasantness and peace. I have regarded you as a dear Ruth, returning from the land of idolatry, breathing the sweet words, "Entreat me not to leave thee, or to return from following after thee. Where thou goest I will go, where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried." Whether you have thus come to regard the Lord's tabernacle on earth, I know not; but I believe you will, and that he who has sent trouble to you in the land wherein you so long have trusted, will, in his own time, show you a dear place of gospel rest, a city of habitation, and thither bring your glad and willing feet. "To you who are troubled," says the apostle, "rest

with us." And I know there is a sweet rest even in this vale of tears for the people of God; but you will never find it, dear friend, among those who sit in Moses' seat and bind heavy burdens, and grievous to be borne, and lay them on men's shoulders. You will not find it among the builders of earthly sanctuaries, who, Egyptian-like, want many bricks, but give not the material for their making. You will not find it among the Judaistic teachers of an old covenant of works, who would teach the redeemed that except they keep the law they cannot be saved. The rest we speak of is not found at the burning Mount Sinai. The taskmasters of the world do not, cannot give it; but the blessed Daysman calls the weary and heavy laden, the broken and contrite, the weak and helpless, unto himself, bidding them take his yoke upon them, and learn of him, and they shall find rest to their souls. I would that you might have strength to take this yoke, and come to the precious Mount Sion, where the flock is made to rest at noon. There the kind Shepherd will lead his sheep and lambs by the still waters of love and peace, and cause them to lie down in his own green pastures. Says one of old, "Thine eyes shall see the King in his beauty, and behold the land that is very far off." That land is very far off from the self-righteous, self-sufficient world: a garden enclosed, a spring shut up, a fountain sealed. In the gospel kingdom, the visible church, there is hope, comfort and rest, for God's tried and afflicted people. They shall look upon Zion, a city of dear solemnities, and upon Jerusalem as a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken. And in this, the Zion of our hopes and joys, the glorious Lord will be unto us a place of broad rivers and streams; and in these boundless waters of rich, free and reigning grace shall go no galley with oars. The occupants of Moses' seat, those whose hope is in a law righteousness, and who dream of reaching, by their own labors, the shores of immortal bliss, will see no beauty or use in these cleansing rivers of gospel grace. Neither shall gallant ship pass thereby.

Think, my friend, of this word of inspiration! The imposing ceremonies, the vain pageantry and glittering show that now attract the attention of mankind, are not called for by him who is meek and lowly in heart. The fascinations of false worship, the coverings of tapestry, the carved works and fine linen of Egypt, are not required to beautify the crystal streams that flow from the throne of God. Jesus, though a pattern of humility to his people, is the beauty, the light and glory of his own kingdom. In him all fullness dwells, and from him, by joints and bands, nourishment is ministered to every member of his mystic body. The simplicity of the gospel bespeaks its suitability to our low estate. The

blessings of the kingdom should be precious in our eyes, when we remember the cost. In the day of its setting up there was born to Israel a glorious Redeemer, which is Christ the Lord. In him centered the hopes and destiny of a lost church. O what a cup did our transgressions mingle for his lips!

"Twas you, my sins, my cruel sins,
His chief tormenters were."

He became a man of sorrows and acquainted with grief, and with full knowledge of the mighty cost he moved on to the tragic scene, himself the glorious consummation of all the types and sacrificial offerings since the firstlings of Abel's flock smoked upon the altar in the world's beginning. When the Lord had covered Zion with a cloud, with what derision did her enemies ask, Is this the city that men call the perfection of beauty, the joy of the whole earth? And so did a thoughtless world look upon Zion's King in the day of his humiliation, in the day when the Prince of Peace laid aside the glory that he had with the Father, and tabernacled in human clay. Dear blood-bought saint, view with me thine agonized Redeemer. At the supper! in the garden! on the cross! Will our poor minds ever fathom the words, *wounded, bruised, smitten and afflicted*? The transgressions of Israel were found upon him, and there was none to deliver. As the sword awoke against the Shepherd, with what anguish did he breathe the sad refrain, "How am I straitened till it be accomplished! Truly was there never sorrow like the sorrow of Jesus, and we wonder not that the heavens were clothed in blackness. Blessed be his everlasting name, the ransom price was paid. The dear Redeemer failed not in his mighty work. He paid the uttermost farthing that stood against his bankrupt bride. He brought back from the wiles of sin his straying flock, and through the redemption price they became his "purchased possession," purchased by his own precious blood, to be presented to himself a glorious church, having neither spot nor wrinkle, or any such thing. Yes, my friend, as sure as justice and judgment live in heaven, he shall see of the travail of his soul, and shall be satisfied. The sins of his people, past, present, and to come, were cleansed in this fountain opened to the house of David and the inhabitants of Jerusalem. And now, as we remember all that he did for us, our souls would ask, What can we do for him? What returns can we make for all this amazing mercy, this everlasting love? Ah, we have nothing to give for this unmerited salvation. All that we have and are belong to him, for we are bought with a price. But may we not in some way express our gratitude, and glorify our Redeemer in our body and spirit which are the Lord's? O yes; we may magnify the riches of his grace in heart and life. We may bind the words of Jesus continually about our neck. We may live to him who died for us and rose again. We may

take his yoke and name, take up our cross and follow him through evil as well as through good report. He has bid us do so, and says we are his friends if we do *whatsoever* he commands. He has left for us that touching appeal to our affections, "*If ye love me, keep my commandments.*" Far back in the misty past, even from the days of our Lord's pilgrimage on earth, did his visible, gospel church arise, moulded by divine power, a dear tabernacle for the Lord's chosen tribes; and the ransomed of the Lord shall return and come to this Zion, with singing and sweet joy upon their heads. As you think, my friend, of this "one fold," which the "one Shepherd" ordained for his "little flock," are there no secret longings in your soul to enter this visible sanctuary, and testify your love to Jesus by the obedience of faith? While I am constrained to believe that you are already in the kingdom of his grace, and already set as a seal upon his arm, let me ask if, when your heart breathes the words, "What wilt thou have me to do?" there does not arise the unuttered wish to put on the Lord Jesus, by the solemn baptism which he commanded—to be buried with him by baptism into death, and arise in the newness of gospel life? Does the kind Redeemer never "turn and look upon" you as he did on Peter? Does conscience never point to all he did for you, and plead that the little cross be taken up for his dear sake? If this is so, my conscientious friend, I do not believe that the gracious Spirit, whose delight it is to take of the things of Jesus, and show them unto his people, will ever give you peace and rest, until you find it in filial gospel obedience to the easy commands of your risen Lord. The longings of a heaven-born soul, sick of the world and sin and self, will never be appeased by the husks of free-will and creature-ability of modern religion, but will turn again and again to the dawning of a better hope. And though you strive, as strive you will, to still the pleadings of the inward monitor, you cannot do so. The "still, small voice" of gospel love will sink deeper in your soul than the whirlwind and roaring torrent of human pretensions. The heart may plead for Abana or Parphar, or some proud river of Damascus; but to the once despised Jordan the leper must go, if he would obey the man of God. O how many of the Lord's true Israel now sit down by the waters of Babylon, trying to sing the Lord's song in a strange land! Paul seemed in his day to have a premonition of the advent of error, and bid his brethren to beware lest any man should spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. With a sorrowing heart he told them that he feared lest by any means, as the serpent beguiled Eve, through his subtlety, so their minds should be corrupted from the simplicity that is in Christ. Alas! how many means, with all the beguiling

influence of the seductive serpent, have been resorted to by men to destroy the simplicity of the truth? What gifts of nature, what learning and talents, what ingenuity and sophistry have been used by the unconciled children of earth, to send forth system after system, creed after creed, church after church, to bewilder, confuse and mislead, and even to lead captive an unreflecting world! Was there ever such a day of loud profession as now? Was there ever a time when the churches of men, like the stars of heaven for multitude, so spread their nets and lines to catch the unwary, compassing sea and land to make proselytes? *They take up all of them with the angle, they catch them in their net, and gather them in their drag*; therefore they rejoice and are glad, because by them their portion is fat, and their meat plenteous. Can we, with our eyes upon the blessed book of God, look upon these witty, spiritual inventions of men, and call them churches of God? There may be three-score queens, and four-score concubines, but the dove, and the undefiled of the Lord Jesus, is but *one*; the only one of her mother, and the choice one of her that bare her. This is the stone cut out without hands. "In the days of these (the Roman) kings, shall the God of heaven set up a kingdom which shall never be destroyed, and that shall not be left to other people." "Upon this Rock," said Jesus, "I will build my church, and the gates of hell shall not prevail against it." If, then, we have faith as a grain of mustard, to believe that the blessed Savior, the Lord of glory, came in the fullness of time to set up his own everlasting kingdom, giving it metes and bounds, character and purpose, laws and ordinances, to be observed till he shall come again, will it not be the part of friendship to the King, to be satisfied with and faithful to what he has graciously ordained, and turn with loathing and abhorrence from what men would substitute for his own glorious work?

But the subject is too extensive for a letter. Accept these unpretending and hurried thoughts, in the spirit in which they are given. It is my prayer that you, and all his "other sheep," may be brought by the chief Shepherd, and folded in his visible kingdom. His own sweet words are, "Will ye also go away?" May he bless you abundantly from his storehouse of gospel grace, and give you to behold a standing in him that will be your stay and comfort in this tempestuous, sinful world, and your eternal rejoicing in the blest realms of purest peace. Pardon my plainness, and remember that candor becomes those who are living for eternity.

With all due respect and kind regard, your sincere friend,
S. B. LUCKETT.

SECOND VOL. OF THE EDITORIALS

ALL MAILED.

We have now completed the mailing of the second volume of the book of Editorials, to all who have ordered. Any, therefore, who have not received their book by the time this notice reaches them, will please inform us promptly. B. L. BEEBE.

ORDINATIONS.

On the third Saturday in November, 1874, the Regular Predestinarian Baptist Church of Jesus Christ, called Mt. Gilead, in Hancock County, Indiana, by a call of the church upon six other churches, the following named brethren responded to the call:

Mt. Carmel—Elders S. Martin, G. S. Weaver, brethren J. Cook, J. F. Weaver, C. L. Jackson and W. P. Denney.

First Fall Creek—J. Cullifer.

Little Hill Buck—Eld. W. H. Curtis.

Blue River—J. Osborn, G. D. Porter.

Antioch—J. Hooper, J. Pitman, G. W. Whitehead, B. Southard.

Shiloh—J. Tyner, J. Allen, J. F. Watts, B. Coffield.

Mt. Gilead—W. A. Dunn, A. T. Reeves, W. H. Dunn, H. Reeves.

The council organized by choosing Eld. T. Martin Moderator, and G. S. Weaver Clerk.

The candidate, brother JOHN F. PILLINGTON, was called upon, and gave a relation of his christian experience, call to the ministry, and doctrinal views.

The Moderator led in the interrogation of the candidate.

The council then retired for further deliberation.

Proceeded with the ordination in the following order:

The ordained ministers present composed the presbytery, viz: T. Martin, W. H. Curtis and G. S. Weaver.

Ordination prayer by W. H. Curtis.

G. S. Weaver delivered the charge, in a sermon.

Right hand of fellowship by T. Martin.

Motion and second, that a copy of these proceedings be forwarded to the "Signs of the Times" for publication.

T. MARTIN, Mod.

G. S. WEAVER, Clerk.

CORRECTIONS.

NEAR LEXINGTON, Ky., Dec. 8. 1874.

BROTHER BEEBE:—My attention is called by a letter from brother B. Farmer, Clerk of Little Flock Church, Anderson Co., Ky., to a mistake of the statistical account of said church in our minutes of last association. The mistake is, eleven dismissed, when it should be, eleven excluded. The brethren desire that I, as Clerk of the association, shall have said mistake corrected through the "Signs of the Times."

J. W. ROYSTER.

THE SECOND VOLUME OF THE BOOK OF EDITORIALS:—Through a misunderstanding on the part of the binder, our Imitation Morocco books were bound in a more expensive binding than we ordered, making each book cost a dollar and five cents more than we intended. We have, however, filled the orders of those already in; but for the remainder (only 25) we shall have to charge four dollars and a half. We shall in a few days have our three and a half dollar books out. B. L. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1875.

INTRODUCTION TO VOLUME FORTY-THREE.

With unfeigned gratitude to God for his sustaining power and grace in which he has abounded to usward through all the weary years of the past, and for his watchful and gracious providence by which his power has been magnified in our weakness, we are spared to present to our numerous patrons our forty-third annual greeting, with strong desire that the New Year on which we now enter may be one of happiness and prosperity to all the saints scattered abroad, with all the faithful in Christ Jesus our Lord.

May grace, mercy and peace, from God our Father, through Christ Jesus our Lord, descend upon and abide with all the churches of his saints, and all who love our Savior in sincerity and in truth.

It may be proper, as it has been our custom, at the beginning of each successive volume, to indicate the course we propose to pursue in its publication. In the doctrine for which we contend we have no change to propose. The gospel of God our Savior is immutable. Our view of the fundamental principles of the gospel may be enlarged or contracted according to the measure of light given to us; but the doctrine itself is forever the same. Forty-two years in which our sentiments have been constantly spread before our readers must have been sufficient to satisfy them in regard to the position we occupy on every cardinal point embraced in the faith and practice of the Old School or Primitive Baptists. The banner which we unfurled at the commencement has been waving over our columns to the present day, and as yet we see no cause to change or modify any sentiment for which we have uniformly and uncompromisingly contended for through all the opposition and reproaches of nearly half a century.

Many elements of discord and contention have arisen among those who have claimed our name; but we have been enabled to keep aloof from them all, and if it were advisable to again publish an abstract of our faith, we should re-produce our original prospectus, for we see no point in which we would wish to amend or change any of the stakes then planted, or to insert any new ones.

We have much cause of profound gratitude to our brethren whose able communications have so much enriched our columns, and added so much to the usefulness and interest of our paper. Many, and indeed nearly all, of our early writers have finished their course on earth, and have laid off their armor, and, we trust and believe, are now in receipt of their crown of righteousness.—But, though their voices are silenced in death, their lips sealed in unbroken repose, and their pens entrusted to other hands, still God has not left himself without faithful witnesses. We still have the assurance of as

many and as able writers for the current volume as we have ever had, and with our present augmented facilities, we feel confident that the Forty-third volume shall equal, if it does not surpass, any of its predecessors.

We have made an arrangement for a supply of book paper, on which to print this volume, of a quality far superior to any that is usually used on periodicals of this kind. Our type are of the first order, and the mechanical typography not easily surpassed. Our issues will be as formerly, on or about the first and fifteenth day of each month. Each number will contain twelve large four-columned pages, and will contain more reading matter than any other periodical of its kind. The matter will be almost exclusively of original communications from brethren and sisters of our faith and order, from every part of our wide-spread country.

The "Signs of the Times" has a general circulation in all the States and Territories, also in the Canadas, and in England, so that a communication through our columns will be read and preserved by many thousands, and all over the continent. Being the first Old School Baptist paper ever published from the time of the separation of the Primitive from the new orders of Baptists, it has many years the priority of all others, and has been sustained while many have been started, and after a fruitless struggle for existence have failed.

It is and has been our intention as soon as our patronage will warrant, to make the "Signs" a weekly paper, that is as soon as we can with safety do so without any increase in our subscription rates. This we could now do, by devoting a portion of it to advertising, but that would not increase the amount of reading matter more appropriately belonging to a religious journal.

The new postal law which requires that the postage on all newspapers, periodicals and other printed matter shall be prepaid by the publishers before it can be sent off by mail, will add very heavily to our expenses from and after the present date. This one item, in addition to the extra cost of a superior quality of paper, and other improvements, will swell our expenses several hundred dollars more than the cost of our preceding volumes; but we indulge the hope that the increase of patronage and the prompt payment of our subscribers will warrant us in this additional outlay. Our subscribers should remember that they have no longer any postage to pay for the "Signs" at the offices where they receive them, as all lawful postage is paid by us at the post office in Middletown before they leave this place.

Hitherto we have shared the small profits on our labor with the poor of the flock. We have a large number of poor brethren and sisters now on our free list, besides others who have only been able to pay half price. To the extent of our ability we propose to continue such of them as still

desire to read our paper but are still too poor to pay in full or in part for it, but we trust that no Old School Baptist who is able will impose on our generosity.

With humble reliance on the gracious hand which has hitherto sustained us, and the hope that we have the prayers of our brethren and sisters that we may be enabled to faithfully discharge the duties and perform the labors of another year, we send this our salutation to our subscribers, and sincerely wish them all a Happy New Year.

EZEKIEL XVII. 22-24.

BROTHER GEEBE:—I have been a reader of the "Signs of the Times" many years, and now I make this request. Please give your views on Ezek. xvii. 22-24, and greatly oblige,

Yours as ever,

JOHN A. HILL.

WASHINGTON C. H., Ohio, Dec. 7, 1874.

The scripture referred to reads thus:

"Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent; in the mountain of the bight of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree flourish: I the Lord have spoken, and have done it."

In the preceding part of this chapter the prophet is commanded to put forth a riddle, and speak a parable unto the house of Israel. In the riddle, the kings of Babylon and of Egypt are represented as two great eagles. The interpretation of the riddle is also given, and in the parable on which our views are called for, the final desolation of national Israel, and the setting up the kingdom of Christ among the Gentiles is set forth. In both the riddle and the parable national Israel is presented as a lofty cedar of Lebanon, the young twig which, was taken by the Babylonish eagle and carried into a land of traffic, is interpreted to signify the carrying of the King of Israel into Babylon. But in our text we are told of what the God of heaven would take from the same cedar, and what he would do with it. "I will also take of the highest branch of the high cedar, and will set it." Israel as a high and stately cedar had twelve prominent branches, the highest of which was the tribe of Judah, to which tribe pertained the royal sceptre of Israel until the coming of Shiloh, who was to come of that tribe, as it is evident that our Lord sprang out of Judah. Of this branch it is said, Behold the man whose name is THE BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temples of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

Zech. vi. 12, 13. From the top of the young twigs of this lofty branch of Israel a tender twig is cropped off by the hand of God. This tender twig from Judah's highest twigs from the house of David "grows up out of his place," is cut off, and in his resurrection from the dead has demolished the middle wall of partition. "And he shall grow up before him as a tender plant."—Isa. liii. 2. Of this branch of renown God says he will set it. "Yet have I set my king upon my holy hill of Zion."—Psa. ii. 6. Note, "The kings of the earth set themselves." But God hath set his king upon his Holy Hill, and unto his Son he saith, "Thy throne, O God, is for ever and ever."

"I will crop off from his young twigs a tender one and will plant it. In the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar." This is perhaps one of the most expressive and beautiful figures in all the sacred volume. The most exalted and tender twig from Judah, as the highest branch of Israel, may well apply to the Son of David, of whom it was predicted that "He should grow up as a tender plant, before him who has believed the prophetic report, and to whom the arm of the Lord has been revealed. Taken from the stately cedar, Israel, from the highest branch, Judah, and the loftiest twigs of the house of David, and planted upon a high mountain and eminent. The highest and most eminent mountain used for emblematic illustration in the Old Testament is the mountain of the Lord's house, which is established in the top of the mountains, and exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the words of the Lord from Jerusalem," &c.—Isa. ii. 2, Micah iv. 1, 2. Daniel prophesied also of this mountain that it should be taken without hands, and should grow or become a greater mountain, and fill the whole earth, breaking in pieces all other kingdoms, and stand forever.—Dan. ii. 35, 44. One of the seven angels said unto John, "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. xxi. 9, 10.

We think there can be no doubt that the high mountain and eminent in our text in which the tender twig taken from the stock of Israel, and from the house of David, in which the tender twig is planted, is the church of God, including all the election of grace, as viewed in their fleshly relation to the law. A similar figure is used in Psa. lxxii. 16, "A handful of corn in the earth, upon the top of the mountains." Planting is implied; for "the fruit thereof shall shake like Lebanon," &c. And our

Savior himself said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24.

Assuming then that Christ is himself that corn of wheat, we see no reason why the tender twig, cropped from Israel's highest branch should not have the same application. The immortal germ of everlasting life is in him, and for the development of his spiritual posterity, "he descended into the lower parts of the earth."—Eph. iv. 9. This he did when he was made flesh and dwelt among us; for he took on him the seed of Abraham, and was found in fashion as a man. Thus into the flesh, or earthly nature of the seed of Abraham, he was planted, in the mountain which is, by virtue of Christ's resurrection, high and eminent. And in our flesh he died our death, and arose as our Resurrection. As the Plant of Renown (Ezek. xxxiv. 29) he shall be exalted and extolled, and be very high. All for whom he died are quickened together with him, and raised up together, and are made to sit together in heavenly places in him.

Baptism is still another figure used in the illustration of this subject. "Therefore being buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi. 4, 5, Col. ii. 12, 13.

"In the mountain of the height of Israel will I plant it. And it shall bring forth the boughs, and bear fruit, and be a goodly cedar." Jesus said to his apostles, "I am the vine, and my Father is the husbandman." Again, "I am the vine, ye are the branches."—John xv. 1, 5. In the resurrection of Christ, and the setting up of the gospel church, the goodly cedar appears, the boughs and the fruit are developed in the tree of life which John saw in the midst of the holy city, New Jerusalem, in this high mountain and eminent, as the mountain of the house of the Lord, in the top of the mountains, and rising high above the hills. This tree of life, like the cedar, is always green, and as the tree of life, is always fruitful, bearing fruit every month, and the leaves of the tree are for the healing of the nations. It is truly a goodly cedar. "May we within her courts be seen, Like the young cedar, fresh and green."

And under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell. This may signify the redeemed out of all the nations and kindreds of the earth; like the contents of the sheet in Peter's vision, all of whom are healed by virtue of the leaves of the tree of life. Or, like the parable of the mustard seed, that being planted shall grow to a tree with spreading branches, in which the birds of the air shall lodge.

"And all the trees of the field shall know that I the Lord have

brought down the high tree, (national Israel,) have exalted the low tree, (the Gentile church.) Have dried up the green tree, and made the dry tree flourish. I the Lord have spoken and have done it." Whether all the nations of the earth know this at the present time or not, the people of God in every nation of the earth have or shall know that salvation is of the Lord. The mountains of the earth shall sink, and the valleys rise, at the command of God, to prepare the way of the Lord. The cities of Judah, which were exalted to heaven, are thrust down to hell, and publicans and harlots sit in the kingdom of God, with the patriarchs and prophets—and the carnal Israelites are cast out.

DIRECTIONS.—Our correspondents, subscribers and agents will relieve us from much trouble and perplexity by observing a few plain rules.

1. In ordering, or sending payments for the "Signs," give the name of the person to be credited, and the name of his or her Post-office, County, and State, or Territory, in a plain hand-writing.

2. Say whether the person to be credited is a new or an old subscriber.

3. When the subscription of any one is to be discontinued, state the name of the Post-office and State where it has been sent.

4. If it be desired that a change of address be made to a new Post-office, mention the name of the office from which, and to which, it is to be sent.

5. When money is sent to pay a bill which has been sent by us, either return the bill with the remittance, or state the number marked on the bill, that we may the more readily find the account, and give the necessary credit.

6. When any subscriber desires to have his paper discontinued, see that all arrearages are paid up to the date.

7. When payment of subscription has been sent on, if the person to be credited does not find the time paid to, indicated on the pasted slip of paper, or the margin, or envelope of his paper, in a reasonable time, notice should be given of the failure, which may be done on a Postal Card. We, like all others, are liable to mistakes, but desire to correct all mistakes.

8. Those who send Post-Office Money Orders should invariably have them made payable to us, at Middletown, N. Y.

DEFERRED ARTICLES.—In this number will be found several communications which had been mislaid in our absence last spring, and overlooked until we very unexpectedly discovered them, laid carefully away in a bundle of papers, to await our return, to examine them. Among them are the communications sent us by our dear departed brother, J. L. Purington, sister Waddy, and brother Hamilton. Although their publication has been so long delayed, they will, we trust, be read with no less interest at this late hour, than at the time we first received them.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Morgan Shutts Pa \$2 30.

SECOND VOLUME.

John C Howard Va 2 30, Isaac Taylor N C 2 30, Mary J Hart Kan 1 25, Jas C Brook N Y 2 30, Mrs H Danforth Mass 5, J Vandewater N Y 2 30, N P Holleman N C 2 30, J W Elliott Pa 2 30, Thompson Cox Mo 7 30, Kenzie Stone Ky 2 30, Eld D Fawley Ind 2 30, S N Wright N Y 3 50, Mrs S A Wilson 2 55.—Total \$38 00.

RECEIPTS.

NEW YORK—Wm A Sayer 6, Mary A Seybolt 2, Dea Wm Inman 2, Dr G A Emory 2, I. P. Winchell 8, Elizabeth Hull 2, Andes Church 2 25, Eld I Hewitt 2, Sarah Jenkins 3, J Beckwith 2, Wm Jackson 2, I R Porter, Jr 2, James Tyler 2, Miss Jane Horton 2, O Croft 2, S N Wright 2, Walter Reed 5, Mrs H Broughton 2, Mrs Jane Jervis 2, Dea S M Jordan 2, H Wilkins 2, James Easton 2, Geo A Chamberlain 2, W H Hillings 2, G B Hooton 2, Emma S Langworthy 2, Mrs A R Ivory 1, Dea J C Harding 2, Herman Wolf 2, J Vandewater 2, James A Swartout 2, Mrs Fanny Winslow 2, Mrs Mary Carrick 2, Mrs Rachel Gardner 2, Stephen Martin 6.—\$87 25.

NEW JERSEY—A Holcomb 4, W J Thorp 5, Miss R L Johnson 4, Wilson Kugler 1 20.—14 20

PENNSYLVANIA—Mary R Brooks 4, Eld Thos Rose 4, J W Elliott 4, Jas Van Cott 2, E T Cooper 2 25, F K Cooper 2, Jas Thomas 12.—30 25

DELAWARE—J B McConaughy 5, Geo W Lindsey 2 50.—7 50

MARYLAND—Mrs Ann T Boulden 2, Mrs M A Wilson 2, Thos H Crampton 4.—8 00

DISTRICT OF COLUMBIA—Miss C Cromwell 2, Tamer Coleman 1.—3 00

VIRGINIA—Elizabeth Adkins 1, J C Howard 2, Miss M S Moore 2, Mrs B Musgrove 2, Virginia L Michael 2, Mrs E F Bird 1 25, Mrs M McClean 2.—12 25

NORTH CAROLINA—N P Hollman 2, Mrs A E Gill 2 25, Coffield King 8.—12 25

GEORGIA—Eld A B Abernather 2, Furna Ivey 2 50, S G Winslet 4 25, Chas Ivey 2, J H David 5 50.—16 25

ALABAMA—A Pellum 2, J T Sanders 4, Eld W M Mitchell.—23 00

MISSISSIPPI—J C Madden 6, J W Akers 2, M W Smith 4, Mrs C R Ellis 2 25, Mrs T Bull 2, J M Gray 1.—17 25

ARKANSAS—John D Staples 11, Jacob Dykes 2 20.—13 20

TEXAS—Isaac Stone 11, J M Petty 2, Wm Cleveland 1 51, J D Land 4, M M Burks 2.—20 51

TENNESSEE—Jesse Harper 2 25, Joseph Free 4 20.—6 45

CALIFORNIA—Dr R Cummins.—2 50

OREGON—Joseph Rings 2, Wm H Durland 2, J T Crooks 2, Wm B Martin 4 40.—10 40

OHIO—Jas McIntyre 4, A J Shambaugh 2, J A Hill 2 50, W D Wood 2, Christiana Bennett 2, Jas M Long 2 65, Jacob Behn 2, Amy Davis 2, A Nixon 2.—21 15

MICHIGAN—SG Ludlow 2, J K Godfrey 4, Aaron Dewey 5.—11 00

WISCONSIN—Aaron Winans, 2 25, Robert F Wheat 4.—6 25

INDIANA—Mattie Slagle 1, Sally Crooks 6, Manuel Lawrence 1, Elder David Fawley 4, W H Beck 8, Lewis Bailey 4, Nancy De Bolt 4.—28 00

ILLINOIS—Eliza Dorsey 2, Ruth Dodge 4, Jas Wood 2, E H Gilbert Esq 2, Eld I B Parr 2, J M Brown 4, N B Portlock 2, P P Lucas 2, J D Dougherty 2, Wm Metcalf 2.—24 00

MISSOURI—R S Munday 50c, Thompson Cox 6.—6 50

NEBRASKA—N E Clabough.—1 00

COLORADO—C F Wilborn.—2 20

IOWA—S I Pope 7, Phebe Elgin 4, Henry Reel 2.—13 00

KENTUCKY—S H Rush 2, Ann Wilson 2, Elder J T Moore 4 50, Kenzie Stone 2, Mary A Jones 2, Mary E Stark 2, Mary Duerson 2.—16 50

ONTARIO—James Campbell 4, Jas M True 4.—8 00

Total\$423 96

MARRIAGES.

At the residence of the bride's father, at Earle, in Lasalle Co., Ill., on the 5th of Nov., 1874, by Eld. W. A. Thompson, Mr. Josiah Epley and Miss Jennie Wood.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—In compliance with the request of sister Purington, it becomes my painful duty to prepare and forward for publication in the "Signs of the Times," a notice of the death of my dear cousin, **Eld. Joseph L. Purington**, of Alexandria, Va., who departed this life Thursday, the 3d inst., aged 54 years, 4 months and 28 days.

The circumstances connected with the death of our dear brother were such as to cause the dark and inscrutable dealings of our God with the churches in Virginia, over which the Holy Ghost had made him overseer, to appear very mysterious, and the blow has fallen with crushing power upon his dear family, and friends. On Tuesday, evening, the 2d inst., Eld. D. Bartley had preached in Alexandria, in the hall in which the church meets for worship, and after he had closed his remarks brother Purington also made some closing remarks, appearing much elated in his mind, and remarked, as he had a few days previous, that he wished, if according to God's will, he might die at his post; then read hymn No. 962, (Beebe's Collection) which was sung, and the service of the evening closed. In the course of three or four minutes he complained of feeling very sick, and sat down; but with the assistance of brother Broaders he walked into an adjoining room, and a physician was immediately called in; but alas! it was soon ascertained that paralysis of the brain had taken place. After being cupped he seemed somewhat relieved, but it was only temporary; for the next moment it was evident that he was fast becoming worse, and about 10 o'clock the following evening he became speechless, and continued so until Thursday, or the next day, when about 2 o'clock p. m. the mortal struggle ended, and he entered into that blessed state of existence, prepared for the redeemed church of our God, having his prayer answered; for he died at his post, with his armor on. He expired in the building where he had so many times preached the gospel of the Son of God. Truly how unsearchable are the judgments of our God, and his ways past finding out!

Our dear departed brother had been in the ministry about thirty-five years—was ordained thirty-three years ago last September. Probably he was as extensively known as any minister of his age in our denomination, in this country, because he had traveled much, and devoted a large portion of his time to his work as a servant of Jesus Christ. His ministry had been wonderfully blessed of God, especially since he resided in Alexandria, Va., which had been four years the 31st day of last March. Since he moved to Alexandria he had baptized one hundred and twenty-four persons. He had the pastoral care of the following named churches: Ebenezer, Mt. Zion, Upper Broad Run, Bethlehem, Quantico and Alexandria. Having the care of so many churches, his labors were arduous, and he had to be absent from home a large portion of the time; but he seemed well fitted to fill the place to which his Lord and Master had called him; but at a time unlooked for he was called away from his labors on earth to his mansion on high. Taken in the full vigor of life and usefulness, as he was, certainly causes the lovers of God's truth to realize that a man's "days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass."

"Go to the grave in all thy glorious prime, In full activity of zeal and power; A Christian cannot die before his time, The Lord's appointment is the servant's hour."

Justice to the memory of our departed brother constrains me to say that while he had his seasons of gloom and darkness, like his brethren, yet in his public ministry, when his heart was fired with the love of God, he

was not merely "a talker," but a faithful and able expounder of the written word of God. The thousands who have heard him preach will admit that, in the all-important matter of salvation, Christ was the foundation upon which he built; and at times, when preaching Christ and him crucified, his pathos was very touching. His arguments were clear, his deductions just, and his positions upon scripture truth incontrovertible, and his eloquence powerful and thrilling. But his voice is now silent in death—yet he speaketh, for his able communications published in the "Signs of the Times" are still remembered by many lovers of the truth still living in this country. He was mild in council, yet firm in principle; gentle in address, but inflexible in the truth, speaking it in love, to the comfort and edification of the children of God, and to the confusion of Zion's foes.

The funeral of our dear brother took place on Sunday, the 6th inst. It was appointed for the service to commence at 11 o'clock a. m., but before 10 o'clock persons began to assemble, and by 10:30 every "nook and corner" of the meeting-house and adjoining rooms, within hearing distance of the speaker, were filled, and hundreds of persons remained outside, not being able to gain admission. All the preceding named churches were represented by members being present; also a number were present from the Shiloh and Beulah Churches, Washington, D. C., and the Ebenezer, Baltimore City, Md. Elders Purington, Francis, Smoot, Bartley, Bell and Mason were present.

When it was announced that everything was ready for the service to commence, hymn 1252 (Beebe's Collection) was read, and a prayer offered; and by the request of the afflicted widow and sorrowing son, the writer of this tribute of respect spoke from 2 Tim iv. 6-8, and was followed by Elders Francis, Smoot and Bartley, with some appropriate remarks. Then brother Francis read hymn 1257, (Beebe's Collection) and the service in the house was closed, and the remains of our departed brother were conveyed to and deposited in the grave; and a large procession of brethren, sisters and friends followed the body of their beloved pastor and friend to its resting place. At the grave a prayer was offered, and the solemn service finally closed.

This dark dispensation of our God is probably felt more severely by the writer of this notice than by any others, except the beloved wife and affectionate son, for an acquaintance of more than forty years had endeared him to me by a very strong attachment; but I would be still, and know that God reigns. May Israel's God sustain the dear family in this sore affliction, and give them grace and strength equal to their day and trial; and to his great and glorious name be power, majesty and dominion now and forever. Amen.

WM. J. PURINGTON.

[From the "Alexandria Gazette."]

"It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart."—Ecc. vii. 2.

"Hearing of the sudden illness of an aged servant of God, (Eld. J. L. Purington—this parenthesis is mine—W. J. P.) the writer of this called to offer his sympathy, and show his respect for the sufferer. On entering the chamber of death he witnessed a scene that touched his heart, and brought forcibly to his mind the text above. There lay an aged minister of the gospel just entering the valley of the shadow of death. The flock who were accustomed to attend his loving ministrations, had assembled, and were sitting or standing around the dying pastor's bed in breathless silence, awaiting the mournful issue. They represented all ages, from the gray-haired sire to the tender maiden. Tears stood in the eyes of the old, and trickled down the cheeks of the young, as they looked on at the conflict, and heard the deep, hoarse breathing of their faithful pastor. In an adjoining room were the aged preacher's family, whose suppressed sobs of grief were all that broke the solemn stillness of the place where death was doing his work.

"While beholding the beautiful devotion of his flock, and the dying struggles of this

man of God, the sweet words of Montgomery pressed me for utterance:

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame,
He fell, but felt no fear.

"Tranquil amid alarms,
It found him on the field,
A veteran slumbering on his arms,
Beneath his red-cross shield.

"The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.

"Soldier of Christ, well done,
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Savior's joy."

"As the writer passed out he heard one say, 'It will be hard to supply his place.' May the great Shepherd of the flock lead them into the rich pastures of his own sweet consolations, and speedily send his mourning people another man after his own heart.

"A SYMPATHIZER."

DIED—At her residence near South Lowell, Orange Co., N. C., Oct. 22, 1874, Mrs. Nancy G. Coggin, relict of the late Eld. G. T. Coggin, in the 72d year of her age.

She had suffered several years with heart disease, which superinduced apoplexy. Her sufferings for years, at times, were extreme, which she bore without a murmur. She had cherished a hope for several years, and this, with her natural quiet and patient disposition, enabled her often amid her hours of suffering to exclaim, Blessed Jesus! Though she entertained a blessed hope, she had never made a public profession of religion, but her sympathies were entirely with the Old School Baptists.

As a wife and mother, none could be more devoted and affectionate. As a neighbor, she was kind and obliging.

She leaves three daughters and several grand-children to mourn their loss. Her husband, son and one daughter preceded her to the tomb.

Her months of affliction are o'er,
The days and the nights of distress;
We see her in anguish no more,
She has gained a most happy release.

DIED—On the 12th inst., of typhoid fever, at the residence of his father, near Union, Boone Co., Ky., Isaac N. Wilson, in the 27th year of her age.

When it became generally known that he was dangerously ill, and that doubts were entertained as to his recovery, sadness was depicted on every countenance, whilst the remarks of his former associates portrayed full well his warm heart and generous deeds.

As a citizen, young Wilson was honorable and just in all his dealings. As a friend and partisan, he worked with a zeal that made him valuable. As a son, he was dutiful and obedient, and as a brother, he was kind and affectionate.

To his immediate family we tender our warmest sympathy in this sad bereavement; and while it is hard to say farewell forever, it is a comforting thought to know that he died lamented and beloved by all who knew him well.

Notwithstanding he was a member of no religious order, may we not hope that he is now an inmate of that eternal city where sorrow and sighing are not known?

Union, Boone Co., Ky.

DIED—On the 9th of Sept., 1874, Mr. Lewis A. Seybolt. His death was caused by a fall from a platform, which led from the road to his house. He never made a public profession of religion, but we believe he was one of the Lord's chosen vessels, as he manifested a very warm attachment to the cause and people of God. His funeral was largely attended, and a sermon was preached on the occasion by Eld. J. N. Badger, of Warwick, from Eph. ii. 8, 9.

May the Lord comfort his bereaved family.

H.

DIED—At Westmoreland, Oneida Co., N. Y., Sept. 11, 1874, Noah Jenkins, aged 84 years and 7 months.

The subject of this sketch was a follower of Jesus, in connection with the Baptist Church, for sixty-one years, and through life with all its changing scenes he evinced a faith strong in the promises of God, and love for the honor of his name.

It was during a severe thunder storm, twenty-three years ago, when his house was struck with lightning, that he received a shock which caused partial blindness. This severe affliction, which threw a pall over his succeeding years, was endured with sweet submission, apparent to all who came in contact with him. His knowledge of the scriptures and the songs of Zion now proved a blessed solace, affording a theme for meditation and singing, thus illuminating what would otherwise have proved a dismal pathway.

His married relation was an uninterrupted one of over sixty-two years. His aged companion survives him.

"Blessed are the dead which die in the Lord."

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43. MIDDLETOWN, N. Y., JANUARY 15, 1875. NO. 2.

POETRY.

From the "Gospel Standard."

CONSOLATION.

Why art thou cast down, O my soul?
Why harrassed with doubtings and fears?
If thou wouldst reach yonder bright goal,
Thou must tread in the valley of tears.

There Jesus hath laid up in store
Unspeakable glories for thee;
And when all thy trials are o'er,
Thou shalt then his sweet presence see.

Each step brings thee nearer to heaven,
The mansion which Christ hath prepared,
And soon by his hand will be given
Thy glorious crown of reward.

What though for a moment his rod
In chastening uplifted shall be?
It is but to prove him thy God,
Whose love is as faithful as free.

Should stern persecution oppose
Thy progress, my soul, courage take;
It will but his jealousy rouse,
Who will not his people forsake.

If such was the path Jesus trod,
Whose steps were each one mark by pain,
In order to bring thee to God,
Thou, sure, hast no right to complain.

In patience continue a while,
Until thy last summons shall come,
Then Jesus' ineffable smile
Shall welcome thy glad spirit home.

SAMUEL MILLS.

THE UNSPEAKABLE GIFT.

"Thanks be unto God for his unspeakable gift."

Thanks, everlasting thanks be given
For the best gift of God in heaven.
All gifts are here comprised in one—
'Tis God's own dear beloved Son.
Amazing gift of love divine!
Wonder of grace—this gift is mine.

O whence is this, my soul, to thee,
This gift unspeakable and free?
"Herein is love," so great and rare,
That nothing can with it compare.
I would forever on it dwell;
Its riches are unsearchable.

God gave his Son to bleed and die;
Inquire, my soul, the reason why?
It was to save thee from his wrath,
From sin and everlasting death,
That thou with him might ever dwell,
And not be turned into hell.

O might I meditate on this,
Till lost in wonder, filled with bliss;
This marvelous mystery of love
That sent a Ransom from above—
A Ransom none but God could find,
Surpassing men's and angels' minds.

This depth unfathomed I would scan,
Jehovah's love to sinful man;
Who his own Son to die should choose,
Rather than his elect to lose.
Thanks, everlasting thanks be given
For the best gift of God in heaven.

A. H.

CORRESPONDENCE.

THE PRAYER OF HABAKKUK.

No. 3.

"God came from Teman, and the Holy One from Mount Paran. Selah."

In a literal sense God cannot be said to come from one place to another, since there is no place where he is not always present. He fills heaven and earth, (Jer. xxiii. 24) and "inhabith eternity." This is a figurative expression to set forth the manifestation of his glorious perfections to human view. In respect to place, no one can be away from God's presence, nor hide himself in secret places that he shall not see him. But in respect to character and attributes man is infinitely removed from him. He dwells in the high and holy place, and in power and wisdom and glory is unapproachable. In the exhibition of his divine perfections in the salvation of his ancient people, and in the impartation of them through Christ to his spiritual people, he is said to come to us, who by nature are separated from him by all the infinite distance which divides sin from holiness, weakness from absolute power, ignorance from perfect knowledge and wisdom, vileness and corruption from unsullied purity and glory.

Teman is Mount Seir, the place where the children of Esau or Edom dwelt, and represents the place of Israel's enemies, and their overthrow by the Lord. From the signification of the two words we conclude that when the word Seir is used the enemies themselves are more particularly alluded to, and the terror they produce, and in the use of the word Teman the perfection of God's work in destroying them. Mount Paran is a bald mountain in the wilderness in which the children of Israel wandered forty years, with precipitous, rocky sides, from which the rising and setting sun reflects peculiar glory. The word is applied to the whole wilderness, and signifies beauty or glory. By the brief expression we are contemplating, the prophet appears to refer to all the wonderful work of God in delivering his people from the hand of their enemies who rose up against them, and in leading them safely through the wilderness by a right way into the promised land. Moses when he blessed the children of Israel said, "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand of saints: from his right hand went a fiery law for them."—Deut. xxxiii. 2. In the song

of Deborah also reference is made to the time when the Lord "went out of Seir, and marched out of the field of Edom." Also out of Seir he called unto the prophet, Watchman, what of the night?—Isa. xxi. 11. The march of Israel was the march of the Lord. He came with them into Canaan. The pillar of cloud and of fire directed and made way for them. When enemies appeared in their path and they began to tremble, the Lord rose up unto them, and they saw his glory in the discomfiture of those who opposed them. Thus in his glorious power he came from Teman: that is, he is manifested in his power in fighting their battles and in giving them the victory; and in his glorious holiness he came from Mount Paran: that is, he is manifested in his holiness in leading the people, in the holy laws and ordinances he gave them, and in the absolute perfection expressed by all the rites and ceremonies enjoined upon them.

So to his spiritual people he "cometh from Edom," the land of their enemies, "with dyed garments from Bozrah," the land of trouble, where he has fought and conquered all their foes, "glorious in his apparel, traveling in the greatness of his strength," speaking in righteousness to their comfort, and showing himself mighty to save.—Isa. lxiii. 1. What a wonder it is to the poor sinner who has felt himself surrounded and about to be swallowed up by a host of terrible enemies, while trouble and anguish have taken hold upon him, to see the dear Redeemer appear, driving all his troubles away, and feel that peace of God which passeth all understanding. Well may his soul exclaim in wonder, "Who is this?" Where are my enemies that but lately appeared so strong and terrible? Where are my sins that were crushing me down? Where are my troubles, my fears of death and hell? Where are the frowns of an angry God that made me afraid to look up? All now is peace and joy, in the light of the loving Savior's presence. Amazing grace! He has vanquished all my foes. He has removed my sins. He has died to conquer death for me, and now he giveth me the victory, and causes my poor soul to triumph in his dear and holy name.

His glory covereth the heavens. Ancient Israel and the laws under which they were placed were the first heavens and the first earth. The gospel church with the laws and ordinances of Christ under which she is organized are the new heavens and the new earth. In some former communications I have dwelt at

length upon this wonderful figure. "And God called the firmament heaven." This extends from the surface of the earth upwards to an indefinite, infinite extent. All living creatures upon the earth depend upon the firmament or heaven for the continuance of life. In it they live and move and have their being. The nation of Israel were like all other people in themselves considered. But they were distinguished as the people of God by the laws and testimonies and ordinances which he established over them, in which they were organized, and upon the observance of which their continuance as his people depended. These were the heavens and the earth. These laws and ordinances came down from the throne of God, and the people over whom they were could no more see to the extent of their infinite height than we can see upwards to the utmost reach of the natural heavens in which we breathe. In every one of them was seen the perfection of divine wisdom and power. The glory of God covered them, as the sunlight covers the natural heavens. When Moses and the elders of Israel saw the God of Israel, there was under his feet as it were the paved work of a sapphire stone, and as it were the body of heaven in his clearness.—Ex. xxiv. 10. The sapphire presents the color of the sky. The body of heaven, the holy law which rested upon and bound together the people of God, is seen underneath the God from whom it is given, who is over all, and blessed forever more. He rides upon the heavens in the help of his people. So the natural sun is seen as we look upwards, riding far above upon the natural heavens, which are under him as it were the paved work of a sapphire stone, to which his light and heat give vitality for us. Every commandment and every law was holy and just and good, and the glory of God shone in them as the light. But the people were not holy, and the law could not make them so, being in this sense "weak through the flesh," (Rom. viii. 3) but could only condemn them, or manifest their native depravity, as the sunlight manifests the deformity of whatever objects it may rest upon. So in due time the Lord rolled these legal heavens together as a scroll upon which holy characters are written. Not one jot or tittle of what was written upon this scroll was destroyed, but all was fulfilled by our dear Redeemer before it was rolled together. By the use of another figure these legal heavens are compared to a garment

and vesture in which the invisible God clothed himself for a season to human view, which when they waxed old were folded and changed.—Psa. cii. 26.; Heb. i. 12. "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." Now we see the new heavens and the new earth created, and the first heavens, which had only condemnation and wrath for the sinner, and the first earth, in which there was only labor and sorrow and death, are no more remembered or brought into mind. But there is gladness and rejoicing in that which the Lord creates, for behold he creates Jerusalem a rejoicing, and her people a joy.—Isa. lxxv. 17, 18. Here the people are made all righteous, (Isa. lx. 21) new creatures in Christ, (2 Cor. v. 17) the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them.—Eph. ii. 10.

By nature the children of God were children of wrath even as others, and even now have nothing in themselves making them to differ from others of which they can boast. But God has called them by his grace, and written his laws in their hearts, and revealed his Son in them the fulfillment of those laws and the hope of glory, and has built them up together in him for an habitation of God through the Spirit. They are now under the law to Christ, (1 Cor. ix. 21) who is the glorious Sun in these gospel heavens, and they rejoice in his blessed beams, and find their delight and their life in his doctrine and ordinances and order, in which they are united together as the church of God. Thus he is seen as Head over all things to the church, which is his body, the fullness of him that filleth all in all. And the church in all her beautiful order and glorious doctrine and holy exaltation is under his feet as it were the paved work of a sapphire stone, and the body of heaven in his clearness. His glory covers the heavens. In all the doctrine his glory is declared. He has saved his people from their sins. He has done all his will. "He has finished the work and cut it short in righteousness." None for whom he died can ever be lost. This is the doctrine of the bible, and glorifies God; while the doctrines of men which declare a conditional and uncertain salvation depending upon men's works, detract from his glory and declare the glory of man. Such doctrine is not found in the heavens. "The heavens declare the glory of God, and the firmament sheweth his handy work." The ordinances are all of his own establishing, and all set forth his glory, and no man ever has or ever will change one of them, nor will one ever be added or taken away by men. Baptism is beautiful and desirable in the eyes of the sinner whose sins

have been blotted out, because it is the command and example of the dear Savior, and because it represents the ground of his hope, his burial by baptism into the Savior's death, and his resurrection with him from under the law, that he might walk in newness of life. The Lord's supper, the broken bread, and wine poured out, represent how he honored the law by giving his body to be bruised and shedding his precious blood that his people might be saved; and how thus he has made them to become one bread and one body, by gathering them like grains of corn from the open fields of nature, causing them to pass between the upper and nether millstone of affliction and sorrow, to be bruised as bread corn, and moulding them together in a heavenly union which can never be dissolved. Also all the order of the church is established unchangeably by him; and whatever changes men have made in their religion, they have never made any in the order of the gospel church. He hath set the members in the body as it hath pleased him. He has ordered and established the gifts, and their proper exercise. He alone can "bind the sweet influences of the Pleiades, and loose the bands of Orion; can bring forth Mazzarath in his season, and guide Arcturus with his sons." He alone knoweth the ordinances of heaven, and can set the dominion thereof in the earth."—Job xxxviii. 32, 33. "He rides upon the heavens in our help, and in his excellency on the sky." In these heavens is set a tabernacle for the Sun of Righteousness, which is as a bridegroom coming out of his chamber, when he rises upon the enraptured view of his dear people, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. Psa. xix. See particularly verses 7, 8, 9.

And the earth was full of his praise. When we see the salvation of God, when he comes to remove our sins and fears, and reveals himself as our Savior, how our poor hearts leap for joy. Then indeed these earthly bodies are for the time that his sensible presence remains full of his praise. At his sweet approach all evil passions appear to flee away, and we are swallowed up in wonder, love and praise. At such a time anger finds no place in our hearts, nor fear, nor envy, nor any of the vile host that swarm there at other times, so that sometimes it seems to us as though we were changed entirely, and should be troubled by sin no more. But in this we soon find we are sadly mistaken, for we are still in a vile and corruptible body, in which we groan, being burdened. And it is only when we see our glorious God coming from Teman, and the Holy One from Mount Paran, that the burden is lightened, and we become filled with praise and adoration. It is the Sun that gives us light and heat and all in which we can rejoice.

I will close my present remarks

upon this subject here, and consider it doubtful if I return to the subject soon. As I look on through the chapter I can see lovely glimpses of good things, and a beautiful connection and harmony in the order of the prayer; but cannot feel that I have liberty to unfold it. What I have written appears to touch the subject but very imperfectly. But I hope my desire is to speak of the things of the kingdom as the Lord may be pleased to enable me, and with a single eye to his glory and the good of his people, and hope he may be pleased to bless it according to his will to sister Ferguson, at whose request I have written, and to others who may read.

I hear with sadness of the death of Eld. Joseph L. Purington. He was a highly esteemed minister, a dear brother, and a valued, faithful, intimate friend. It seems that he was taken in the midst of his usefulness, but that is only because we are short sighted. His work was done. The Lord reigns. He was a faithful minister of the word, and a plain spoken man. The Lord gave him a good gift to open the word. It gave a peculiar comfort to read his letters both private and through the Signs, for they came directly and honestly from the heart, and were expressed in the most direct manner. Our brethren in the part of Virginia where he labored have now within a few years had three most excellent and most devoted ministers removed from them. But they have not been alone in mourning the loss.

At present I feel much depressed and sad, and feel much inward groaning under this bondage of corruption. I feel some assurance that though the earthly house of this tabernacle were dissolved, I have another building, a house not made with hands, eternal in the heavens. But sometimes, especially when I am considering my own vile and sinful heart, it seems like almost too great a thing for me to think of. How little did I think a little over ten years ago, when this hope was first given me and shone so sweetly, that I should ever see so much sorrow and have so much trouble. I thought then that I was about ready and quite willing to leave this world, if the Lord should be pleased to call me. But now the world looks far more undesirable to me than it did then. There is truly nothing that affords any real comfort here but the church of God, the fellowship of the saints, and the service of the church. But in connection with the church how much trouble we see. Surely enough to show us that in this world we have no continuing city. How many sad partings. How much grief. Sometimes dissensions and bitterness among dear brethren, which is very sad. Well, the Lord knows what trials we need. He is leading each of his children by a right way. When he takes away one of his servants whom we have come to dearly love, he will sanctify the loss to our good, will raise up others if needed, and will make us look upon those

that remain, perhaps, in a more correct light as his servants, and consider them in their peculiar trials. When we see the great evils of careless words and bitterness among brethren, we shall be more careful to "Keep the unity of the spirit in the bond of peace." When we see dissolution in the earth, it will only draw us more away from its vanities. I think I can feel something as the prophet felt in the close of this prayer: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Dec. 17, 1874.

"For many are called, but few are chosen."
(Concluded from page 2.)

In the former article, I presented at length what I understood to be the application of these words in the parable of the laborers in the vineyard, Matt. xx. I wish now to consider the same words as they occur in connection with parable of the marriage of the king's son, Matt. xxii. While the former parable was addressed to disciples, for their reproof or correction, this is addressed to the Scribes and Pharisees, to condemn their pride and arrogance.

In the preceding chapter we are told of a conversation held between the Savior and these his enemies, in which he told them, verse 31, that publicans and harlots should go into the kingdom of heaven before them; thus showing that legalism and the pride of false religion is harder to break down, and more bitter against the truth, than open sin and avowed profligacy. Then occurs the parable of the householder, which pointed out their sin and its doom. They had killed the prophets, and now they would kill the Just One. Therefore, he says, verse 43, "The kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." These fruits are humility and a trust in Jesus alone for salvation. These fruits the Pharisees did not bring forth. The nation that should bring them forth are the believing family of God. The Pharisees perceived that he spake of them, but they dared not touch him. Yet they were filled with rage against his doctrine. In all this preceding chapter the rejection of the Jews from the gospel kingdom is pointed out.

He now proceeds again to speak to them by parables. I think that what follows from the first to the fourteenth verse contains really two parables; the first ending with the words, verse 10, "And so the wedding was furnished with guests;" and the second beginning at verse eleven, and continuing to the words, "For many are called, but few are chosen." In these parables the same thought is presented that has been brought out all along, viz: the rejection

tion of the Jews and the calling of the Gentiles. Verse 2, "The kingdom of heaven is like unto a king which made a marriage for his son." The ushering in of the gospel day is thus compared to the marriage of a king's son. This well represents the union of Christ and his church under the gospel. And every heaven born soul has felt something of the excellency of this feast, in the joy of believing, when, in the day of his espousals, he is brought to the banqueting house, and hears the gracious words, "Eat, O friends, drink, yea drink abundantly, O beloved."

In verse three we are told that he sent his servants to call them that were bidden, but they would not come. Again, verses 4 and 5, he sent servants with more elaborate discourse, but they made light of it, and went every one his own way. And verse 6, "Some took his servants and entreated them spitefully, and slew them." Then verse 7, "He sent an army and destroyed those murderers, and burned up the city." This was precisely what befell the Jews and their city. I think all this must be applied to them. From the very beginning of their existence as a nation, the Lord had sent them prophets, wise men and scribes; but they would not hear them, and had even killed them. And now the cup of their iniquity was to overflow, and with this final rejection of his word, in the mouths of the Savior and apostles, they should be destroyed.

Now, verses 8, 9 and 10, the king says to his servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. And they went out and gathered in as many as they found, both good and bad; and the wedding was furnished with guests." In exact agreement with this are the words of the apostle, "But seeing ye count yourselves unworthy of everlasting life, lo, we turn to the Gentiles." I have no doubt that the rejection of the Jews and the reception of the Gentiles to the gospel feast is what is pointed out in this parable. Yet the Jews had the message delivered to them first, but could not appreciate it. They cared nothing for the King, nor for the King's Son, nor yet for the feast. They were full. They had houses, lands, oxen and merchandise. They had enough without the feast. I believe that the legal righteousness of the Pharisees is pointed out here. In this they delighted, and so to them Jesus' righteousness had no charms. Its presentation abased their pride, and therefore they hated it, and abused and killed those who proclaimed it. The enmity of the heart of man to these truths is the same yet. To the legalist to-day the gospel is hateful, and he is ready to destroy those who preach it.

The gospel was pointed out all along the old dispensation, in types and shadows. In the sacrifices and offerings, Jesus was clearly revealed. The gospel feast was appointed. The

marriage (of the Lamb) was determined upon, and all these types pointed to it. The Jews professed to be waiting for it; yet when the word went out that all was ready, they received it not. Now it seems to me that all through the old, legal dispensation was the call heard, in types and shadows, and in prophecies; but **THESE WERE NOT THE CHOSEN**. To the multitude of the Jews in the Savior's "days of his flesh," was the word preached that the kingdom of heaven was at hand; but they heeded not. **THEY WERE THE CALLED**. Here and there was one, like Simeon, like Joseph of Arimathea, who heard with delight, and entered into the joy of the kingdom. **THESE WERE THE CHOSEN**.

But the last part of the parable claims attention. Verse 11, "And when the king came in unto his guests, he found a man that had not on a wedding garment." It is well known that it was the custom then for the king, upon an occasion like this, to provide each of his guests with a garment, so that all were clothed alike. When a guest came in he was expected to put on this garment. Not to do so showed contempt for the occasion, and for the king himself. So the Pharisees were seeking to go into the feast clothed in their own garments of righteousness, which, though excellent in their sight, were really but as filthy rags. In their anticipation of the kingdom of heaven, they supposed that they should be accorded a high place, and that their goodness would thus become conspicuous. This proud hope the Savior, in this parable, proceeds to cut off. They could not come in clothed in their own righteousness, but must put it aside, and be clothed in a garment provided by the King. What a self-abasing doctrine is this! Good works avail nothing to advance one in the kingdom of heaven. All who are there stand in Christ alone, glorious and complete. The beggar is received there, but the rich are sent empty away. This, too, presents the experience of every poor, broken-hearted sinner. At first he, like the Pharisee, expects to be accepted for his faithful obedience. He does not see so much need of Christ's righteousness. He thinks, perhaps, that his own will do well enough. But this is only for a season. Soon the King comes in. The sinner sees himself exposed to that awful and all-seeing eye. He is struck dumb with terror, to think that he should have dared to think that his righteousness could avail in that holy presence. And he finds that there is no room for him without the wedding garment on, in that glorious assembly, and so he goes into outer darkness. All is light within, but all is darkness without.

But as in verse 11 the Jew or legalist is set forth, as claiming to enter into the kingdom of heaven in his own name, so in verses 12 and 13 his doom is pointed out. It is to be cast out in the outer darkness of unbelief and blindness of heart. Within is light and glory, but they shall not be

permitted to look upon it. Abraham, Isaac and Jacob are within; **THEY WERE OF THE CHOSEN**. While they see these men of faith there, they themselves are cast out, and there is weeping and gnashing of teeth. The earthly kingdom is gone, and they have no part in the new life. Thus it will be seen that all along in this parable, or rather these two parables, Jesus was addressing the Pharisees, and describing their character and their doom. They could not appreciate the privileges of the kingdom of heaven, and therefore were shut out from them. The first part of the parable shows that they **SHOULD NOT** enter into his marriage. The last part of the parable shows that even if they could get in, it would be without the proper wedding garment on, and so they must be cast out again. The Jew thought so much of himself and of his own righteousness, that Christ and his righteousness was a stumbling block to him. The Jew's own righteousness would forever shut him out from any share in this wedding feast of the Lamb and his bride, just as the man without the wedding garment was shut out.

Yet to this feast were all the Jews called, and they all claimed to be expecting it. But it was in a legal sense that they were called, and they were carnal in their expectations of what it should be like. Here and there one, all along down the line of Jewish history, had spiritual vision given him to see the bright glory veiled in type and shadow, **AND THEY WERE THE CHOSEN**. This, it seems to me, is the meaning of these words in this place. As used here, they differ from the same words used in the other parable, in that while the former refer to a calling and choice among disciples themselves, this latter refers to the choice of God's people to salvation. Yet this is not in that sense that Arminians put upon it.

The gospel choice is of those who are poor and needy, who are beggars in the highways, or who are weary travelers therein. It seeks out and applies its glorious promises and consolations to the unrighteous and to sinners, while it has nothing for the rich and righteous. The Jewish Pharisee was both rich and righteous, and so was not a chosen subject of the kingdom. But there were a few wretched fishermen who heard and heeded the call, which presented a salvation that just suited them, and so were proved to be of the chosen.

To sum up briefly, in conclusion, what I understand to be the meaning of the words in this place, the **CALL** was heard through all the law and the prophets, and here and there one received and understood it, **PROVING HIMSELF TO BE CHOSEN**.

I leave the subject. Brethren, consider it.

As ever your brother,

F. A. CHICK.

Dec. 21, 1874.

MACOMB, Ill., Dec. 15, 1874.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—I received a request in May last from brother E. S. Yarbrough, of Camden, Ark., for my views through the "Signs of the Times" on Psalm xlv. 13—15, and having attended to some similar requests during the season, of an earlier date, I shall ask you and your readers to indulge me again with a little space, that I may comply, in some feeble way, with said request. The verses cited read as follows:

"The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace."

I understand the Psalmist in this whole chapter to be giving a vivid and glorious description of Christ and the church, under the reign of the gospel, portraying first the majesty, glory and power of Christ, the King and Husband; and secondly, the beauty and glory, the graces and charms of his church when adorned and prepared by grace for the marriage with the Lamb. I desire to speak first of the character of Christ, her King and Husband, very briefly, as he is first described in the psalm. David speaks of Christ Jesus as God manifest in the flesh, and uses many figures of speech, and many symbols to set forth his glorious charms and graces. "Thou art fairer than the children of men; grace is poured into thy lips," and hence he spake as never man spake; and he is the chief among ten thousand, and altogether lovely. He is to gird on his sword, as the "most mighty," and ride forth in his glory and majesty, the people, his enemies, are to fall under him. This view of the majesty, glory and power of Christ, given in such sublime and exalted strains, presents him to the view of his spouse as a personage whom she can love and adore, and in whose name she can trust, in whose company she delights, in whose presence she is filled with fullness of joy. "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre." This name and character Paul applies directly to Christ, in Heb. i. 8, applying to Jesus, in his Godhead, eternal power and dominion, so that his bride beholds in her Husband all the fullness of God. "Thy Maker is thy Husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called."—Isa. liv. 5. "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. ix. 6. The God and Father of our Lord Jesus Christ anoints his Son with the oil of gladness above his fellows, (the prophets and apostles) giving him the Spirit without measure. "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he

hath sent me to heal the broken-hearted," &c.—Luke iv. 18; Isa. lxi. 1. As a bridegroom clothed, anointed, and ready for the marriage, all his garments smell of myrrh and other perfumes, and Jesus is set forth by the psalmist as possessing all the glories, graces, virtues, charms and amiabilities of a pure, spotless, harmless and holy man, absolutely undefiled by sin.

Having thus set forth in the most rich and glowing colors the beauties and glories of the Husband, and presenting him to view as possessing unparalleled and inimitable glories and charms, the psalmist then presents his bride, the church, the queen of this King of glory, saying, "Upon thy right hand did stand the queen in gold of Ophir." Paul says, "This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 32. Great indeed is the mystery of godliness, as involving the manifestation of all the glories and perfections of Jehovah in the man Christ Jesus, the Husband and Bridegroom of the church; and great the mystery of his love as displayed in the redemption, the calling, drawing and wonderful adorning of this bride, and of the solemnizing of the marriage nuptials at the altar of his love. What a glowing description the inspired pen gives of these two wonderful characters! Angels and seraphs adore and fall before the King, and gaze on the beauty of his queen clothed in gold of Ophir, and wonder at her raiment of needlework and raiment of wrought gold. The poet speaks of her thus:

"Behold, a sweet wonder in heaven was seen,
The bride of the Lamb, a most beautiful queen:
The truth like a garment so fair to behold,
Adorned her with hangings much brighter than gold."

The church is not only called the King's wife, but also his daughter, as the offspring of the King of heaven, and she is addressed in accents of eternal immutable love, and called to forsake her former attachments and earthly connections, and to worship and love her Lord and Husband. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty," &c. How completely this agrees with the experience of the child of God. He first hearkens, or hears the voice of the Son of God, then he considers, then he inclines his ear and wants to hear more, and then he forsakes his father's house and all earthly ties, and then he worships his Lord and Savior. Kings' daughters shall be among her honorable women, and the daughter of Tyre shall be there with a gift, showing that the kings of the earth shall bring their glory and honor into the church, and that all nations shall come and worship before him. His people shall come out of every kindred, tongue and nation. All earthly kings and potentates shall be subservient to the reign of this King of kings and Lord of lords, and shall bow down before

the church, and lick up the dust of her feet, under the providence of God. "And kings shall be thy nursing fathers, and their queens thy nursing mothers."—Isa. xlix. 23.

The psalmist does not only describe the bride of the Lamb as being clothed in gold of Ophir, (renowned for its fineness and purity) but in "wrought gold," worked out by the cunning devices of the artist, showing the wrought out righteousness of Christ under the law imputed, so that a legal righteousness wrought under the law by Christ, in all its jots and tittles, is placed upon her to cover her shame and deformity. And in "raiment of needlework." What a beautiful figure is here presented again of the adornment of the spouse, in the righteousness of Christ, the clean white linen, wrought in all its texture and figures by infinite skill, and washed, and cleansed, and purified, and made whiter than snow. In this robe of wrought gold and needlework, the garment of salvation, she shines forth clear as the sun, fair as the moon, and as a lily among thorns; and such is now her beauty thus decked and adorned, that the King greatly desires her, and delights in her company, and her virgins follow her with gladness. Perhaps this beautiful raiment seen by David, and other inspired writers, does not only represent the imputed righteousness to the believer, but also, in a secondary sense, the deportment of the professor, who is commanded to work righteousness in his life, to let his light shine, to keep himself unspotted from the world, to live soberly, righteously and godly in the present world. The imputed robe justifies the sinner in the sight of God, and the divine law; the righteousness wrought by the believer justifies him in the sight of men declaratively. They are commanded to make straight paths for their feet, and have them shod with the preparation of the gospel, and to let not their feet go astray from the right way. "How beautiful are thy feet with shoes, O prince's daughter!"—Song vii. 1.

My yoke is easy, and I'll make
My burden to be light;
Then follow me, and for my sake
Keep all your garments white.

[Pocket Hymns, No. 206.]

But David in describing this wonderful bride, the King's daughter, says, she is "all glorious within;" and while we gaze on her wonderful external beauty, with her dove's eyes, her palm-like stature, and graceful feet with shoes, and her gorgeous and glittering apparel, and are dazzled with her gaudy array, we are also led to admire and revere her internal charms and amiable qualities. A beautiful woman, brother Yarbrough, is one of the most attractive pieces of creation to the eye of a man, and when richly clad, and adorned with needlework, she is an object of admiration; yet if she does not possess chastity and virtue, and has no intellectual charms, or amiable traits of mind and temper, we cannot love her, nor respect her. If she have the

attire of an harlot, an impudent face, and flattereth with her lips, she is a daughter of anti-christ, and her way leadeth to the chambers of death, and we are warned to shun her snares. But the King's daughter, the bride of the Lamb, is decked in gold and needlework, which her Husband, to whom she was betrothed in everlasting love, bestowed upon her, and she is also all glorious within, having partaken of the divine nature of the Husband, and received of his Holy Spirit. Her internal charms and glories, wrought in her heart by the Spirit, conforms her to the image of her Husband, from glory to glory, even as by the Spirit of the Lord.—2 Cor. iii. 18; Col. iii. 10. I understand the internal glories of the King's daughter to be those holy fruits of the Spirit produced by the new birth in the hearts of all who are born of God, consisting of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."—Gal. v. 22, 23. What a glorious cluster of rich fruits! What an internal galaxy of bright gems adorns and sparkles in the heart, the temple, where Jesus dwells! And Peter comes in with his exquisite pencil, and mingles, in bright colors, his display of fruits with those of Paul, arranging in beautiful order "Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity," making the heart a fit shrine in which the King delights to dwell.—See 2 Peter i. 5—7; Eph. iii. 17. Sinners thus clothed in the robe of righteousness, and made all glorious within, by the work of the Spirit, shall be brought with "gladness and rejoicing," and shall "enter into the King's palace," the gospel church; and having been wooed and won in spirit by the King, and brought to the banqueting house of love, they are now joined unto their Lord and King at the holy marriage altar, and take his name. How the virgins, her companions, the bride's maids, rejoice in the King's palace, in presence of the Bridegroom, and what a day of feasting have all the guests! "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. xix. 7.

These, brother Yarbrough, are a few of my thoughts on the text, hastily penned, and they are submitted to you, brother Beebe, in christian love.

I. N. VANMETER.

ALEXANDRIA, Va., Dec. 17, 1874.

DEAR BROTHER BEEBE:—Many years of trials and disappointments, sorrow and joy, have passed away since I heard you preach from these words, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."—Heb. xii. 25. At the time you used the above portion of scripture for a text, I was a lone wanderer, spiritually, without hope, and passing through that por-

tion of my life where I could not see how God could be just and have mercy upon one so vile and unworthy of his compassion as I felt myself to be. Truly when you pictured forth the terrible sight witnessed by Moses, the tempest, the darkness and blackness of Sinai, at the sight of which Moses did exceeding fear and quake, I thought, Surely, as for me, there is no hope; for I thought I fully realized in my own soul the justice of God in the execution of the full penalty of his righteous law; for heretofore I was partly expecting there might be a way whereby I could escape, and God remain just, and the justifier of the ungodly. But I found by experience that the law was perfect; it was like its author, just, holy and good, and I was sinful, and the criminal under sentence, a wretch doomed to suffer all its righteous demands.

Such was about my situation at the time you preached at the old Lecture Room from the text above quoted. In your sermon you also spread a rich feast for the saints, the citizens of Mount Zion, which would have done me good if I had only been one of them. But that relation I dared not then claim, neither could I claim the precious promises belonging to them; for I could only realize a certain fearful looking towards Sinai, and of doing something to appease an angry God.

Circumstances connected with the time you preached from the text referred to will be fresh to my memory, I expect, as long as I remain here in the flesh. On the night you was to preach, being Sunday, I went with my wife to the Methodist meeting house, where she was then a member, and after she had gone in and taken a seat I came out and went to the place where you was preaching; and becoming interested in your discourse, I partly forgot that my wife was at the Methodist meeting; but when you closed your discourse, I recollected of leaving her there, and hastened back to the meeting house, hoping to find the meeting going on, and more than all, hoping it would not be found out that I had slipped off and gone to hear the Old Baptists. But to my disappointment, their service being generally short, they had dismissed, the lights were all out, and the people gone home. Surely, I thought, if no more than common respect to a friend, I had been the most negligent, much more to my wife. But so it was. I was guilty, and had to acknowledge the secret that I had intended to keep to myself, of slipping off to hear the Old Baptist preach, who, at that time, my wife had but little use for, especially the doctrine preached.

These words, "See that ye refuse not him that speaketh," reverberated continually in my ears, so that my anxiety increased day by day. My sins appeared to grow blacker, and the Old Baptists became more dear to me, and my desire to be with and hear them preach grew stronger, so much so that I did not wish to miss a meeting, if I could possibly get

there. Elder Wm. J. Purington preached regularly at that time in Washington, D. C., and also had meetings in Alexandria, and I generally availed myself of the opportunity of attending.

Time rolled on, and resolutions of my own were made, and as often broken. I tried to seek the Lord, by day and by night, even that I might order my cause before him. Surely, I thought, he is a God that hideth himself; for I now had come to the place where I was willing to acknowledge my condemnation just. I desired to meet him in the way, and, as a poor, penitent, helpless mortal, to fall at his feet and beg for mercy. Many were my mournful moans, Lord, if it be possible, have mercy. Also, If this trouble of soul of mine be thy work, Lord, let me have some evidence of the same. But I had to realize that the Lord's ways are not man's ways, nor his thoughts man's thoughts.

Time wore on, and I had given up all hope of ever receiving any evidence of his mercy, and had quite concluded, so far as my case was concerned, that I was among that number for whom there was no propitiation made, and had become dead to all hope, being without hope and God in the world. While in this condition of mind, the Lord, I hope, comforted me with these unlooked for words, "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. When this scripture was applied to me, it was unexpected and unlooked for, and I said to myself, Can this be for me? I love the Old Baptists, and I believe they are the people of God. The answer was, If you love the children of God, you have passed from death unto life. I then tried to keep this matter to myself, and did so until on one occasion when Eld. Wm. J. Purington was administering the ordinance of baptism to a willing candidate, in the river at Washington; then I found it took all I could do to keep back my feelings, but succeeded in doing so until we went from the water to the place of preaching, and after the sermon I had to give notice that I desired to talk to the church, which I did on the same evening, in my poor way, and was received by the church as a candidate for baptism, which was administered shortly afterwards, by Eld. Wm. J. Purington, at Washington, D. C., the year before the war, 1860.

So time has rolled on, and sorrow and joy have been my cup up to the present time. In that short space of time, mysterious has been the hand of providence, and many changes have taken place. There were living then in our vicinity Elders Samuel Trott, R. C. Leachman and Wm. J. Purington, all able ministers of the gospel of the Son of God, and under whose ministerial gifts I have spent many pleasant hours. The two former mentioned preachers have passed away, and I have had the sad privilege of hearing their funeral discourses preached. The first, Elder

Trott's, was preached by Elder Leachman; the second, Elder Leachman's, by you, Elder Beebe; and one expression you made on that occasion, when you took your parting look at the remains of Elder Leachman, was, "Farewell, faithful yoke-fellow." I shall ever remember that expression, as long as reason remains undisturbed.

And now, in the short time of a few years, we are again visited, and our much esteemed and faithful pastor, Eld. Joseph L. Purington, is called home, from the church militant to the church triumphant, and I have witnessed his funeral, sermon preached by Eld. Wm. J. Purington. Truly the words of the poet, (hymn 1265) express the feelings of each mourning member of the church left behind—

"When thou, my righteous Judge, shall come,

To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?

I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all;
But can I bear the piercing thought,
What if my name should be left out,
When thou for them shalt call?"

The death of Elder Purington has cast a gloom over the churches of his care, and they feel to cry out, as one of old, "Watchman, what of the night?" For it seems as though it is a night season with them now, and the candle they so often looked upon as a guide and instructor, has been taken away. He has finished his course, and the Lord, the righteous Judge, has called him home. We know the Lord doeth all things well. Truly the churches under Elder Purington's charge have been greatly blessed, over one hundred members having been added to their number under his pastoral charge. Peace and brotherly love have abounded, and their prosperity was visible to the children of men. But how quick the change! How soon are their prospects blighted! They are now destitute, but not forsaken. Brother Wm. M. Smoot, a young preacher of promising ability and gift, has been raised up and qualified, we believe, by the Lord, and also was, last August, ordained a preacher of the gospel, all of which has been finished before the removal of Elder Purington. The lines of the poet Watts, as expressed in hymn 67, (Beebe's Collection) seems to express my ideas just now—

"Through all the various shifting scenes
Of life's mistaken ill or good,
Thy hand, O God, conducts, unseen,
The beautiful vicissitude.

Thou givest with parental care,
Howe'er unjustly we complain,
To each their necessary share
Of joy and sorrow, health and pain."

But the field is large, and the laborers are few. There are eight churches now dependent upon Elder Smoot, and visiting brethren, for preaching, and these churches are surrounded by enemies to our doctrine, although they claim to be Old Baptists, but show they are not, by

the spirit they have manifested towards us.

Brother Beebe, you have fought a good fight, and kept the faith. The Lord has sustained you to the present moment of time, and you, too, must soon lay your armor by, and receive your crown. We know God will not forsake his people, but will, in his own good time, remember them in much mercy, and satisfy all their wants, and finally bring them off conquerors, and more than conquerors, through him that loved them, and gave himself for them.

You see how long a letter I have written, as I wished to give an expression of my own feelings, together with the feelings of many of the brethren and sisters of the churches associated with us.

Your unworthy brother,

JOS. BRODERS.

ASHLEY, Ohio, Dec. 15, 1874.

BROTHER BEEBE:—The words of the apostle Paul to his Hebrew brethren, (Heb. xii. 5) have something in them at this writing that seems to be beautiful to my mind, from which I will try and pen a few of my thoughts.

"Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the throne of God."

Paul was addressing believers in the Lord Jesus Christ, and the words are applicable to all the saints in every age, and to them only. Looking unto that character which has not been seen by mortal eyes, (only in his humanity) but by the children of the living God, by the eye of faith; for Jesus says, "I am in the Father, and the Father is in me." Again, "No man hath seen God at any time." "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." So then God is only seen through the door of hope, which is none other than Jesus Christ, opened up to us through faith, which is the substance of things hoped for, the evidence of things not seen; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. We here see our faith, the faith of the believer, resting not in the works of man, neither is it the act of the creature to choose or refuse it; but it is the gift of God to his children in Christ Jesus before the world began; and we, the children of God, are looking unto Jesus, the author and finisher of our faith. Paul, speaking of the ancient saints, says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Paul says, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." He loved not only

Paul, but us also, and that when we were dead in trespasses and sins. Christ died for us, and redeemed us from all iniquity. He for the joy that was set before him endured the cross, and despised the shame, and is set down at the right hand of the throne of God, and there maketh intercession for us, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. It doth not yet appear what we shall be, but we who are looking unto Jesus know that when he shall appear we shall be like him, for we shall see him as he is. We who are looking unto him as our Savior, our Redeemer, our keeper, our preserver, and the author and finisher of our faith, who have the evidence of this living faith, have great reason to rejoice, to lift up the voice in prayer and praise to Almighty God, for his unchanging love toward us, in that while we were sinners his watchful eye was over us, and hath quickened us together with Christ, (for by grace ye are saved) and hath delivered us from the power of darkness, and translated us into the kingdom of his Son Jesus Christ, whose blood cleanseth us from all sin, which could not be obtained by the law of Moses; giving us an evidence of the pardon of all our sins, and our acceptance in the Beloved, who for the joy that was set before him endured such contradiction of sinners, suffered the agonizing death of the cross, being delivered for our offences, and was raised again for our justification. He who was harmless and separate from sinners, was made sin for us, that we might be made the righteousness of God in him. Wherefore we stand, not having on our own righteousness, which is as filthy rags, but in the faith of God's elect, given us in Christ Jesus our Lord, which he promised before the world began. Seeing that he is able to perform that which he has promised, for he has all power in heaven and on earth, neither is there any power but of God, for the powers that be are ordained of God, what shall we say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? The christian's faith is fixed in hope, which is as an anchor to the soul, both sure and steadfast, and entereth into that within the vail, where Jesus, our Elder Brother, is also entered; and unto them that look for him shall he appear the second time, not as a sin bearer, but in power and great glory, to be admired by all his saints. Then we which are alive and remain shall be caught up together in the clouds, to meet our triumphant Prophet, Priest and King in the air, and so shall we ever be with him, to praise and adore his matchless name forever and ever.

Brother Beebe, these few lines are submitted, for your meditation and consideration. May the Lord bless you and yours, with all who fear his name in every place, is my prayer for Jesus' sake. Amen.

B. MARTIN.

NEAR OWENTON, Ky., Dec. 6, 1874.

ELDER GILBERT BEEBE—DEAR BROTHER:—Prevented by inclement weather from attending my appointment to-day, it has come to my mind to try to write something for the readers of the "Signs," provided you should think proper to print it. The text or portion of God's word which bears with most weight on my mind at this time is recorded in the 12th chapter 2d Cor., 7th verse, and particularly the first clause of the 9th verse: "And he said unto me, my grace is sufficient for thee."

The precise point of distress with the apostle seems to be the advantage which this "messenger of Satan" took of what the Spirit of God had taught him, in his experience, in reference to his utter helplessness or entire want of strength or sufficiency for the faithful discharge of the weighty obligations devolving upon him, as a disciple of Christ, and especially as an apostle. For while the false apostles and deceitful workers were full of boasting and self laudation, Paul's daily experience was such as to exclude boasting entirely from his heaven-inspired lips. When he looked back to his past experience he clearly saw that up to a certain period he had been a wretched sinner, in rebellion against God, and that such was the awful blindness of sin that his most abominable acts were considered as acceptable service to God. He knew from experience that the commandment came, that sin revived and he died. This commandment I understand to be the blessing, even life forevermore, and one single glance at the circumstances connected with his whole experience was sufficient to convince him that his state as a christian or an apostle could form no ground for boasting, but that it is "By the grace of God that I am what I am." And indeed what could be more reasonable than to believe that the infinitely wise God, in calling, qualifying and sending to the work of the ministry, should thus make his servants acquainted with the true source of the great salvation which they were to preach. When the commandment reached Paul it is true that he was zealously engaged at work according to forms of the religion of the Jews, and he soon found the commandment which was ordained unto life to be unto death. And here we will take notice that the apostle distinguishes *this* commandment from the law. "Wherefore, the law is holy, and the commandment holy, and just, and good." The unity of the brotherhood of Christ is like the ointment that was poured upon the head, which ran down upon the beard, even Aaron's beard, which ran down to the skirts of his garment, and like the dew of Hermon, and as the dew which fell upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore. And again, it is written in Hosea, "I will be as the dew to Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be

as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine, the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him. I am like a green fir tree. From me is thy fruit found. Who is wise and he shall understand these things? prudent and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein." In a brief reference to his experience this apostle sums it up in these words: "When it pleased God, who separated me from my mother's womb," (that is, as I understand him, Jerusalem, which is above, and is free, who is the mother of us all) "and called me by his grace, to reveal his Son in me that I might preach him among the heathen, immediately I conferred not with flesh and blood." All his conferences hitherto had been with flesh and blood, for that which is born of the flesh is flesh, and could not inherit eternal life; but the life that he now lives in the flesh is by the faith of the Son of God. "I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me." Thus saved by grace and born of God, he was enabled to behold the glory of Christ. The glory as of the only begotten of the Father, full of grace and truth, and of whose fullness he now receives and grace for grace. He is now introduced to the acquaintance, a man whether in the body or out of the body he could not tell, yet he knew such a one; how that he was caught up to paradise, and that he heard things which it is not lawful for a man to utter. Of such a one will I glory, but of myself will I not glory. As a result of his heavenly birth he realizes the humbling truth, "That all flesh is as grass, and all the glory of man is as the flower of grass; the grass withereth, the flower fadeth, but the word of God liveth and abideth forever. And his is the word which by the gospel is preached unto you."

The old man is seen, clearly seen to be corrupt; no good thing dwells in him, for his deeds are only the outcroppings of "the heart which is deceitful above all things and desperately wicked. Who can know it?" But these two men are so closely yet mysteriously united that they constitute but one Shulamite, in whom is seen, by those whose senses have been exercised to discern both good and evil, as it were, the company of two armies. The world, the flesh, and Satan constitute the three wings, on one hand, of this company, while he who went forth conquering and to conquer, whose name is the Word of God, on the other is seen coming from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength, as all his foes, and the foes of the chosen bride, have chosen the flesh as their battle ground. Here in the flesh they meet, and notwithstanding the pains and groans

and dying strife, the grace of God is sufficient to secure a final and glorious victory over all this mighty phalanx. For he is King of kings, and Lord of lords. Earthly captains, in order that they may get glory and renown upon earthly fields of battle, choose strong and valiant men for soldiers, and all depends upon their soldiery. But strange as it is, God has chosen the weak things of the world to confound the mighty, and this that no flesh should glory in his presence, but that he that glorieth let him glory in the Lord. I said in the beginning of this article that I supposed that the point of difficulty seemed to be the advantage sought by the enemy in view of the experience of Paul concerning his great weakness, and I apprehend that the same is often felt by all who are born of God. For if we could, my dear brethren in Christ, always remain in some of our frames of mind, we should certainly be exalted above that measure allotted to Zion's pilgrims here below. For we should remember:

Poor and afflicted, 'tis their lot,
They know it, and they murmur not;
'Twould ill become them to refuse
The lot their Master deigned to choose.

But Paul prayed three times that the thorn in the flesh might be taken away, and the answer of the Lord appears to me to be directed to the source of trouble. My grace is sufficient for thee, for *my strength* is made perfect in weakness. Most gladly, responds the apostle, therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong. Such grace as is here exhibited is certainly sufficient, not only for Paul, but also for all such as have been enabled through grace to realize their own nothingness as Paul had, and who are reproached to this day for their entire trust in the living God, their enemies not knowing that these poor and afflicted ones are in this very thing glorifying their God in their body and their spirit, which are God's, and O how strange they should be brought through the reign of grace to "Take pleasure in infirmities, and to receive the kingdom of heaven as a little babe, knowing that he that is in them is greater than him that is in the world, and that he, and he only, is able to subdue all things unto himself, according to the power that worketh in us. Yea, more, to do exceedingly, abundantly above all that we think or ask.

Brother Beebe, this hastily written letter is submitted to your disposal. Do with it as you see fit, and all will be right. As ever, your unworthy brother,
J. M. THEOBALD.

The following was written as a private letter, but as I think it will be of general interest to the readers of the "Signs," I trust that brother Smoot will excuse the liberty I take to submit it to Elder Beebe's judgment.

BENTON JENKINS.

OCOQUAN, Prince Wm. Co., Va., July, 1874.

DEAR BROTHER JENKINS:—I am reminded of the promise that I made to you when we parted at Middletown on the 9th ult., the promise that I would write to you. I hope that an opportunity is presented to me upon this occasion to comply with that promise. I love to write to brethren, and to receive letters from them; but in writing I am led at times to mourn my barrenness, feeling almost entirely destitute of any thing to communicate that will either interest, comfort or instruct. But these feelings, I believe, are peculiar to the saints of our God; we all have them to a greater or less extent. As this view of the subject enters my mind, there comes with it the words of the Savior to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."—John iii. 8. The spiritual presence of our God with us in our after experience is as it was in our first experience. Under a realizing sense of our sins and our iniquities, we had vainly sought for salvation on either hand, and had been brought to a state of weakness and despair. When, at an unexpected hour, and in a way that we were not looking for it, the salvation of our God was revealed unto us. His life giving voice was heard in our experience, and we were enabled to rejoice in him with joy unspeakable and full of glory. This calm and heavenly frame of mind, this rejoicing in the light of the knowledge of the glory of God in the face of Jesus Christ, remains in the experience of some but a short time. Sooner or later, however, to a considerable extent it is gone. It is like the wind that springs up, blows for a time, and passes away. This is our first experience of the pardoning love, tender mercy and heavenly peace that flows from the spiritual presence of our God. He comes unto us in the same manner in our after experience. We have been mourning his absence perhaps for a long time. The evils of our depraved nature are now exposed to our view; we see them; they stand forth in every form. The warfare between the law in our members and the law of our mind is now keenly felt, and in our experience we feel to exclaim with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" We turn, and look at our past experience; our mind wanders back through the dark windings of the past, through the mysterious way in which we have been led, and sweetly rests upon the precious seasons we have spent in the light of the countenance of our God. But will we ever experience another such a season? Are we not too far gone now ever to feel his soul-reviving presence again? Will the Lord cast off forever? And will he be favorable no more? This is our condition now. But suddenly there is a melting away of those dark and dismal feelings. The presence of the Spirit is felt. The wind is blow-

ing now. It may be almost imperceptible at first, but gradually it increases. Darkness gives way to light. The great storehouse in which are stored the treasures of our God is opened unto us. Its bolts are thrown back, for the spirit opens up. The precious treasures therein stored flow unto us. We feel that they apply to us. We rejoice in the light of the countenance of our God and bask in his smiles. His banner of love is extended over us on every side. We think that we will stay the winged spirit; we will hold it fast now. But here again we err, for we have no power to hold it at all. It is not within our grasp. It is completely beyond our control. And ere we are aware it is gone. Like the gentle summer breeze that springs up, we feel its refreshing presence as it passes by. It blows for a short time and passes away. We can not tell whence it cometh and whither it goeth. There is a difference also in regard to the power of the wind at different times. Sometimes it blows with more power than it does at other times. So is the presence of the Spirit felt. At times it is felt more sensibly than at other times. We realize it to-day, in the calm and heavenly frame of mind that we enjoy, while its fruits, love, joy, peace, &c., are felt flowing from us and redounding unto us. To-morrow it is felt more forcibly. The wind blows with increased power. We feel the comforting assurance that our feet are placed upon the bright summit of the Lord's holy Mt. Zion. The radiant beauty and glory of the place are seen on either hand, while in our hearts and upon our lips we find a song of thanksgiving, praise and adoration unto Zion's King. Thus does every one who is born of the Spirit realize the Spirit's presence in his or her experience, refreshing and reviving them, and enabling them to rejoice with joy unspeakable and full of glory. Much might be written upon this interesting subject. I have but briefly glanced at it in a general manner. I have not now the time, nor would the limits of my letter permit me to speak of it in all of its varied applications to us in our experience. But I must close now.

I reached my home in safety Monday following the fourth Sunday in June, after an absence of about six weeks. God favored me through the trip with good health, and I yet enjoy to a considerable extent the same blessing. Many are the blessings, temporal and spiritual, bestowed upon me, and I feel myself to be altogether unworthy of the very least of them. I hope that one of the leading desires that I have is to walk as becometh the followers of Christ, but I feel that I come far short of this. I find it at times hard to deny self and take up the cross. How to perform that which is good I find not. Ah! here is our experience. There is a continual searching for it, a searching for it as for hid treasures, but we find it not. Through all that we think, say or do, we behold the workings of our depraved nature.

Yet as strong and as firm as Jehovah's throne the truth of his declaration stands, that we are kept by his power through faith unto salvation, ready to be revealed in the last time. May this blest assurance be ever present to sustain and comfort us throughout the journey of life, and finally may we be gathered around the throne of our God in heaven entering into the full enjoyment of the inheritance reserved there for those who are thus kept.

Yours in gospel fellowship,
WM. M. SMOOT.

LAST DAYS OF ELD. J. L. PURINGTON.

DEAR BROTHER BEEBE:—The close of our beloved brother Purington's labors and pilgrimage was full of interest; and as it was my sad, sweet privilege to be with him near the end, and at the closing scene, some of the brethren desired me to relate some of the interesting particulars for the satisfaction of your readers.

The last time I heard him preach at any length was on Friday night before the fourth Sunday in November, at the house of brother Cox, of Mt. Zion. As it was my appointment, and I was shut up in darkness, brother P. gave me as a text Rom. viii. 15: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." The Spirit gave me liberty that night, and when I closed, at the end of an hour, our brother followed me, and continued the subject a half hour, with wonderful power, comfort and love. He dwelt with great force and clearness upon the adoption, for which we now wait, namely, the redemption of our body in the glorious resurrection, when mortality shall be swallowed up of life. The brethren and friends present were greatly comforted, and our dear brother himself was joyful in faith and love. During the delightful singing at the close of his glorious sermon, our precious brother had the friends to sing, "O land of rest! for thee I sigh," &c. The next day we went to Mt. Zion, where were Elder Francis and many dear saints. After I and brother Francis had spoken, brother Purington, at the commencement of the church meeting, made some very delightful and feeling remarks concerning the happy privileges and blessings of the saints in the house of the Lord, and we all felt that it was good to be there. That night I occupied the same bed with him, and when I awoke on Sunday morning, I felt and expressed to him that I was "Weary of earth, myself and sin," and longed to fall asleep to wake no more in this world. He then freely and feelingly expressed the same longing desire to depart and be with Christ; and told me that there was not more than one morning out of seven that he did not awake with this feeling of weariness and desire to fall asleep. That day brother Francis and myself spoke at Mt. Zion to a crowded house, and brother Purington made some excellent remarks, and then gave out to

be sung, "How beautiful are their feet who stand on Zion's hill." At that time his health seemed excellent, and brethren and myself spoke of his fine, robust, healthful appearance. The next time and place I met with him was on that ever-memorable, sweet, sad Tuesday night, (Dec. 1st) in the hall of the Alexandria Church. He concluded the meeting for me that night, and spoke ten or fifteen minutes in a remarkably comforting, happy and pleasant way, that filled us all with sweet assurance, gladness and joy. And he himself was exultant in faith and love, and overflowing with joyfulness, peace and good will. His closing words that night (with which he finished his ministry) were, "When I hear a good, gospel sermon preached, it has the effect upon me to make me feel in a good humor with everybody. I feel in a pleasant, good humor to night, and I believe you are all in a good humor, you look like you are. And now I think it is a very good time for me to stop, while we are all in a good humor together." He then read,

"O for a thousand tongues to sing
My dear Redeemer's praise," &c.

When this delightful hymn of praise was sung, he dismissed us in the words of Paul: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."—1 Tim. i. 17.

A few minutes later he said to me, "Come, brother Bartley, let's go;" and then paused at the head of the stairway, and said he felt as if he should faint and fall, when we seated him in a chair, did what we could to revive him, and called in a doctor. Dear Sister Johnson soon had a bedroom ready at the rear end of the hall, into which he was assisted and laid down. We all soon left him in the care of dear sisters Purington and Johnson, hoping to find him almost well the next morning, as he seemed better. And he afterwards arose, and, with his cane, walked twice across the room; then he wound his watch, undressed himself, laid down and fell asleep, and slept till towards morning, when he awoke much worse. The doctor was again called in, and found him paralyzed on the left side. His sight and speech were much impaired, but he remained conscious through that day, and could talk a little. On Wednesday evening I had a solemn comforting interview with him, and took a last, sorrowful, tender leave of him, to go for him to two of the churches, (as the doctors thought he might linger days, and even recover.) He then told me that he had finished his course, and kept the faith, and that he had no other in whom to hope and trust only the Lord. He also said that he was willing to stay and serve the churches a while longer, if it was the Lord's will. After that he talked but little; but while he was yet conscious, he took a tender leave of his wife and son and friends. And at 2 P. M. on Thursday, he sweetly fell asleep in Jesus. Blessed sleep! For "them that sleep in Jesus will God bring with him."

Brother Purington preached his last sermon in the church hall in Alexandria, on Sunday night before his departure, upon Romans vi. 1, 2: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" The brethren said it was a sermon of great power and comfort. Indeed they thought that they had never heard him or any one preach such a sermon. In it he freely spoke of his departure, and said that he wanted to die at his post; and exhorted the brethren all to be found at their post. His desire was granted; and when the Master came and called for him, he was found faithful and joyful at his post. Dear brother Purington! How abundantly useful, faithful, pleasant and lovely he was! O how sorrowfully we miss him! But yet a little while, and our Lord will come, when we and all who love his glorious appearing shall also receive the crown of righteousness which fadeth not away.

D. BARTLEY.

BUCKLAND, Va., Dec. 18, 1874.

WARWICK, N. Y., Dec. 23, 1874.

DEAR BROTHER BEEBE:—I was at Ramapo last Sunday, the first time since brother Springsteen's funeral. It seemed very lonely without him, and we all miss him very much. The brethren and friends were well. I was at brother Dorman's on Sunday evening; he and sister Dorman were in usual health.

The sad intelligence of the death of our beloved brother, Elder J. L. Purington, has cast a deep gloom upon us all. He was very highly esteemed by the brethren at Ramapo, and by the Ebenezer Church in New York, and the announcement of his death brought tears to many eyes.

It causes deep and solemn reflections to arise in my own mind, when I see so many places vacant which were once filled with able and faithful servants of God, and dear brethren; and at times I feel very disconsolate and much cast down. The harvest is so great, and faithful laborers appear so very few. Can it be that the Lord of the harvest is deaf to the prayers of his children, who cry unto him day and night that he will have mercy upon his thirsty Zion, and send forth laborers into his harvest?

It is just about thirty years since I first became acquainted with brother Purington. He came on a visit to this place when we were without a minister, and before Elder Hartwell became our pastor. We had never heard of him.

On a Sunday morning in December, 1844, we assembled at the meeting-house; John C. Murphy was present, and expected to preach. Near the time of meeting, brother David Forshee came in; a stranger, a young man, with him. He gave him an introduction to Deacon Burt, who went to Mr. Murphy, and after a few moments conversation, returned and invited the stranger into the pulpit. He spoke from the words,

"I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." At that time, as you remember, the church had never occupied Old School Baptist ground. A sort of mongrel doctrine had been preached for many years, and the arminian portion of the church was strong, both in numbers and influence, and they had for some time used every means to strengthen their cause, by procuring such preaching as accorded with their views, and those who loved the glorious gospel of the grace of God hardly dared to hope that the church would ever occupy gospel ground again, or the truth in its purity ever be proclaimed at Warwick. We had been trying to feed upon the husks dealt out by Williams, Ball and Murphy, until many had almost forgotten how the bread of life tasted. But that day we had a feast of fat things, of fat things full of marrow, and of wines on the lees, well refined. Mr. Murphy took notes of the sermon, and it was expected that he would attempt to answer it, but he did not. God gave his servant that day a mouth and wisdom, which the adversaries could neither resist or gainsay. This unexpected and providential visit of brother Purington's wonderfully strengthened those things which remained, and only a few weeks elapsed before the church gave a call to Eld. Hartwell to become its pastor.

Those who are living, and were present, remember the occurrence very well. The word came in power, in the Holy Ghost, and with such assurance that the lovers of the truth were enabled to thank God and take courage, while the enemies were dismayed and their ranks broken. Very many times have we listened to the same divine testimony, borne by this faithful servant of God, and the trumpet never gave an uncertain sound.

But the valiant soldier of the cross has laid aside his armor, and retired from the field of conflict. What a glorious life was his! Scarcely twenty-one years of age, at the time of life when so many desire only to enjoy the pleasures and vanities of this world, he freely renounced them all, and called by grace, he entered the service of his divine Master, and began the work of the ministry. It can be said most truly of him, that he shunned not to declare the whole counsel of God.

With him there was no temporising, no compromise with the enemies of truth. He was not afraid to preach Christ and him crucified, and salvation by grace alone was all his theme. Glorious life and happy death! He died as a faithful soldier, at his post, and his last words, according to the testimony of his beloved relative and faithful fellow-laborer, gave evidence that he continued steadfast to the end.

"Twas through the strength of Israel's King

He proved a conqueror when he fell;
'Tis to the praise of grace we sing,
Though of the dying saint we tell."

Dear brother, when I began to

write, I expected to write only a few words on business; but as I am now serving one church of which our dear brother was for some time pastor, and another where he often preached very much, to the comfort and edification of the brethren, I could not refrain from giving this poor tribute to the memory of a brother with whom I have enjoyed such sweet counsel for many years. May we through grace be enabled to live the life of the righteous, that the blessed death of the righteous may be ours; for "Precious in the sight of the Lord is the death of his saints."

Yours in gospel bonds,

W. L. BENEDICT.

"Let all things be done decently and in order."—1 Cor. xiv. 40.

MY DEAR BROTHER BEEBE:—The above text has recently been considerably impressed upon my mind, and after using it as a text a short time ago, I was requested to give my views on it through the "Signs."

The four churches in this vicinity that I have been serving for the last twelve or fourteen years, have enjoyed an uninterrupted flow of peace with one exception, a case which recently occurred.

No wonder that a term of such protracted quietude should throw the saints off their guard, and lull them into an inexcusable state of supineness, and failing to look to the scriptures with that attention that is necessary to perpetuate the decency and order of the church, observing and practicing the rules therein contained, and which are so suitably adapted to the peace and order of "the house of God, which is the church of the living God, the pillar and ground of the truth."

In compliance with the requests made, I attempt again (and perhaps too soon) to intrude upon your columns, (for it seems to me to be an intrusion;) but if the remarks that I may make shall contribute a mite to the peace and order of Zion, I shall be amply remunerated. My object in this communication is to present to the readers of the "Signs" the laws and rules given by the King of Zion, which are so admirably suited to this important and very desirable object.

It was said by the Savior, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." This terrible woe should solemnly impress our minds, so as to guard us against offending "one of these little ones." We certainly can desire no better rules to regulate the order and decency of the church than are laid down by her King. To do things decently, is to attend to them in a becoming, suitable, proper, and in church matters, grave manner. It is very commendable in the saints to esteem others better than themselves. When this is the case, there is one prominent feature of decency and order. When one says to another, I am a better man than you, it is calculated to gender strife, and a quarrel often ensues; but if he says, You

are a better man than I, there is but little danger of a difficulty.

When under the tuition of the Spirit, it is perfectly congenial with christian experience to esteem others better than ourselves; but it is the very reverse with the works of the flesh, hence the necessity of crucifying the flesh with its affections and lusts in order to the decency and order of the church. It is important, too, that her members be of the same mind and the same judgment; and hence the urgent necessity of reading and studying the scriptures, and then regulating our doctrinal sentiments and practical deportment by the perfect rules therein contained and palpably set forth.

But above all, to perpetuate the decency and order of the church, love must abound there, and while that is the ruling passion, all will go on smoothly. It is then that

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

How we should strive to cultivate that heaven-born principle! We are not disposed to injure or offend those we love, but on the other hand, to throw a mantle of charity over their misgivings—to bear their burdens, and so fulfill the law of Christ. Charity covers a multitude of sins.

"When free from envy, scorn and pride,
Our wishes all above,
Each can a brother's failings hide,
And show a brother's love."

This much may suffice by way of inducement to prevent indecorum and disorder in the church, but my principal object in this communication is to elicit the best way of healing or removing the disease where it exists. We certainly do not need better laws and rules by which to manage matters of this character than the King has so bountifully provided.

Here is one that is all important: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Now this emphatic, plain and positive language uttered from the undefiled lips of the King that reigns in righteousness, is particularly binding on all his disciples, and is insusceptible of a misconstruction. This rule, strictly attended to in its true spirit, would very seldom fail to heal wounds among the saints; but a neglect and violation of it is one of the most fruitful sources of disorder. I wish to impress it upon the minds of the saints particularly, and exhort them to regulate their course in cases of offence in strict accordance with this most wholesome law. But alas! how often is it wholly unheeded and neglected!

A concludes that B has trespassed against him. If so, the way marked

out for A to pursue is clear as a sunbeam; but instead of going to B as directed, he goes to C, and C's prejudices are enlisted in his favor. But the matter does not rest here. A, and C his friend, must explain it to others, and their prejudices are secured, and soon the world, the flesh and the devil get it. It is food for them all. Now the devil has always on hand plenty of blacking-boxes, brushes, tinder-boxes and "Lucifer matches," with plenty of other combustible matter, and each of his emissaries are presently supplied with boxes, brushes, tinder, matches, &c., and each one listens attentively to A's complaint, especially if he should be an enemy to B, (and such are too apt to be gone to) he gives it a brush or two, blacks it a little, and away he goes with it to another; perhaps he gives it another smut, and so it goes the round until it is black as midnight.

Meanwhile B and his friends get it, and are astonished to see how black it is. Criminations and recriminations ensue, until all is one direful, doleful scene of confusion. Now we "Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell."—James iii. 5, 6, and onward. The matter may have been small at the start, but now it is a great matter.

But now let us attend strictly to the RULE by which such matters should be regulated. A friend may advise A to go to B; but often he is ready to say, No, he has done the wrong, let him come to me. But that is not the rule. B may not have designed a wrong, and therefore may be unconscious of having done it; but if A is hurt he knows it, and he is the one to go. Let us then look at the law, for there certainly is a remedy for the evils alluded to; and here permit me to exhort every brother and sister to enforce that law whenever and wherever circumstances require it. But how shall I enforce it? says one. Why, if a brother or sister comes to you with a complaint against another, say to that brother or sister, Have you labored with that member as Christ has directed you? No. Then don't tell me anything about it, but go to the offender, as the Lord has told you. If that member neglects to go, and continues to complain, it is your duty to arraign him or her before the church; and I think all will agree that it then becomes the duty of the church to deal with that member for disobeying a plain and positive command of the Lord, and trampling upon his wholesome, salutary and standing rule.

Let us see the rationality—the justice of this rule. The laws of our country are aimed to be founded on justice, and they mostly are so based. Then suppose a case is brought before a court of judicature that requires a trial by jury. When that jury is being impaneled, one is pre-

sented before the court, and asked, Have you formed or expressed an opinion in this case? Yes. Then it is almost universally the case that the court or counsel tells that man to stand aside. That prepossessed opinion is calculated to bias his judgment, and he is therefore incompetent to try the case.

Now see a church where one-half or two-thirds or more of the members who, from the representations of one or the other of the contending parties, have formed and repeatedly expressed their opinions. Is that church in a suitable condition to decide upon the case? By no means; and thus it is that churches may disqualify and even unchurch themselves by a heedless disregard of the laws of their King. But let us see the case when the rule is observed. If my brother trespass against me, I am to go to him. For what purpose? Simply because I want him taken before the church and dealt with? Oh no! What then? To *gain my brother*. That should be my object, as plainly indicated in the text. Not to take him by the throat and say, "Pay me that thou owest," but to gain him.

I may go through all the external formula of the rule, and yet be a transgressor myself. Where this rule is neglected, or even outwardly applied, but in an improper or vindictive spirit, molehills may swell into mountains; but let me go to him in a truly christian spirit, and be governed by the rule, then mountains may be shrunk into molehills, and the quietude of Zion is secured.

When the enemy of all righteousness has so successfully managed matters as to rend asunder for a time the dear ties that should bind the saints together in one bundle of love, and so long as he can keep up the division, he is in his native element—it is his glory. But is it not a fearful thing for a child of God to look back at? To see brothers and sisters cut off from all church privileges, and then say, My tongue, that little unruly member, has been engaged in bringing about this state of things? God help a child of the Lord out of so doleful a condition, is my earnest prayer, for his name's sake. Then again, how the Lord's children, who have tasted that he is gracious—felt the consolations of the gospel—gone to the house of God in company with their brethren—united in hymning the sweet songs of Zion—enjoyed the friendship, fellowship, union, communion of the saints, can enjoy themselves when deprived of all this, I do not know. God grant that I never may know. "This world is a wilderness of woe" at best; but how dense and dark it must be to a subject of grace, when severed from the union, communion and fellowship of the saints, to roam solitary outside of its Father's house.

Brother Beebe, you and I, with a few others, are old enough to have seen small matters so magnified by the use of the tongue, as to throw whole churches into confusion. Past and bitter experience admonishes us

to warn our younger brethren to beware of such a course. In former times of trial, we could point to a veteran of the cross and say, There is an able disciplinarian. But where are they now? Alas! "like angel's visits, few and far between." May we all solemnly consider this matter, and speak and act, particularly in cases of difficulty among saints, with caution, prudence and forbearance. How often it has been our sad lot to say, "For the hurt of the daughter of my people am I hurt." The Savior has said, "Blessed are the peacemakers, for they shall be called the children of God." Let me remind each individual member of the church, for none should be exempted, that in case of offences, a few words fitly spoken, and at a proper time, may contribute much to the peace of the church. But we are too apt to listen to the complaint of a brother, especially when approached by a confidential one. We ought not to do it, but kindly admonish him to go to the offender, and treat the case as the Savior has directed. Restrict the difficulty in the narrowest, closest limits that it is possible to do. These things grow and expand by publicity. Keep them, if possible, from the members of the church, (strangers out of the question) until they are brought there in the right way; and then that church is in a state to judge of the matter impartially, unbiased by previously-formed or expressed opinions, none but the "two or three witnesses" having known of the case.

In conclusion: Dear brethren, do we desire and pray for the peace and prosperity of Zion? Then let us observe faithfully the salutary rules and mandates of her King. If we cannot have peace in the home circle, in vain shall we seek it abroad. Remember that Zion is the sweet home of the family of God.

"There our best friends, our kindred dwell,
There God our Savior reigns."

Let us own his dominion—bow to his laws. We can hope for peace and prosperity in no other way. Do we desire our own peace and prosperity? Then hear David, who says, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

Our homes here are transient, fitful and evanescent; yet we should use every laudable exertion to secure their quietude. The church is the prelude to our eternal home; indeed, it is our eternal home; but while in this militant state she is subject to wars and commotions, strife and contentions, which like mildews blight her enjoyment. But her King has not left her without defences to stay, beat back, or at least to palliate those grievances. May each one of us adhere strictly to and apply the remedies in a commendable spirit on every necessary occasion, and thus exhibit a family of peacemakers, and there-

fore "a quiet habitation, a tabernacle that shall not be taken down"

Your brother and fellow-laborer for the good of Zion,

J. F. JOHNSON.

LAWRENCEBURGH, KY., Dec. 30, 1874.

OPELIKA, Ala., Dec. 13, 1874.

DEAR BROTHER BEEBE:—A few days ago I heard of the death of Eld. Isaac R. Teat, of the Harmony Association, in south-western Georgia. He was a brother greatly beloved by me, an able minister of the gospel, and much devoted to the service of the ministry. I had scarcely recovered from the shock of this sad intelligence, when I received the "Signs" of this month, announcing the death of Eld. Joseph L. Purington, of Alexandria, Va.

With these two beloved brethren I have occasionally met during the past twenty years, and being nearly of the same age, as Baptists and as ministers, and agreeing so well in our experience and views of gospel doctrine and order, our interviews were always of the most pleasant character.

On hearing of their death, I could but exclaim, "O God, how unsearchable are thy judgments, and thy ways past finding out!" Why are these two beloved and useful ministers taken, in the midst of great usefulness to the churches of their pastoral charge, while I, a poor afflicted worm, scarcely able to labor at all in any way, am left here still to suffer? Can any other reason be given, than to say, "Even so, Father, for so it seems good in thy sight?"

Some time during the past summer I received a letter from Elder Purington, enquiring after my health, saying he had not heard from me in a long time, but as he had seen no notice of my death he supposed I was still alive in lingering health. He expressed a great desire that we could once more see each other in the flesh, but observed that as I was in such poor health, and we were living so far from each other, it was not likely that we should ever again meet, until we should meet in the world of unsullied light and glory. True, said he, I am in tolerably good health, and you have long been much afflicted; but I think it possible that *I shall die before you*." I quote from memory, as I cannot now have access to his last letter to me. In the same connection he spoke of a case he once knew in the state of Maine, when he was young. There was something said about a certain brother's attending a meeting the next year. The brother was then in good health, but replied, "I shall be dead before that meeting comes on." Sure enough he died soon after. Said Elder Purington, "I now feel very much that way. I shall be dead before another year." These words very forcibly occurred to my mind when I read the announcement of his death. He seemed to have some presentiment that his work on earth was nearly done, and the time of his departure near at hand.

I have often been much comforted under his preaching. He was pecu-

larly gifted of the Lord in hunting up and coming to the capacity of the poor of the flock. The Lord had led him in such a way that in his preaching he came right home to the every day experience, trials, conflicts and victories of the children of God, and would show how all these were in harmony with the scriptures of truth.

But these beloved brethren, Teat and Purington, are now resting with Jesus. The churches, families and friends mourn. But the God of Elijah is the same. Their mantle or gift will fall upon others.

Before closing this hasty article, I desire, if I could, to offer some word of condolence to the families of these deceased brethren, as well as to others who have been thus bereaved. But what can I say? Words are but empty things of themselves; yet if spoken in due season, "how good is it?" It is true that there are times with the people of God that all human sympathy or expressions fail to meet the case. They are sometimes led in such a way, and sink into such deep waters of distress, as to think and say, "There is no sorrow like my sorrow." In such cases the words of the poet are to the point—

"No balm that earthly plants distill
Can heal the mourner's smart;
No mortal hand with lenient skill
Bind up the broken heart."

But while it is true that the sympathy of our friends may fail to give us relief in distress, yet it is a satisfaction to know that while we weep, others enter into our feelings and weep with us. It should, however, not only be a satisfaction to have the sympathy of earthly friends, but it should be lasting and solid comfort to know that we have an "High Priest," even Jesus, "who can be touched with the feeling of our infirmities." He has suffered. He has been tried, and is the "tried stone" which God hath laid in Zion. He is the foundation of all your hope and comfort. "Himself took our infirmities and bear our sicknesses." He is able and willing to help the poor and needy, and to comfort the disconsolate. See him soothing the immoderate grief of the poor widow whose only son had died, by raising her son to life, and delivering him again to his mother. And when the daughter of a certain ruler had died, so that many sympathizing friends stood around, and "All wept and bewailed her," this ever loving Friend that "sticketh closer than a brother" saith, "Weep not." "She sleepeth." Ah yes, she sleepeth; quietly resting; free from care, pain and sorrow. Weep not, dear sisters, and sorrow not as those who have no hope. Our dearly beloved brethren and precious ministers of Jesus are not dead, but *sleepeth*. "He that liveth and believeth in Jesus, shall never die." They have fallen asleep in Jesus. They are resting from all their arduous labors. They shall not awake till the heavens be no more. But their "life is hid with Christ in God." They live, because Jesus lives. He is their life. They live in the christian affection of the church of

Christ, and of hundreds of brethren and sisters in the Lord. Their name and their memory will long be cherished in the hearts of God's people who have oft been comforted and refreshed in spirit by their ministry. They live in the affection and memory of their dear families. Day by day are they reminded that the husband and father are gone to their long home. The chair at the table is vacant; the seat where he used to sit around the fireside is vacant. His godly example and counsel we have no more. But, poor widow, thy God careth for thee. He rules heaven and earth. He is a God of the fatherless and Judge of the widow. To him bring all your hard questions. Trust in him. He is the God of all comfort. May he bless and comfort you in all your sorrows.

Affectionately,
W. M. MITCHELL.

WALNUT CITY, Iowa, Dec. 3, 1874.

DEAR BROTHER IN THE LORD:—With heartfelt gratitude I embrace the privilege of addressing you, not only as a brother, but also as a father in Israel, one who has been placed upon the walls of Zion to proclaim glad tidings of great joy to the saints who are scattered abroad throughout this wide world of sin and folly. Your paper is the home comfort of those who, like me, have not the privilege of hearing the gospel preached. It is true we have plenty of what the world calls gospel preaching, but it is not as I have learned Christ Jesus my Lord. Nor is it like the teaching which I receive from our valuable paper, the "Signs of the Times." The "Signs," and those who contribute to its columns, are willing to give God all the glory, and with the poet say,

"Tis free grace alone, from the first to the last,
Has won my affections and bound my soul fast."

Free and sovereign grace is a glorious theme to dwell upon. Jesus has told us that his grace is sufficient for us, to bear us up under all our trials in this life, and in the end secure to us life everlasting, and to seat us with Abraham, Isaac and Jacob, and all the blood-washed throng, in the heavenly kingdom, where parting will be no more forever.

I desire an interest in your petitions at the throne of grace. May the God of heaven sustain you and your family, is the prayer of one who, if a saint, is the least of all.

PHEBE ELGIN.

CORRECTIONS.

BROTHER BEEBE:—Will you indulge me by inserting in the "Signs" the following corrections in the obituary notice of Eld. J. L. Purington. As it now stands published, it reads in one place, "for the next moment," &c.; it should be *the next morning*. Also, he had been ordained *thirty-one* years last September, instead of *thirty-three* years.

WM. J. PURINGTON.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1875.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Psa. xxv. 14.

At the request of brother Elias H. Vredenburg, of Indiana, we will give such views as we have on the above text. These words were repeated by his wife a short time before her death, as affording her comfort in her last hours; and the whole psalm was read at the time and place of her funeral.

Three prominent points are presented, viz: The secret of the Lord, The people who fear the Lord, and, The revelation to them of the covenant.

The mystery of godliness, including every thing of a spiritual nature, is a profound secret of the Lord, hidden from the wise and prudent of mankind, so perfectly hidden that, like his very being, no man by searching can find it out. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. i. 19, 20, & ii. 14. The gospel of the grace of God, as preached by the holy apostles, is a hidden mystery to the world, which can never be known only by revelation of the Holy Spirit. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for if they had known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1 Cor. ii. 7—9. The avenues through which intelligence is conveyed to the natural mind of men are the eyes, the ears, and the heart; but while these answer the purpose for which they were given, and capacitate men for searching and finding out the mysteries of nature, they cannot be extended beyond the sphere of nature, so as to pry into the secret of the Lord, or know any thing of the Spirit of God.

This secret of the Lord is with them that fear him, as we will presently attempt to show; but first, let us find the people who fear the Lord. This is not the case of those who are in what we call the state of nature; for all are by nature the children of wrath, of whom God has said, "There is none righteous, no not one; there is none that seeketh after God; they have all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one; their throat is an open sepulchre; with their tongues they have

used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

Men may be afraid of God, fearful of his wrath, but that is not the fear of the Lord; it is a slavish fear which hath torment. Wicked men and devils have that kind of fear, and it makes them tremble. We must not mistake the fear of hell, or of punishment, for the fear of the Lord by which God's children are distinguished from the world. The fear of the Lord is called a "godly fear."—Heb. xii. 28. It comes from God, and is by him put in the hearts of his children, as it is written, "And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever; for the good of them, and their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; *but I will put my fear* in their hearts, that they shall not depart from me."—Jer. xxxii. 38—40. "The fear of the Lord is the beginning of wisdom."—Psa. cxi. 10. "The fear of the Lord is to hate evil."—Prov. viii. 13. "In the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death."—Prov. xiv. 26, 27. Such is the fear of the Lord in distinction from that fear which can be excited in the natural mind of man by the precepts of men.—See Isa. xxix. 13. It is a holy reverence for God, a filial fear, which God himself has put in their heart, to prevent them from departing from him. They who possess this fear, we are told, speak of ten one to another.—Malachi iii. 16. They serve God acceptably.—Heb. xii. 28. Perfecting holiness in the fear of God.—2 Cor. vii. 1.

Second. The secret of the Lord is with them that fear him. Having attempted to show by divine testimony what the secret of the Lord is, and who they are that fear the Lord, in the sense of our text, we pass to consider the declaration, that the secret of the Lord is with them, and he will show unto them his covenant.

The way of life and salvation through our Lord Jesus Christ is a secret of the Lord; no man by searching can find it out. It is a way which the vulture's eye hath not seen, nor has it been trodden by the lion's whelps; for God has hidden it from the wise and prudent of this world—but he has revealed it unto babes in whose hearts he has put his fear. The psalmist says, "Thou wilt shew me the path of life."—Psa. xvi. 11. God, by his Spirit, reveals himself to them that fear him, as he does not unto the world. The apostle speaks of the gospel as the unsearchable riches of Jesus Christ. These riches are not only past finding out by searching, but absolutely unsearchable. "Eye hath not seen, nor

ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us [the saints, who fear him] by his Spirit."—1 Cor. ii. 9, 10. It is only by revelation that any can know this secret of the Lord, and it is only therefore with them who fear him. Flesh and blood had not revealed to Peter a knowledge of the Son of God, but this was revealed to him by the God and Father of our Lord Jesus Christ. For it is written, "All thy children shall be taught of God. Every one therefore that hath heard and learned of the Father, cometh unto Christ." "No man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. "Even the mystery which hath been hid from ages and from generations, but is now made known to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."—Col. i. 26, 27. "To the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."—Col. ii. 2, 8. The very life of the saints is among the secrets of the Almighty, which are with them that fear him; for their life is hid with Christ in God.—Col. iii. 3. And they dwell in the secret place of the Most High, and abide under the shadow of the Almighty.—Psa. xci. 1. This secret of the Lord is only known to them that fear the Lord; for "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. And Jesus said unto the disciples, who fear him, "Unto you it is given to know the mysteries of the kingdom of God; but unto them that are without all these things are done in parables; that seeing they might see, and not perceive, and hearing they might hear, and not understand; lest at any time they be converted, and their sins should be forgiven."—Mark iv. 11, 12. What discriminating grace is given to them that fear God, while all others are held under chains of darkness, unto the judgment of the great day. Yet the very darkness under which they are held is by the children of this world esteemed as light; for they love darkness, and choose it rather than light, because their deeds are evil.

And he will shew them his covenant. The covenant which God made with Israel was by his command placed in the ark of the covenant of the Lord. The ark was a type of the church of God, which is covered with the mercy seat, and the covenant contained the law which God gave to Israel exclusively; and Israel represented the spiritual people of God. So the laws and spiritual government of Christ are hidden from the world, and securely hidden in the spiritual Ark of the Lord. It was called the Ark of the Covenant of the Lord, and in

Rev. xi. 19 it is called "the Ark of the Testament," thus signifying, not only that all the laws and ordinances of the gospel, but also all true testimony concerning the things of the Spirit, are to be found in the church of the living God, and no where else. This covenant of the Lord, God will shew unto them that fear him; if it were not thus revealed to them by the special discriminating teaching of God himself, they would be as ignorant of that blessed covenant as are all others of mankind.

This covenant of the Lord is an everlasting covenant, and it is ordered in all things and sure, and it is all the salvation and all the desire of them that fear him.—2 Sam. xxiii. 5. It is the covenant of life and peace which was given to Levi, for the fear wherewith he feared the Lord—Mal. ii. 5. It is established forever with our anti-typical Levi, as the Messenger and Mediator of the new covenant.—Psalm lxxxix. 34, 35; Mal. iii. 1; Heb. xii. 24.

This covenant with all its provisions of grace, mercy and peace, God will assuredly shew unto all them into whose heart he has put his fear.

The Sinai covenant was given to the carnal Israelites in the day when God took them by the hand and brought them out of Egypt; but it being a conditional covenant, they broke it, and incurred its terrible penalties; but the new covenant is not like that which the carnal Israelites broke, for it is a better covenant, and its provisions and promises are unconditional. All its provisions God has himself engaged to perform. "For behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, &c. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his brother, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 8-12; Jer. xxxi. 31-34.

THOSE who write to us on business should be careful to give us their Post-office address. We have several letters now on hand which are unintelligible to us, because we cannot tell from what part of the world they came. We cannot therefore comply with the wishes of their authors, until they give us the necessary information. It would take us a day and a half at least to examine our whole list of subscribers, and then we may find more than one of the same name.

If Mr. John Munson and Mrs. John Brown will inform us of their Post-office, County and State, we will attend to their requests.

Also, Mimes Smith, of Crystal Springs. Of what State?

SECOND VOL. OF THE EDITORIALS

Owing to the limited number of copies we have bound we shall not be able to furnish our agents with a full supply of books of the Editorials at present. We have met with liberal aid from our subscribers in our publication, yet the expense thus far exceeds the receipts by several hundred dollars, therefore we can not afford to have them bound much faster than they are ordered by subscribers.

B. L.BEEBE.

MISCELLANEOUS.

POSTAGE.

Although we have engaged to prepay all postage on the "Signs of the Times," some of our subscribers have very generously sent in with their subscription an amount sufficient to pay the postage on their papers. We fully appreciate their kindness, and tender to them our thanks. The gross amount of postage on all that we send by mail, will probably amount to about five hundred dollars for the current year.

BROTHER BEEBE:—In answer to the request of brother Sisk, of Weatherford, Texas, asking to know the address of Elder Sisk, of Missouri, I will say it is New Garden, Platte Co., Mo.

Yours in love,

JOSHUA DICKERSON.

TECUMSEH, Neb., Dec. 1, 1874.

WOULD brother John T. Crooks, of Oregon, give me the address of either of my brothers-in-law, Deacon David Baker or Bernard Lipscomb, either through the "Signs," or privately.

MRS. MARY SUTTON.

OXFORD, Butler Co., O.

ELD. A. R. MILLS desires his correspondents hereafter to address him at Banner, Calhoun Co., Miss., instead of Coffeeville, Miss.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Mrs Polly Cleveland N Y 2 55, J P Hickman Ind 2 30, Wm P Cotton Miss 6 75, J T Griffin Tex 2 30, Isaac Webb Va 2 30, Jas C Brook N Y 2 25, W J Morris Ga 2 30.—Total \$20 75.

SECOND VOLUME.

Eld Jacob Gander Mich 4 60, Eld J G Sawin Ill 2 30, Levi S Reynolds Ohio 2 30, B Rush Ridgley Md 5, John C Scott O 2 30, Hiram Lucas Iowa 2 30, Robt Brough Tex 3 50, John A Wright Va 2 30, Levi Hixon N J 3 50, David Trowbridge Ind 2 30, Nathan Perry Ill 2 30, J P Hickman Ind 2 30, Elder J M Mead Ind 2 30, T Knight Mo 2 30, W A Smith Ga 3 50, Wm Sledd Ky 5, B F Flagg Mass 3 50, W H Brown Ky 2 30, Selah Wicks N Y 2 30, Wm Jones N Y 2 25, C A Veech Ill 2 55, Danl Black Ontario 5, Joseph H Harris N Y 2 30, Amos Richardson Tex 2 30, Francis Odum Tex 2 30, Isaac Webb Va 2 30, R R Epler Ill 5, Eld Wm F Jones Kan 2 30, Mildred Payton Mo 2 65, John Brickey Ill 5 25, Wm J Norris Ga 2 30, James Marshall Tex 2 55.—Total \$97 80.

RECEIPTS.

NEW YORK—Wm Tiebout 2, G Williams 2, Mrs A Stanton 2, J H Hoyt 2, S Smith 2, Helen Webb 4, J B West 2, Mrs H Tuthill 2, Wm H Benedict 2 20, Mrs E A Harris 2, Mrs E Mills 2, Mrs E Roberts 2, Dea A Elston 2, J C Beard 2, D Hulse 2, S Bannister 2, E L Marsh 2, R & L Alexander 6, C A Stowell 2, G W Beyea 10, C Wristler 2, H Ayers 4, Wm Shilton 2, B Tuthill 2, Mrs P Cleveland 2, L St John 8, Wm O Beakes 2, H B Elliott 2, N Horton 2 50, L Jenkins 2, Mrs Wm Springsteen 4, L Salisbury 2, J A Dorman 4, Mrs L Mullock 2, G T Choate 2, Mrs E Blaine 2, E M Faulkner 2, Betsey Kelley 4 25, M Longyear 3 25, T M Graves 5, Mary Manger 2, E N Holly 2, Mrs H Rumney 3, P Denton 2, John A Morse 2, Wm Wheat 2, David Odell 4, Eld I B Whitcomb 2, Mrs S Holbert 1, L Kirk 2, H J Burroughs 2, G Howell 2, D Mullock 2, L L Harrington 2, Wm S Durbon 2, H Hammond 2, V E Baird 2, J Parnett 2 50, Mrs Mary Brown 2, Adaline Freeman 2, C P Hunt 2, Miss M Benedict 2, Mrs G W TenEyck 2, John Mason 2 25, L Winchel 16, M L Roberts 2, Eld B Bundy 28 60, Eld A St John 6, A B Dickerman 4, Wm Ayers 2, Wm Jackson 4, Thomas Manby 2, H D Elliott 4, Jas N Coleman 2, L Waite 2 25.—\$236 80

CONNECTICUT—Gen Wm C Stanton 2 00

MASSACHUSETTS—Asa Richmond 3, L B Loomis 5, B F Flagg 6.—14 00

MAINE—Eld Wm Quint 14, Lewis Butler 4, Eld H Campbell 23, Joseph Green 2, Azel Macomber 6, Ester Bean 2, Francis Clark 2, (in full until December 1875) Sarah Gould 2, Isaac Curtis 2, Ivory Libbey 4.—61 00

NEW HAMPSHIRE—I H Ford 2, Aaron Nicholas 4, Mrs N P Horne 1 12.—7 12

NEW JERSEY—Chas Scott 2, T G Ford 4, Dea H Stults 4, M Hulsizer 2, S Taylor 2, S T Christian 2, Cyrus Risler 57 50, Eld P Hartwell 64, Mrs E Barkeley 2, Mrs J Hulse 2, Eld Wilson Housel 5, Mrs M Rittenhouse 2.—148 50

PENNSYLVANIA—Benj Vancleve 4, Mrs M Stewart 2, M A B Stillwell 2, M E Tompkins 2, Mrs M L White 2, Eld Wm J Purington 32, M J Carlisle 2, Nancy Steel 2, Isaac Sherwood 2, Elizabeth Rose 2, Mrs M Murry 6, John Brady 6 60, Wm H Crawford 2, Mrs J A Barnes 2, Miss T Hanna 5, John P Shitz 12, Mrs A O Lutes 2, Benj Greenland 2, N C Gilbert 3, W K Blasdel 2, Silas Pierson 2, D Evans 4, Eld S H Durand 23, Robt Devenport 2.—125 60

DELAWARE—Mrs F Watson 2, B P Truitt 2.—4 00

MARYLAND—R Reynold 2, Wm K Frazer 2, Miss C E Pusey 2, B R Ridgely 2, J W Staton 3 50, L C Thomas 2, Eld Wm Grafton 2, H J Jenkins 2, Eld F A Chick 8 50, Mrs R Adamson 2 20, Miss M McLane 4.—32 20

VIRGINIA—L B Butler 2, Eld W M Smoot 4, Bell Holden 2, Levi Richards 2, C A Cannon 2, T E Cole 2, A B Weedon 4, Eld J R Martin 6, Mrs M Glass 2, M G Osborn 2, F M Cole 2, Mary J Gulick 2, G Webb 3, J Newlon 80c, J K Cockrill 2, John Linn 2, Mrs H Exall 2, J W Garrett 3 50, J H Murphy 2, J A Wright 4, Mrs J Weedon 2, Wm Hauchins 2, Isaac Webb 2, James Snider 2, I Hershberger 4 50, J A Cox 2 25, S B Wilson 5, Eld T. M. Poulson 8, H Hamilton 2, C Marrs 2.—93 05

DISTRICT OF COLUMBIA—B F Waddy.—4 50

ALABAMA—Matilda Foxhull 1, S Sutton 11, Hardy Williamson 2 50, S B Wheeler 2, Jas Weed 5, Eld Wm M Mitchell (both orders received) Elizabeth Williams 2, R C Legg 2.—25 50

ARKANSAS—A W Bacchus 10, Wm C Langford 2, J G Guynes 4, J M Mullins 2.—18 00

FLORIDA—J M Burnsed.—2 00

GEORGIA—J N Hurst 2, L L Perry 2, Wm C Thomas 4, Joel Goddard 2, W B Carr 2, I B Avery 2, Mrs F E Braswell 2 50, Ranford Hitchcock 10, Susan Rouse 2, J B Singletary 2, J J Armstrong 2, Mrs S Moon 2, A L Melton 2, Mrs E Rakestraw 2, Eld Wm L Beebe 30, Eld J E W Smith 1, J A Eberhart

2, J W Maxwell 4, Eld A Dekle 8, W A Smith 10.—93 50

MISSISSIPPI—Ezekiel Jones 4, R B Petty 2, G W Pool 2, Kynion Pipkin 2, J J Blythe 4 25, N P Beaman 2, O M Ezell 4, G W Simmons 2, F Brooks 4, Wm P Cotton 6.—32 25

LOUISIANA—S J Sikes 2, D B Douglas 4.—6 00

NORTH CAROLINA—N B White 2, W E Green 8, (exclusive of expressage) Mrs S N Biggs 2, Eld C B Hassell 20, J J Porter 2, Eld Q A Ward 2, Augusta Fancett 2, Isam Johnson 2.—40 00

TENNESSEE—Wm P Young 2, W T Sugg 4, W J J Covington 2, W C Chambers 2, L A Emerson 1, R G Marbury 6.—17 00

TEXAS—E P Parsons 2, John P Potter 2, R B Longbotham 10, J G Nixon 2, W H Jennings 6, Mrs Nancy Baker 2, Jas D Reddick 2.—26 00

OREGON—Medders Vanderpool 4, David Parker 2, Francis Wristman 2, J F Crooks 7.—15 00

WASHINGTON TER.—C W Hubbard.—2 00

CALIFORNIA—Richard Travis.—2 00

DAKOTA—Mrs Eliza Telden.—2 35

OHIO—J P Conoway 5, R A Morton 2, J G Ford 4, Jephtha Clawson 8, B Martin 4, L Harrod 2, S F McKay 2, Isaac Malope 2, Lewis S Reynolds 4, Eld A D Hite 20, Wm Hance 2, Wm L Pence 2, Reuben Lacock 2, David Seitz 30, John C Scott 2 05, Hattie Newhouse 2, Belinda Clawson 2, A S McDonald 2, David Plessenger 2, Benj Muddlé 22 50, Wm Dine 1 50, Eld S Danks 8, B M Yagar 4, Sarah Ekleberry 2 50, Edward Ferguson 2, Eld Lewis Seitz 32, Joshua Oglesbe 2, John Webb 2, Abr'm Compton 2 25, Ansel Hard 4 30, Mrs Mary Sutton 2 50, John A Lippencott 4, C L Barnum 2, B Potter 2, George Moore 3, Joel Kaufman 9 25, Mrs D Dillon 2 15, S G Supplee 2, M Parker 4, Jeremiah Stephens 12, David Seitz 1 50, J R Miller 6, Joseph Ely 12, L H Loofbourrow 10, Sarah Osborn 2, R M Rogers 4, Eld J C Beeman 4, Mary Keiter 2, Frank Perfect 2, Mrs C Norton 2.—270 50

MICHIGAN—Eld Jacob Gander 11, Stephen Thrush 2, Mrs P Bigelow 2, H Murray 4 25, Mrs M Brooks 4, A P Clark 2, Deborah Wallington 2, D G Slawson 2, Wm Willett 2 25, Eld Thomas Swartout 5 35.—36 85

WISCONSIN—James McFarland 2, Thos Snider 2, Mrs M Dopp 2, D G Carter 2, Simon Dickens Sr 2.—10 00

INDIANA—Presley Nay 28, Henry Crutcher 4, Wm Williams 5 15, Lucretia Laine 2, G R Riggs 4, Robert Thompson 4, J P Brady 2, Mary Utterback 2, J H Baker 12 85, D Goble 6, Eld J Martindale 18, Elias Glenn 2, Mrs Kate Bartley 2, Libby Moore 4, Jas Tyner 8, L S Paddock 4, Eld A B Nay 2, Mrs Nancy Voorhis 2, Mary Long 2 50, A McMichael 2 25, J M Smith 4, D Trowbridge 2, F Crooch 4, E L Wanley 2 10, Eld J A Johnson 41 90, D Claypool 2, I Hill 2, Dea R Langford 2, Eld H Wright 11, D Goff 4, J G Bennett 2, A Worley 4 40, M Weed 2, R B Peck 2, C W Clore 12, N M Cook 2, S L Black 4.—220 15

ILLINOIS—J W Rowe 8, Jas B Parrott 4 50, E Reed 2 15, Mrs E Slawson 2, J W Hermon 2, Nancy Frasier 2, Eld J Castleberry 2, Eld J G Sawin 2 70, J B Veech 2, J Guyman 2, Eld R Harris 4, A A Bryan 5, Jas Cool 2, C W Parr 2, G M Newton 4, Moses Hahn 18, I Fogleman 2, Daniel Baldwin 2, Wm Hunt 2, Z Walters 2, J L Bryan 12 85, A Van Dyke 2, D Thompson 3 50, Wm Roseborough 2, E D Varnes 2, E C Harbrough 2, S Rankin 2, L J Elmandorf 2, R S Scroggins 4, J McIntyre 2, Sarah Haggard 2 20, A B Lester 2, C A Jackson 4, J H Ring 5, C G Samuel 14 85, N H Turner 2, R D Christie 2, H M Williams 2, John Brickey 6, D Epler 2, N Perry 11, E Pervines 2, John Bloomfield 8, Mrs S Dewey 2, J Alsbury 4, Samuel Edgar 4, Eld R M Simmons 10, L H Bradbury 2, Eld J E Armstrong 11, Jane Clark 1 50, Mrs B C Wright 2, J Montgomery Jr 8, Isaac Thurston 6.—220 31

MISSOURI—W B Collins 4, Eld E C Moore 10, John Melton 2, J F Sutton 2, E Durand 4, Anthony Graves 4, Mrs J S Hughes 2 50, F Cox 1, A D Hutchison 4, Wm Triplett 2, P L Branstetter 4, Mrs S Marzy 1, J R Vanmeter 2, Wm F Kercheval 6, A Louderback 2, P J Woodson 2, W H Turner 2 20, T Knight 10, J F Nichols 2, E J Couch 2, C Asbury 4, J K Johnson 4, Mark Whittaker 6 35..... 83 05

KANSAS—Geo Vallandingham 2, J Groshou 6..... 8 00

NEBRASKA—Abram Foutch 6, J W Anderson 4, J Dickerson 4, Ann Conner 2..... 16 00

IOWA—J A Clayton 2, Wm Ferguson 4, D A Jones 2, J Harris & A Courrier 4, L S Libby 4, S P Moshier 9, W R Turner 4, J Wright 2, A J Cline 50c, Hiram Lucas 4, Wm Smith 2, J Baldwin 3 25, Wm Biggs 2, L B Thompson 4, Wm H Mahurin 2, Mrs R Flint 2, E Rush 2..... 52 75

KENTUCKY—Jas Martin Sr 2, F Neal 10, Wm Boyd 4, J M Theobald 9 50, Perry Warnal 4, T P Dudley 2, Geo Ringo 2, Mrs S Field 2, A Boyd 2, Mrs B Hadley 2, E Smith 2, Mary Bristol 2, G W McKinney 2, J M Edwards & H Early 4, J T Moore 4 45, Wm Scott 2, G R Dowdey 6, Eld J R Johnson 1 50, D H White 4, Thos A Bass 2, J F Johnson 10 50..... 79 95

ONTARIO—E Campbell 2, Geo Gammon 4, Mrs S Gillies 3, D B McColl 2, Jas Venn 4, Archibald McDugald 2, J C Bateman 8..... 25 00

Mimee Smith—What Post-office and state?..... 2 00

Total.....\$2034 93

MARRIAGES.

Dec. 17, 1874—At the residence of the bride's parents, in Prince Wm. Co., Va., by Eld. Wm. M. Smoot, Mr. C. H. A. Weedon and Miss Annie Chapman, both of Prince Wm. Co.

On Sunday evening, Dec. 27, at the residence of the bride's parents, near Cow Marsh, Kent Co., Del., by Eld. E. Rittenhouse, Mr. David Heyd to Miss Rachel C. Frazier, both of Kent Co.

At the Meeting House in Middletown, Dec. 23, by Eld. G. Beebe, Mr. Himan S. Collard and Miss Fannie, daughter of the late Jairus Harding, both of Walkill, N. Y.

At the residence of Dr. John Thorne, in Baltimore City, Md., by Eld. F. A. Chick, Aug. 27, 1874, Mr. John Bond and Miss Mollie Benson, both of Baltimore County.

By the same, near Forest Grove, Wicomico Co., Md., Nov. 11, Mr. Stansbury Adkins and Miss Vey Ann Truitt, both of Wicomico Co.

By the same, at the residence of the bride's parents, in Baltimore City, Md., Dec. 15, Mr. Fletcher Green of Montgomery Co., Md., and Miss Emma E. Higgins.

At North Berwick, Me., Dec. 10th, 1874, in the evening, at the residence of the bride's father, by Eld. Wm. Quint, Mr. Albert R. Stevens, of Alfred, and Miss Luannah E. Clements, of North Berwick, daughter of brother E. D. Clements.

At North Berwick, Maine, Dec. 19, 1874, by the same, Mr. Joseph W. Johnson and Miss Ida M. Davis, both of North Berwick.

By the same, at North Berwick, Maine, Dec. 24, Mr. George W. Grover of North Berwick, and Miss Laura A. Morrison of Sanford, Maine.

At the residence of the bride's father, (Eld. R. M. Simmons) in Greenbush, Warren Co., Ill., Dec. 24, 1874, by Eld. Smith Ketcham, Mr. Charles F. Cox, of Rariton, Ill., to Miss Sarah M. Simmons.

By Eld. P. Hartwell, Nov. 11, 1874, at the residence of the bride's father, near Princeton, Mr. Reuben L. Savidge, of Mt. Rose, and Miss Maggie L. Golden, daughter of Jacob Golden, of Princeton.

By the same, Nov. 25, at the residence of the bride's father, in the township of Princeton, Mr. Wilson Blackwell, of Mt. Rose, and Miss Emma Sutphen, daughter of J. T. Sutphen.

By the same, Dec. 1, 1874, at our residence in Hopewell, Mr. Joseph Tucker and Miss Anna Green, both of Hopewell township.

By the same, Dec. 9, 1874, at the residence of the bride's father, in the township of Princeton, Mr. Charles L. Stout, of Hopewell, and Miss Jennie L. Blackwell, daughter of Wm. L. Blackwell, of Princeton.

By the same, at our residence in Hopewell, Dec. 19, 1874, Mr. George L. Dilts, of Pennington, and Miss Jennett I. Sheppard, of Weartsville.

By the same, Dec. 23, 1874, at the residence of the bride's mother, near Hopewell, Mr. Emery A. Hunt, of New Market, and Miss Emily A. Titus, daughter of the late Stephen H. Titus, of Hopewell.

OBITUARY NOTICES.

DIED—In Sanford, Maine, Nov. 8, 1874, Mr. James Furbish, aged 55 years. He had the rickets from childhood, so that he could not care for himself, but was well cared for by a kind mother and a brother, until death. He told his brother, while dying, that he hoped he should be better off after death.

I was called upon, and preached at the funeral to a large and attentive gathering of people.

WM. QUINT.

North Berwick, Me., Nov. 23d, 1874.

DIED—In Sanford, Me., Dec. 12th, 1874, Mr. Elias Libbey, aged 81 years, 2 months and 15 days. He never united with the visible church on earth, but has for many years been a firm believer in the doctrine of Christ, as contended for by the Old School Baptists. He had a hope, as he informed me and others while sick, that he was a child of God by birth, but feared at times that he might be deceived. He was confined to his bed three or four months, but was patient until death. He has left eight children, brothers and sisters, and other relatives to mourn.

WM. QUINT.

Dec. 17, 1874.

DIED—Dec. 20th, very suddenly, at his late residence at New Vernon, N. Y., Mr. Thomas M. King, in the 65th year of his age.

Mr. King was born and lived and died in the vicinity of New Vernon, and was known favorably as an esteemed citizen.

On the day of his death he seemed to be in his usual health, and took his supper as usual, and as he turned in his chair from the table expired instantly. It is supposed the occasion of his very sudden death was a disease of his heart.

He leaves a widow, but no children, with many friends and relatives to feel and mourn their bereavement.

At his funeral, a discourse was preached at New Vernon Meeting House, by Elder G. Beebe, from Matt. xxiv. 36—39. "But of that day and hour knoweth no man," &c.

ALSO,

The death of his wife, sister Deborah Bouton, who died April 11th, 1874, and was buried April 13th, 1874, at the same place, by the side of her husband, after a discourse was preached by the writer of this article from Matt. xxii. 21. They both lived as it becomes the people of God, trusting in God for all things that they needed, both for time and for a blessed immortality beyond the grave. They united with the Second Old School or Primitive Baptist Church of Roxbury, Delaware Co., N. Y., in June, 1843, and their house was always open for the reception of their Baptist friends until their death.

Your brother in the bonds of the gospel, I hope,

LOREN P. COLE.

DIED—In Philadelphia, Pa., on the 2d inst., Deacon Thomas Wakeham, in the 87th year of his age. Brother Wakeham had been in this country about fifty-four years, and had resided in Philadelphia more than fifty years. He was connected with the Baptist Church in England, before he emigrated to this country, but how many years before I am not informed. At the time of his death he was deacon of the Salem Old School Baptist Church, in Philadelphia.

Our departed brother was a dear lover of God's truth, and had a very clear view of the great departure of the great mass of the professed Baptists in this country and in England from the simplicity of the gospel; but he remained unmoved in the great matter of salvation by grace, though at times he felt to deplore so sad a declension, but would say, "There is a must needs be for all such things."

It was the will of God to spare him to a ripe old age; but having fulfilled his appointed time on earth, he has been gathered to his fathers. His house has been open to Zion's pilgrims for many years; and the little Salem Church will sadly feel their loss, for he always filled his seat when able to do so, and was ever ready to assist in defraying the necessary expenses of the church in keeping up their visible worship. The poor have lost a dear friend, and some of them showed it very plainly the day of his funeral.

His funeral was largely attended the 7th inst., and a discourse was delivered on the occasion by the writer of this notice, from 1 Cor. xv. 56—58; and then his body was conveyed to the grave. He leaves but one relative in this country—a niece. May the Lord bless and sustain her in her lonely condition.

Yours in sorrow,

WM. J. PURINGTON.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., FEBRUARY 1, 1875.

NO. 3.

POETRY.

I received, a few days ago, from one of the little ones of the flock, a request for a prayer for guidance, and deep in my poor trembling heart the following lines have been indited, and now I send them to you for publication, if there is nothing wrong in them.

J. TAYLOR MOORE.

Georgetown, Kentucky.

A PRAYER.

Guide us, O thou mighty Savior,
All through this lonely, weary land;
Let thy mighty arm deliver,
When on the rocks of time we strand.

Guide us when the darkness gathers
Around us like the pall of night;
Let the rising stars delight us
With their radiant, glorious light.

Guide us when the gentle zephyrs
Fan the leaves of social pleasure;
Let us sit beneath thy shadow,
Drinking joys without measure.

Guide us now, the tears of parting
Are flowing freely from the eye,
While the bleeding heart is aching
For the meeting by and by.

Guide us through life's weary journey,
Till its fleeting shadows fall;
Then be thou, O dearest Jesus,
Our Savior, all in all.

BROTHER BEEBE:—While I was with the brethren of the Columbia Church, in Michigan, last October, I sang a song that I had committed to memory in my younger days, which they desired to have published in the "Signs."

LEWIS SEITZ.

The wondrous love of Jesus,
From doubts and trouble frees us;
With pity now he sees us
Toiling here below.

Through tribulation driven,
While on our way to heaven,
By consolation given,
Rejoicing on we go.

Companions now distressed,
By Satan sore oppressed,
Cheer up! You'll be released,
Your Captain is at hand.

In every trying hour
He'll shield you by his power,
And safely bring you home
To heaven's happy land.

O, yonder is the glory,
It lieth just before you,
Where you will tell the story
Of Christ's redeeming love.

And there we shall forever
Drink of that flowing river,
Forever and forever
Surround the throne above.

And in that blooming garden
Of Eden, gain'd by pardon,
Beyond the river Jordan,
We'll worship the Lamb.

We'll sing the song of Moses,
While Jesus Christ composes
A song that never closes,
Of praise to his name.

CORRESPONDENCE.

CHATHAM, Ky., Dec. 27, 1874.

ELD. G. BEEBE—DEAR BROTHER:—My subscription for the current volume of the "Signs" being due, I inclose an order for the amount, and I pray that we may never be deprived of so great a pleasure as we derive from reading your most valuable and soul-cheering paper. One year has glided swiftly by since I first addressed you. Then I had not the precious privilege of calling you by the endearing name of brother, although my poor article which appeared in "Signs" No. 5 bore that appellation. (Also, as I did not sign my name, it bore the wrong signature.) But unworthy as I am, and the least of all the fold, if one at all, the Lord in his kind and merciful providence permits me to hold a place among you. Brother J. A. Johnson, of Ind., visited us last spring, in order to be present at the May meetings, held at Mt. Gilead and Bald Eagle, Ky. At the former place my grand-parents and parents have long held their membership; the former of whom have passed away, and as I trust and sincerely believe, have entered into the joy of their Lord. During that delightful and ever-to-be-remembered meeting at Mt. Gilead, I related in a stammering manner a portion of my exercises of mind, and was received into the fellowship of the church. As brother Johnson requested me to write a more complete relation of my experience and forward it to you, I will make the attempt, but with all meekness and fear, knowing what an unprofitable creature I am.

Almost as early as I can remember, I loved and revered the Lord's people, particularly the Old School Baptists, and hoped that I might some day be numbered among them. We lived near a Primitive Baptist Church, and attended meeting regularly, at one of which I listened with attention to a portion of the ministerial experience of my cousin, J. H. Wallingford. In the fall of 1866 we left our native county, Mason, and moved to Bracken, near Brooksville, where none of our faith and order were to be found. I was then about fifteen years of age, previous to which time I was not very much concerned about my sinful and lost condition, or the doctrine of election and predestination. I now (at the time above mentioned) began to inquire after the truth, and realized that I was a helpless sinner. There was an aching void which could not be filled by the orations heard from the so-called

preachers of our vicinity. My oldest brother and myself would frequently attend their revivals, &c., and after returning home we would relate portions of the free agency and contradictory sermons we heard proclaimed, stating we did not think they accorded with the teachings of the bible, or what we believed to be the true gospel. At other times my mind would become darkened, and I would wonder which was the true doctrine. "Seeking rest and finding none," I thought I would try to believe in the work system—the commandments and doctrines of men, then perhaps I would be "good," and "know" I was a christian, as some of the free, moral agents claimed of themselves. But these wicked thoughts were only momentary, and I don't believe I ever desired earnestly to unite with any of the "aliens," although several of their preachers, besides private members, at different times plead with me to give my heart to God, and thereby save myself, &c. (That is, permit him to save me.) I remember one time especially, when two preachers, who were holding a protracted meeting, called at our house to warn me to flee from the wrath which would certainly be poured out upon me if I did not open the door of my heart to Christ, who was standing without, knocking and desiring to enter, saying, "Now is the accepted time; come right along and join the church, and you will become a christian, for after awhile Christ may turn away from you, leaving you alone to perish for your disobedience." I even then beheld the inconsistency and weakness in all their arguments, and wandered not after the beast. But, not like them, do I ascribe the power of my resisting the many temptations which so often strove earnestly to lead me away a silly captive to my own arm, but to the mighty arm of Jehovah do I wish to give all honor, power and glory, for (as I trust) leading me out of a waste, howling wilderness, into a land which flows with milk and honey. During my outward trials and troubles, my inner being was tossing to and fro upon the mighty deep, baffling with the raging billows, which pitilessly threatened to wreck my poor soul, or engulf my whole being in their frightful grave. Yes, it seemed that each day of my existence my deceitful and wicked heart was presented more fully to my already astonished view; for when I was in darkness I saw no danger, but now that a light, which seemed to increase continually, was brought in, all the sin in my nature was being exposed, and I mourned

on account of my heavy burden of guilt and condemnation, from which I saw no way of escape, and I felt there was no hope or mercy for me; at the same time adopting the language of the poet.

"And if my soul were sent to hell,
God's righteous law approves it well."

For a while I derived much comfort from reading the experiences of several of the tempest tossed children, related in the "Signs," particularly that of Nancy Shields Withrow. But the thought soon occurred to me that I was not fit to read so good a paper, besides, I feared it might lead me to believe I had an experience, which of course would prove to be a delusion, and then my last state would be worse than the first. So I was deprived of all comfort, except the great privilege of pouring out my spirit in prayer, which at times would relieve me to a great extent, but more frequently would only increase my anguish, by seeming to rise no higher than my head, or my mind would wander so far from the language of the prayer I was uttering; consequently I mourned because I could not mourn.

One evening in the year 1869, after returning from school, and while performing some little task for my mother, I felt unusually depressed, and began singing, "How tedious and tiresome the hours, when Jesus no longer I see," &c., when suddenly, with what a rapturous delight, my sin-sick soul was filled. "Tongue cannot express the sweet comfort and peace of a soul in its earliest love." The Savior smiled graciously upon me, banishing all sorrow and distress. My soul wafted on the wings of his love far, far above this vile body and all its temptations. For some time after these exceedingly joyful moments, when my trials would appear to disturb the calmness or peace of my soul, I was made to turn my eyes to a kind and tender Savior, under the shadow of whose wings I felt secure from all danger, turmoil and strife. And so often were the following beautiful words presented to my mind:

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

In the fall of 1870, I attended the Licking Association, held at Mt. Gilead, and on the first day I listened attentively to the glorious doctrine set forth by the servants of Christ, and was much affected, which I suppose was noticed by brother Bartley,

for as we were leaving the church, he asked me how I liked the preaching. I replied very well, but could say no more, although great was my desire to tell him all. On the last two days of the meeting my heart seemed so cold and void of feeling while trying to listen to the preaching, I could neither hear nor understand. I stood afar off, while my brother (who is still without the fold, walking in the paths of disobedience) seemed to be enjoying the meeting, and conversing freely with the Elders, which I felt would be a great relief and comfort to poor, unworthy me, not daring to hope for such a high privilege. Days and months passed by, still finding me sinking deeper and deeper in despair. Yes, instead of growing better, as I desired, and less prone to wander away from my God, I grew more rebellious and ungrateful to that blessed Redeemer who was so merciful to me, the chief of sinners. Finally the Savior was lost to my view. Oh, then how utterly desolate and miserable I was! In the midst of despair, on a lone, barren island, where naught but gloomy darkness reigned, I was doomed to dwell. The joyful past appeared only as a far off vision, which had previously come but to make my frightful abode seem more dreary. At times my distress would not be so great as at others, but the terrible cloud which had intervened to shut out the light of his countenance, remained to remind me of my disobedience and unworthiness of so just and holy a being.

In 1871 we moved to Augusta, where we all still reside, (except when I am away teaching.) There also we found none that could say, "Shibboleth;" nevertheless we found many kind friends there whom we esteem highly; and I am now boarding with a family who believe in all the modern inventions, but to whom I am much attached for their kindness and uprightness. Though I believe there are children of God in other denominations, I find my love for them and my own is of a different kind, believing as I do in "One Lord, one faith and one baptism." There was little change in the condition of my mind for two years; at the end of which time I was permitted to hear and understand the truth in Jesus, proclaimed by his servants at the Licking Association, held with the Drift Run Church. I trust I was fed on the bread of heaven, and my thirsty soul drank freely of the waters of life from the pure and living fountain. From this time I felt and saw more plainly my duty to take up my cross and follow my Lord and Master, and not as formerly, "Ashamed to own my Lord or to defend his cause." This change in my feelings did not relieve me of temptations; in truth, new trials arose, and it was during one of my downcast seasons I wrote to you. Shortly after I was taken sick, during which time I was haunted with the feeling I had lived too long out of my duty, and should have proclaimed long ago the matchless and unchangeable love,

grace and mercy bestowed on such a rebel as I. I prayed I might soon recover, and have the privilege of meeting to worship with the people I loved, and be identified with them as one in Christ. As the desired opportunity drew near, I began to shrink from my duty, for when I turned my eyes within, I could only cry out, "Unclean! unclean! unworthy a place among the children of the heavenly King!" I went midst darkness to attend the meeting last May; I felt I could scarcely endure to be in their midst, and yet so far away, when the dear saints were mingling together in sweet communion and fellowship, while I, a storm-beaten wanderer, would be left standing without, not daring so much as to lift my eyes to heaven. So I went with the determination of not bringing a reproach upon the cause of Christ. But "God's people shall be a willing people in the day of his power;" and he "works in mysterious ways his wonders to perform." On the second day of the meeting brother J. A. Johnson preached from the text, "We know that we have passed from death unto life, because we love the brethren." Every word the dear Elders uttered that day sank deep into my stricken heart. Oh, the tossing and raging of the mighty tempest that swept over my soul! They sang the beautiful and appropriate hymn,

"Come hither all ye weary souls,
Ye heavy laden sinners come;
I'll give you rest from all your toils;
And raise you to my heavenly home.

"They shall find rest that learn of me,
I'm of a meek and lowly mind;
But passion rages like the sea,
And pride is restless as the wind."

Previous to the singing I left the church with some friends who were passing out, thinking I could regain my composure and resist the spirit, (not knowing what I did;) but I was compelled by an irresistible power to return, and relate to that little company of worshipers my numerous doubts and fears, which were once intermingled with the sweetest joys and comforts.

When I came up out of the water I felt so calm and happy. My cup of joy was running over. I then realized, "How happy are they who their Savior obey." Since then I have also realized that in this world of sin and sorrow we have many fiery trials to pass through, and much dross to be consumed, but our Shepherd has promised never to leave nor forsake us, but will lead us all our journey through; and as our days our strength shall be.

We are isolated from all our dear brethren, and I have not heard the glorious tidings of salvation proclaimed since early last summer, when I heard brother Danks, of Cincinnati, handle beautifully the text, "And they straightway left their nets and follow him." We are looking forward with great anticipations to the time of our May meeting, when, should we be living, we hope to again meet and worship with our dear brethren that shall be there gathered together.

Dear aged brother, I hope you will pardon me, a stranger, for trespassing upon your precious time. This article is much lengthier than I intended, but being almost entirely separated from my parents, I find little pleasure except in writing to some of my Father's children. I submit this entirely to your disposal, and should you cast it aside, as it deserves, all shall be right.

Your little sister in hope of immortal glory,

FENTIE BEAN.

QUEEN OF THE HILLS, DRY CANYON,
Utah Terr., Dec. 30, 1874.

MUCH ESTEEMED BROTHER BEEBE:—For a long time I have felt myself called upon to give a reason of the hope that is in me, and to tell the dear brethren and sisters why I hope the Lord has forgiven my sins.

My parents were of the Baptist faith, although they did not become members of the church until after their little family of three children were about grown. At the beginning of the late war we were residing in the western part of Missouri, my father being compelled to take up arms and go in the defense of his country. My mother did not feel safe to remain, so she with her children, in the spring of 1863, went back to her relatives in the state of Ohio, where we remained until after the close of the war. In June, 1865, in my nineteenth year, I was married. My husband was a very strong Methodist, and in fact the whole community around us were of the same persuasion. I attended their meetings regularly that summer, fall and winter. We often entertained the minister on that circuit. He often talked to me about joining the same church with my husband. I always told him that I was not of that faith; although I must say I knew a great deal more about that kind of religion than any other, and I tried very hard for the sake of some dear friends to be a Methodist, but could not, for some reason I knew not. In February, 1866, they commenced a protracted meeting. We were regular in attendance. Finally I was influenced to go to the mourners' bench to be prayed for. I went and prayed—prayed for what? I cannot tell; but I do know that I left that meeting feeling myself to be a condemned sinner in the sight of a just God. It seemed to me that I had committed myself to Satan, for I was trying to be that which I knew I really was not, and never could be. I felt very wicked, indeed. I could see no way of escape. The second day after, our circuit rider, Mr. Gibbons, called to see me. He asked me how I felt. "Everything is very dark to me," I answered. He said no more, but got up and opened the bible. "Alice, read the 103d Psalm," said he, and left me. I read, but those promises were not for me, yet I read a great deal. But alas! I was blind, and could not see. I did not go back to the mourners' bench again. My troubles were very great for about three weeks. I prayed al-

most night and day, in my own way, until it seemed that I could scarcely live another day. Well do I remember the third Sunday morning after I saw myself to be a sinner. We were going to Methodist meeting; it was the darkest morning of all. I felt that I could not live through that day; but I sought my closet that morning, and prayed again, and oh, what a change came over me before I was through, brother Beebe; I can't describe that change: 'twas so great I felt like shouting, Glory! I was so happy all that day, and everything seemed to be in the same spirit. 'Twas like coming out of the blackest darkness into the light of the sun. I did not realize what it all meant. My constant song was, "O how happy are they who their Savior obey,

And whose treasures are laid up above;
Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love."

I still went with my husband to meetings. In the summer of 1866 they wanted to make me a full member of the Methodist church; but I told them no, I could not be a member of their church, for I could not believe all they preached. They told me I could accept as much as I liked and reject the balance. But when I saw old, gray-haired men meet in class meeting, heard them tell of their hopes and fears, saw the tears run down their cheeks, and then when they were dismissed they would not even speak to one another, I thought they lacked that brotherly love and christian fellowship that marks the true christian in this world. I could not join with them, although at that time I was very little acquainted with the doctrine of foreordination and election. In the fall of 1865 my father returned from the war, and wrote for his family to meet him in Missouri once more, where my husband and myself afterwards joined them to make a future home. Here we found plenty of Old School Baptists, and often went to hear them preach; and truly I can say I loved these people, for they all told the same story. Here was brotherly love abounding in all its glory.

In May, 1867, while at home, I got into a deep study about my past troubles, and the new birth. All seemed to correspond so much with the experience of these people that I felt constrained to tell them the whole story. The fourth Sunday in May I went to the Old School Baptist Church at Marion, two and a half miles south of Knoxville, Ray Co., Mo. There were several ministers present, and they preached what I believe to be the gospel of Christ, and we had a very good meeting; but still I could not go forward, for fear that I was deceived, and would deceive the brethren, so I went home, feeling that I had neglected a duty the most sacred of all. In June following I went back on the fourth Saturday, and when the door was opened for the reception of members, I went forward, and tried to relate my little experience, and was received and baptized by Elder James

Duval. Since then I have had many doubts and fears, but still I would not exchange my little hope of a better resurrection for all the world. My father and mother were members of the same church at that time. Brother Duval was and still is the pastor at Marion Church, and loved by all who know him. Since we came to Missouri I have been made to mourn the death of my husband. He died as he lived, in full faith of Methodism; but my present husband and myself are of the same faith and order, which gives me great satisfaction. We now belong to the Log Creek Church, in Caldwell Co., Mo. But owing to some business of my husband's, which calls us away, we are far from our dear home and friends. We expect to return in May. If there be no preventing providence, we will meet our brethren and sisters at Log Creek on the second Saturday and Sunday in May. That is their yearly meeting time.

Now, brother Beebe, do as you like with this, and all will be well. It is the first time that I have attempted to write on the subject, and I know that it is but an imperfect scroll.

Yours in hope of a blessed immortality,

E. A. RIBELIN.

OCOQUAN, Prince Wm., Co., Va., Jan. 1875.

DEAR ELDER BEEBE:—It is now about a month since I witnessed the death of Elder Joseph L. Purington, and I have felt impressed in mind to write some of my thoughts in connection therewith; but in the midst of other engagements, I have had no convenient opportunity to do so until now. Other and abler pens than mine have, and will, probably, write upon this subject; but owing to the intimacy existing between myself and the deceased, I have felt constrained also to add some remarks, for it is a subject that has rested continually and with weight upon my mind. While it is a dark and mysterious dispensation of providence through which I cannot now, nor have I been able at any time to see, for it is completely shut up from my view, yet there is an inward principle which I hope is, or flows from the workings of *faith* in my heart, which enables me to rest in the knowledge of God's sovereignty, in the knowledge of the fact that he works all things together for good to his people, to trust him in night as in day, though his way cuts across my natural desires and expectations, and soars far beyond the powers of my comprehension to solve; which enables me to give up all into his hands, whether in life or in death; giving credence to his gracious and precious promises, and with a firm reliance upon his word.

The death of a believer in Christ, a valuable and efficient member of the visible church, who is near and dear to us, to whom we are united in the strongest ties of christian love, imparts a feeling of mourning, sorrow and sadness. Much more is this feeling imparted when an efficient and faithful servant of God, an able

expounder of his word, is taken from us, not at a time when bowed under the weight of old age and increasing bodily infirmities, after the trials and conflicts of years had left their marks upon his brow, and stamped them upon his frame, he sinks under the increase of his years; no, but almost in the prime of life, and apparently in the midst of usefulness, he is stricken down in a moment and carried from our presence ere we can hardly realize that it is so. But we bow in humble awe and holy reverence before the power that strikes us dead, realizing that our God has done it. We cannot measure his ways by our narrow and finite views of what is right; for his ways are as broad as eternity, and as deep and unfathomable as is his own eternal mind, soaring above our ways and thoughts, as the arched skies transcend and rise above the earth. Some of the richest blessings which have ever been enjoyed by his people have been dealt out to them in cups of trouble, distress and sorrow,—cross-handed blessings—and we, like Joseph of old, would lift the hand of God, the hand that blesses us, if we could; but the thing is firmly fixed; we can no more alter it than we can change the laws of nature which bring the sun in his course and bids the world go round.

My mind reverts to a particular event in the travel of the church; to that day of cloud and thick darkness when the sorrows of death covered the land, and "the tempest was abroad in its anger," and the beloved disciples bowed in heartfelt sorrow beneath the stroke. They would have stayed the hand of persecution, and rolled back its waves from the foot of the cross, if they could have done so; but the unalterable word of God had gone forth, and Christ must die. And where would be our hope of salvation to-day, were it not that Jesus died? Our sins and our iniquities were laid upon him, and he died that we might live. "He was delivered for our offences, and was raised again for our justification."

But to return to my subject: while it was not my privilege to converse with Elder Purington during his last sickness, as I was not with him until about two hours before his death, and he was then in a helpless, speechless and unconscious condition, yet I believe he realized the fact as the hour of his departure drew near, and it had probably rested with some weight upon his mind during the past few months. I have thought several times of the closing clause of his communication published in the "Signs," No. 3. Vol. 41: "O for rest from sorrow, toil and pain, in the holy mountain of our God. *When shall I awake and find me there?* I had been with him continually during the four years past previous to his death, and heard him speak repeatedly during that time, and believe that the Lord had brought him into a waiting frame of mind—awaiting the summons that called him from the trials and conflicts of life, to crown him with immortality beyond the grave.

Repeatedly in thinking of his death the words of the poet have entered my mind:

"His faith embraced substantial joys,
Soaring beyond the starry sky."
He has gone on before us but a little while, and soon we too shall be called away from our trials here, to our heavenly inheritance above. Here and there the Lord is calling his people, one by one, to their eternal home. And I have thought of you, Elder Beebe, who have stood as a tower of the strength of God, while the young have been taken upon either side. As expressive of my feelings toward you, in this respect, I will quote the language of Eld. S. H. Durand in closing the postscript to his communication published in No. 2, Vol. 41, of the "Signs: "I hope and pray you may be spared long, if it is the Lord's will, to send the 'Signs,' filled with precious and comforting truth, abroad among the brethren, and that their hearts may be inclined to sustain you in doing so. After forty years, you must feel worn and tired. "But though the outward man perish, the inward man is renewed day by day." The comfort of many dear saints, through the blessing of God upon your labors, for these many years, is your reward. May the sure prospect of a crown of righteousness and endless rest at the end of your journey and labors, cheer and comfort your soul."

The Lord appoints unto his servants their fields of labor, and they work here and there in his vineyard. The number of our days are with him; they are of his appointment; we fill up their measure, and then pass away. Our Lord has blessed, and will continue to bless his church with gifts, to their good and his glory. "When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ." God bestows the gift, and takes it away when it pleases him. We mourn the loss, and it is good that we do. It shows that the truth which they preach abides in our own hearts; for it is for the gift's sake that we love them. May we ever appreciate the gifts that our God has bestowed upon us, and perform our duty towards them; but at the same time let us be careful that we do not look more to the *gift* than we do to the *giver*.

A tried and faithful soldier has fallen upon the field. It will not do for us who are in the conflict to falter in the fight. Oh no; but close up the ranks, and press onward. The crown of victory is ours. It is ours to live, and it is ours to die. "All things are yours," says Paul; and he puts death in, as well as life. I have felt in my experience, since the death of Elder Purington, what I hope are

the sweet triumphs of faith, the victory over death. The last moment of our sojourn in time will soon be here, and we shall pass through the eternal gates into the celestial city of God. There around the throne, arrayed in white robes, crowned with eternal life, and with the palm of victory in our hand, our voices shall swell the sweet song of redeeming love which rolls over the eternal plains. May this be our unspeakably happy lot, for Jesus' sake.

But I will close, trusting that our God may sanctify this dispensation of his providence to our good and to his glory.

Yours in love,

WM. M. SMOOT.

WAVERLY, N. Y., Dec. 17, 1874.

ELDER BEEBE—DEAR BROTHER:—I have for a long time felt something of a desire to send a little communication for the "Signs;" but what I write, as well as what I speak and think, always looks so very worthless to me that I often feel that silence on my part would be far better than expressions from one so vile. And at the present time I think I should hardly venture to expose my ignorance, had I not recently read the sad intelligence of the death of our very much loved sister, and precious mother in Israel, Anna Shadduck, who died on the 13th of October last. As she was not among her brethren in the faith, at the time of her departure, and as there was no Baptist minister in attendance at her funeral, I see no way at present of having a notice in the form of an obituary, and therefore I can only give a few particulars of her death, as I received them from a grand-daughter of hers, living in a place called Rushville, in Pennsylvania. Although I feel that I can but feebly speak of her great worth, yet I greatly desire that the many dear brethren and sisters, and readers of the "Signs," might know that she has gone to her last resting place, as she was widely known among the Old School Baptists.

Our dear old sister, as you and many others are aware, was partially paralyzed for several years, and had but little use of her limbs. On the 12th of October, at about 3 o'clock, p. m., she was seized with the third shock of paralysis, as is supposed, and that part of her body which had served her best for ten years became entirely lifeless, while other portions of the body showed appearances of life for several hours after she was taken, and then she was entirely quiet, except her breathing, which was quite irregular, and attended with some choking. In this way she remained until she breathed her last. She did not once open her eyes from the time she was seized with the fit, while sitting in her chair, until she was gone, which was about thirty-two hours. She died at 11 o'clock at night on the 13th day of October, at the residence of her son, in Rushville. Her age, as near as I can remember, was about eighty-two years.

I felt that many, yea, very many

of the dear saints in different places, were well acquainted with this precious old sister, and to such I thought the instance would be of great interest. She had been an Old School Baptist for a great many years, and was a faithful, watchful and prayerful old sister; at least she seemed so to me. She was sound in the faith, and her whole trust was in the Lord, and she was enabled by the grace of God to prove herself a faithful witness for the precious gospel truth, and to contend earnestly for the faith once delivered to the saints. She has many times remarked in my presence that the Lord was better to us than all our fears; and she would say, when in trouble, Let us trust in the Lord; he will deliver. Stand still, and see the salvation of the Lord. She has been a precious spiritual adviser and comforter to me, while at our house. I often reflect upon her motherly expressions of wisdom and love, with satisfaction. She spent the greater part of her time for four years with a sister of my husband, Lorena McNish, in this place, to whom she was strongly attached, and often spoke of their love for each other as being like that of David and Jonathan. But they are both gone to receive their inheritance above, which is incorruptible, undefiled, and fadeth not away. I think I have heard sister Shadduck say that she had, since her membership, sent two communications to the "Signs," and that when one of them appeared, she laid the paper away, and did not read it for six months, saying at the same time that it looked so much like herself. She often spoke of such great poverty of soul, but when she was weak, then was she strong. She was a member of the Waverly Church for several years before her death, and was a worthy and devoted member.

As I have only been acquainted with this dear old sister about five years, I am unable to give a correct relation of her early experience, her joys and sorrows, although I have often heard her speak of them. I hope that some one who is acquainted with her early life, perhaps some of her relatives, may, for the benefit of the readers of the "Signs," give a correct history of her usefulness while in this world of sin and sorrow.

Brother Beebe, I realize my utter inability to write any thing edifying, but would like to say a few words concerning our little band of brethren in this place. Although we are few in number, yet we meet and hold conference meetings regularly, on Saturday before the fourth Sunday in each month, which greatly helps to build up the waste places, and we are often made to rejoice while sitting together, and speaking of our joys and sorrows. Although I have been unable to attend the last two meetings, yet I can hear good tidings, which cheers me, and I feel to sing,

"Blest be the tie that binds
Our hearts in christian love."

Our very dear brother Durand meets with us each month, when not

providentially called elsewhere, and proclaims unto us glad tidings of great joy. His labors of love are truly comforting and encouraging. And do we prize these great blessings? It must be truly sad for those who are not privileged to hear the gospel preached by the faithful servants of our heavenly Father. But he knows what is best for his people. I feel very undeserving of the many favors which I receive, and am often made to wonder that darkness is not mine altogether. But I trust that I have an occasional glimpse of light from the Sun of Righteousness, which makes the thorny way easier to travel. And why is it? All I can say is, Even so, Father, for so it seemeth good to thee. I have had a home with the dear people of God about two years and a half, and have been considerably tossed about in that time, sometimes hoping, sometimes fearing, but still cling to that hope which is an anchor of the soul, both sure and steadfast. The brethren are very dear to me, but I am made to wonder that they can fellowship such an erring, miserable creature as I am.

At our two days meeting in November, we enjoyed a feast of fat things, and we felt that it was good to meet together. We had the pleasure of greeting some of the dear brethren and sisters from other churches, which was very encouraging. With the rest, our dear brother Bundy presented some precious things to our minds, both new and old. We greatly desired to see some from your place, and regretted that our meeting was appointed at the same time of yours. But we must believe it was for some wise purpose.

I have written too lengthy, but could seem to find no stopping place. Do with this as you think proper. May you be blessed abundantly, is the prayer of the very least.

WATIE A. BEARD.

HANNIBAL, Mo., Dec. 13, 1874.

DEAR BROTHER BEEBE:—It is necessary, in order to have the privilege and the pleasure of reading the 43d volume of the "Signs of the Times," to send you the money, which I herewith do, together with some others. Forty-two long and eventful years have you been sending forth into almost every quarter of our land the little messenger, to search out, to edify and to comfort the dear people of our God, many of them without gospel privileges, hardly knowing, until they came across the "Signs of the Times," that there existed such a people as the Old School Baptists—the *only* people standing upon "the foundation of the apostles and prophets," and contending for the faith once delivered to the saints. How many of this dear people, during this long period, when reading the experiences, the trials, the conflicts and the deliverances of their dear brethren and sisters, have been made to "thank God and take courage" in their lonely pilgrimage, is known to him only in whose all-wise and almighty hands are all their

times and seasons, both of joy and of sorrow, and who works all things for their good.

About thirty-five of the forty-two years, I have been a subscriber and a reader of them, but only about twenty-one have I had a name and a place among "this *sect* that is everywhere spoken against." You, brother Beebe, have been from the beginning in the front of the battle against all the tribes of anti-christ, and in the perils among false brethren; but the Lord has made you as he did Jeremiah, "a defended city and brazen walls" against the whole land, and the envenomed shafts of the enemies of the truth. Many valiant soldiers have stood with you during many of these trying years, and some yet remain; but there are few now who were with you in the beginning of the "Signs of the Times." One by one they have received their discharge, and others have been brought in to fill their places. It would indeed be strange if there had been no dissensions among us during this long period, and yet how sad to remember that *brethren* have sometimes fallen out by the way. Joseph was particular to admonish his brethren on this point. When he had laden them with good things, and was about to send them away, he said, "See that ye fall not out by the way." O how careful we should also be! "Whatsoever was written aforetime, was written for our learning," and we ought to take earnest heed to it. Our dear Redeemer has said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." And can we, dear brethren, think it a little matter to speak evil of one of these little ones, and to cause variance, emulation, strife and divisions? Think you we can be blameless by so doing? Surely not. "The law," says the apostle, "is not made for a righteous man, but for the lawless and disobedient." Then let the only strife among us be to strive together for the faith of the gospel, and to "keep the unity of the spirit in the bonds of peace." Isn't this worth striving for? David tells us how good and pleasant it is, and compares it to the "precious ointment," and to the "dew of Hermon," that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore." O what a blessed peace this is—what a blessed doctrine, that "distills as the dew!" How we should labor for its continuance, and like David, in the 122d Psalm, pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces, for my brethren and companions' sakes I will now say, "Peace be within thee." Within this beautiful dwelling place, abounding with peace within its blessed walls, which are salvation, might David well say, and we to unite with him, "One thing have I desired of the Lord, and that will I seek after,

that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Let us unite with the prophet, and say, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Why should not all the saints of God desire this? But David, in the 120th Psalm, says, "My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war." I sometimes think one of the difficulties among brethren arises from their inattention to the exhortation of the apostle, to "hold fast the *form* of sound words," and use forms that sometimes "gender strife;" but even then, if we could all be governed by such a spirit as our dear brother Slawson, when he wrote his exceptions to brother Beebe's expression about the birth of the spirit, and brother B's. excellent reply, there would be but little trouble among brethren. They both wrote in the spirit of love, "each esteeming the other better than themselves." When we can, it is always best to use scripture terms; and as brother Durand said, "I know then I can't be wrong." I often see in the "Signs," and hear brethren use expressions which would convey a different view from that I know is held by them. But we know all have not the same gift, and do not all use the same form of expression, and we should be governed in our judgments accordingly, and not "make a brother an offender for a word."

Now, brother Beebe, I have written the foregoing, as I had to send you the money for the "Signs," and submit it to your judgment and disposal, and shall be satisfied with both; and lest I weary you, I will conclude with the words of the apostle to the Hebrew brethren, "I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words."

W. F. KERCHEVAL.

P. S.—The sudden and afflicting dispensation of divine providence, in removing from the brethren of the churches of his late charge in Virginia, our dear brother, Joseph L. Purington, seems to fall heavily upon them, as it did in the removal of dear brother Elder R. C. Leachman. To both these dear departed brethren those churches were devotedly attached for the truth's sake, and deservedly so. It was my privilege for a goodly season to enjoy the preached word from both of them, and I know how to sympathize with them in their bereavement. May we all be enabled to say with reverence, "It is the Lord, let him do what seemeth him good." After the death of brother Leachman, I believe I was the first to mention the name of brother Purington as his successor. He has labored faithfully among the many churches of his late charge, and his labors have been blessed of the Lord. May the Lord choose one, as he did

David, "to feed Jacob his people, and Israel his inheritance." The five or six churches which were under the pastoral care of our dear departed brother, have been all the while living in harmony, fellowship abounding among them. May they so continue under whomsoever the Lord may send them as pastor. Besides our dear brother Elder Joseph Furr, whose time is almost wholly occupied, there is only our dear young brother, Elder W. M. Smoot. Doubtless he feels that the harvest is truly great, and the laborers few. May the Lord make him strong for the work before him.

W. F. K.

BLANCHESTER, Ohio, Dec. 20, 1874.

BROTHER BEEBE:—I discover that it is time to renew my subscription for the "Signs," and with my little remittance I have concluded to forward the following:

I am frequently asked the same important question, by persons of very different sentiments and feelings. The desire of one class appears evidently to draw something from us to cavil about, to show their tact in disputation, vainly striving for the mastery, vainly puffed up with pride, while their foolish heart is darkened. Others, who openly occupy legal ground, make religion a science, and preaching a trade, or profession, whose bread and butter, together with all their emoluments, depends upon their zeal and success in persuading men and women that their eternal happiness depends upon carrying all those grievous burdens which these blind guides see fit to bind and put upon them. But I occasionally find a poor stumbling soul, weak and ignorant, like myself, who is honestly seeking after truth. This class I feel willing, in all humility and meekness, to accommodate. The question is, "Brother Beeman, do you believe that there is a change wrought in man, (that is the old, or Adamic man) in what is commonly called regeneration?" Now, dear friends of truth, it is to you I have regard; and as circumstances over which I have no control prevents my speaking face to face with you, I will write out my answer, sign my name to it, and send it abroad.

Corporally, I find myself in possession of a body composed of flesh, bones, blood, and thousands of smaller parts, too numerous to mention; all combined, working in all its complex parts in complete harmony; there is no jar or scism in the whole body. If one member suffers, the members of the whole body suffer with it; if honored, all partake of the same honor. This natural body is in possession of a life, or living principle, which animates all of the members of the body, which, by way of distinction, I will call the spirit. It is that which pervades all animal and vegetable matter. But man has another principle, or intelligence, called soul. In the scriptures, soul, spirit, life, and sometimes the whole man, is used as convertible words: for example, Mary said, "My soul

doth magnify the Lord, and my spirit hath rejoiced in God my Savior." But in order to be plain, I will say, the natural man in the flesh is composed of body, spirit and soul. Now in the wisdom of this world nothing exists without sufficient cause to produce it. I find man in physical organization perfect; all parts of the intricate machine working in complete harmony. Thus it is written, "God made man upright," "the figure of Him that was to come." He was created good, upright, by the perfect, great and good Creator; adapted to lead a good, innocent life in Eden. But the blessings of Eden were only good temporal blessings, to be enjoyed during good behavior, which appears to have been of short duration; as a certain poet sings,

"Man, in his first creation,
In Eden God did place,
The head and representative
Of all the human race.

But by the subtle serpent
He was betrayed, and fell,
And by his disobedience
Condemned to death and hell."

Then, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Death in all its cruel consequences holds its willing captives in chains of unbelief, having blinded their eyes, stopped their ears, hardened their hearts, and seared their corrupt conscience, destroyed their intelligence, so that they call good evil, and evil good; putting darkness for light, and light for darkness; bitter for sweet, and sweet for bitter. To sum it all up in a word, they are *dead* in trespasses and sins. Thus every mouth is stopped, and all the world becomes guilty before God. But the gospel of our salvation proclaims a glorious change. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Man in the flesh, soul, body and spirit, is a sin-polluted, totally depraved being, having not even a spark of grace or spiritual life in or belonging to him; having no taste or love for spiritual things. As the apostle saith, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In order that those men who are born only of the flesh, and have only fleshly taste, it is necessary that a thorough change be wrought in him—a change requiring the operation of the omnipotent God; for the letter killeth, but the Spirit giveth life. When I am made alive, I can feel the pains of death, but cannot see or understand how I am to be delivered from the curse. When I endeavor to keep the law, I find it to be perfect, while I am carnal, sold under sin. Hence I discover a great change, though I am poor, blind, and see men as trees walking. What I formerly thought to be good, I find to be evil. When

I turn my eyes within I there find nothing good—a heart deceitful and desperately wicked above all things. Who can know it? My good resolves fail me; my vows, oft repeated, are as often broken. In vain I strive to keep the law upon which I once depended, in the keeping of which I once rejoiced and boasted. Its threats, like thunders from Sinai's mountain, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Thus hoping against hope, until God in me fulfills the promise, "I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." With a second touch of the hand of my Savior, I am enabled to look up and see that Jesus has done all things well. The dead are quickened and raised up, eternal life is given, the blind see, the deaf hear, the hard heart is made to understand. Being made a partaker of the divine nature, I am made to rejoice with joy unspeakable and full of glory. The love of God shed abroad in my poor heart makes me forget the things of time, and long to be with Christ, which is far better. All creation seems to rejoice with me, and I forget that I am still in the flesh, and conclude that the old man, with all that pertains to his corrupt nature, is slain; that nothing but love, joy and peace will be my lot in time, and joyfully wish the wheels of time to speed their course to the coming of the Just One, longing to see him as he is. But I find it human to err; that the old man is not dead, but only bound. That which is born of the flesh is flesh still; that he claims his right, as the elder, to rule. But the covenant says that the elder shall serve the younger. I now find in me a continued conflict, of which I knew nothing when I lived in unbelief; so here I find another evidence of a change having been wrought in me. "For I was alive without the law once; but when the commandment came, sin revived, and I died."

Now, dear brethren and friends, I have briefly testified to the truth of a change, of grace, being wrought in man while in the world; the Spirit itself bearing witness with our spirit that we are the children of God; and if children, then heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also gloried with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

J. C. BEEMAN.

HAVANNA, Montgomery Co., Kan.,
January 1, 1875.

ELDER BEEBE—DEAR BROTHER:—I have been acquainted with the "Signs" since my earliest recollection, as my father commenced taking them about twenty-six years ago, when I was about five years old. I took no interest in them until I was about sixteen years old. In early childhood I had at times serious thoughts about the future state, and wondered what would be my future destiny. When about ten years old I took a notion to read the bible through, more from curiosity and pride than from a good motive. I was delighted with the graphic accounts given by the inspired writers of the creation of the world, and the rise and progress of the human family, but remember no vivid impression on my mind until I came to the sublime and awful scene when Moses received the law, and the thunders and lightnings on Sinai's ragged brow. I had, about that time, commenced to indulge occasionally in profane language. When I read the command, "Thou shalt not take the name of the Lord thy God in vain," I was struck with the sublime force of the language, and began to realize how wicked it was to set at defiance so great a command, emanating from such a majestic source. I felt that I had broken the law, that I had taken the name of the Lord God in vain. I thought indeed I had committed a great sin. From that time I ceased to use profane language, for which I thank God, who gives us grace and strength to overcome temptation.

At that time I began to consider my duty in regard to my future state. I thought the way of salvation was in and through the law, so I set about to fulfill it in all respects. I thought if I did not indulge in any of the evil habits so common with the youth, all would be well. I began to think I was as good as any one. My whole object was to do good, so as to receive good. How the natural mind loves to feed upon that idea. All this time the New Testament had no attraction for me. I knew nothing about the Jesus it spoke about; nothing of the way of life pointed out by the blessed Savior. All this, like the good wine at the marriage feast, was reserved from me.

Time passed on, and my good works began to wane, and I became more interested in the affairs of the world. Other reading, as history, biography, and the news of the day, charmed me more than the bible. Yet my mind would at times wander from time to eternity. I did not feel that I was a christian, but thought it an easy matter to become one; so I concluded to defer the matter until I became older. That I could get religion at my own time, I did not doubt. I was taught that idea. I generally attended Methodist meeting, where an effort system of salvation was proclaimed and taught. I thought it very easy and rational. I often thought that men and women were very foolish not to accept the

easy terms of salvation as offered, and become christians, when it was of such inestimable value, and so easily obtained.

Thus time passed with me until about my sixteenth year, when, as I trust, I was brought to realize that I was a sinner. My good works and actions, and in fact my whole life, condemned me. I needed no preacher then to tell me of my condition. The evidence, like a dark pall, settled over me. I felt that I was in a desert land, or a waste howling wilderness, with no gleam of hope to break the dark surroundings. Without and within, all was dark and filled with sin. Having no merits of my own, I could only plead that God would be merciful to me. I felt that God was just and holy, and I was a condemned sinner. While in this condition, I became interested in reading the "Signs of the Times." My father had saved most of the back numbers since he had been taking them. I got to reading them, especially the experimental communications, showing how the writers had been led. It was indeed a comfort to me at times, when they would tell some of my troubles in their experience. Their evidence would often cause me to hope that there was a hope for me, and like them some times to feel that my burden of sin would be removed, and be made to praise God for my salvation. I trust I understood the way in which the writers were led, until they came to the point of their deliverance, and told what great things the Lord had done for them, and sang the song of redeeming love. I could not realize that blessed change, but was still groping in the dark. I had formerly laid my plans that when I became a christian I would join some popular and fashionable church; but now the time had come when all the popular preaching, no matter how polished, had no consolation for me. It was as dry husks for a weary and hungry soul, or as bitter waters to one who was thirsting after the pure water of life.

Through the reading of the "Signs of the Times" my thoughts were drawn out towards the Old School Baptists. There was no Baptist Church within fifteen miles of where I lived, in Crawford County, Ohio. In June, 1861, the Sandusky Association was held with the Honey Creek Church, in Seneca County, about fifteen miles off. I had an earnest desire to attend. I went to the meeting on Friday evening, and stayed with Elder Seitz, with whom I was previously acquainted. When the meeting opened on Saturday morning, I took my seat in the back part of the house. The first sermon made but little impression on my mind. The second sermon I shall never forget, while memory lasts. It was preached by Elder Cottrell, on the experience and travels of the christian. He told so many things that I had passed through, I thought he knew my case, and was directing his remarks to me. I could not restrain my flowing tears. I hid my face so

that no one should see me. I had never told any one of my feelings. I enjoyed the meeting very well, until it closed on Sunday. I felt that I had heard Jesus proclaimed as the way, the truth and the life, and felt that it was good to be there. Yet I could not feel that my burden of sin had been removed, nor read my title clear.

When I got ready to return home, a deep gloom seemed to settle upon me. I was in the room at Elder Seitz's, and when I went to bid him farewell my heart was too full for utterance; I could not utter a word. He grasped my hand very warmly when he bade me farewell. I thought he knew my mind. I left the house in great distress, but when I got a few rods from the house the darkness seemed to pass away, and my mind was clear, and I began to praise God and bless his holy name. My doubts were all removed. I felt indeed happy. All nature seemed to be praising God. I felt that I could love all God's creatures.

Before I arrived home my thoughts turned to the subject of baptism. I thought I would go to the next church meeting and offer myself to the church; but before the time came, doubts arose in my mind. I began to think that I was mistaken in what I had experienced, so I did not attend the meeting.

Time passed on with me, and sometimes I could rejoice, but most of the time I was in the valley, filled with gloom; at other times I was careless and unconcerned. All this time my thoughts were kept to myself. In February, 1865, Elder Seitz preached at our school house on Saturday evening and Sunday. When returning from meeting on Saturday evening, the Elder and I fell into conversation on the subject of religion. To my great surprise he asked me how long my mind had been exercised on the subject of religion. I gave him an evasive answer, and he said no more to me that night. The next morning, when we were alone, he again opened the subject, and I told him some of the way I had been led. He said he was satisfied, and advised me to go before the church. I rather promised him that I would at the April meeting; but when the time came, I went away on a visit with some young friends; but I felt guilty and condemned for not doing what I thought was my duty. At the July meeting I went to the church and related in a stammering way something of what I trust were the Lord's dealings with me. I was received, and on the following Sunday was baptized by Elder Seitz. I remained a member of the Honey Creek Church until I moved to this place, in the spring of 1873. When I came here I did not expect to find any people of our faith and order. I had not been here long until I found a small church, only four miles from my place, with Eld. F. M. Hedges as pastor. I am truly thankful for being thus privileged.

Thus, brother Beebe, I have given you a sketch of some of the travels

of my mind, and what I trust the Lord has done for me, a poor sinner.

May the God of all grace sustain you in publishing "our family paper," as it has been appropriately styled, now in your old age, is the prayer of your unworthy brother,

T. R. PITTMAN.

WAVERLY, N. Y., Dec. 20, 1874.

ELDER G. BEEBE—DEAR BROTHER:—As another year is drawing to a close, and I find that with it my subscription to the "Signs" expires, and as the Lord has been merciful to me who am so unworthy of his kindness, I have enough to renew my subscription for another year, for which you will find postal order inclosed.

I have for a long time been impressed with a desire to write to you, and at one time did attempt it, but after filling several sheets, it looked to me so unfit for any to read, that I did not send it. I have been an unworthy member of the Chemung Old School Baptist Church but little more than two years. I cannot tell when I was first exercised in my mind about spiritual things, but can remember many events of my life from the time I was quite young. I will not attempt to tell all that happened from my youth, but my mind is drawn most forcibly to the time when I saw myself a vile sinner and without hope.

In the year 1872 I was in the employ of a merchant who sent me away as traveling agent to sell goods. I had acted as traveling salesman for the same man for two years previous to this, and as I had good success I continued in this capacity. I had about the same success in business as usual, but somehow there was continually on my mind a load, as a heavy weight, which seemed to hold me under its power. I did not know what it was, and at times would try to shake it off. I succeeded about as well as a man who had got mired in the quicksand—he only went deeper and deeper the more he exerted himself to escape—and the weight only grew heavier the more I tried to throw it off. No doubt you well remember the time, in June, 1872, that the association was held here at Waverly. I had been in darkness of mind a long time, and as my dear wife had previously told her experience to the church, (although I was then ignorant of the fact) Elder Durand called at our house, and after some conversation with her, he turned to me and said, (as near as I can recollect) "Well, James, have you ever had any exercise of mind with regard to divine things?" I do not remember my answer, but I know that I left the house at the earliest possible moment, and went to the store and prepared for a hasty departure on one of my usual routes. As the association met on that day, I feared to attend it, lest I should expose my feelings to others; and as I had not yet learned to love the dear saints of God, it was so ordered that I should not meet with them. I had for a long time been troubled in mind, and

although I did not know the cause, dear brother Durand had discovered my troubled mind, and that was why he questioned me.

As I had previously arranged to go away on the day of the association, I started with a horse and wagon; and as I usually carried a testament in my pocket, and often read as I was riding along, thinking that by so doing I was obeying the command, "Search the scriptures, for in them ye think ye have eternal life." I did search, but everything I read condemned me, and I was in darkness and despair. I lost all interest in business, and although I had usual success, I did not feel satisfied. I wished myself dead many times, and after an absence of about three weeks, returned home. I did not know that my dear wife had already been received as a candidate for baptism by the church here, and she did not know that I was in trouble on account of my sins. Thus it is written, "And they shall every one mourn apart," (or words to that effect.) On the night of Saturday before the fourth Sunday (I think) in July, after returning, my dear wife seemed to be in deep trouble of mind, which I discovered by hearing her weep. I asked the cause, but for a long time could get no reply. Finally she told me that she expected to be baptized on the day following, and as she knew that she was not changed in her actions, that I must think her unfit to join the church, but she thought it a duty to inform me of her intentions. Oh the agony of my mind at that moment! It fills my heart with emotion even now to think of it. She did not know that at that moment I felt that she was so much purer than I, as snow is purer than the mud in the gutter, and yet she feared to tell me that she had a hope, yes, a precious assurance that Christ had died for her—that she was included in the "all" for whom Christ had suffered the cross and the shame. I wept bitter tears in silence, but yet I dared not hope that one so vile as me had a right to claim or even ask for mercy. No, I had sinned too greatly against a just and holy God. The next day being Sunday, after preaching by our much beloved pastor Elder Silas H. Durand, we went to the water to witness the ordinance of baptism. There were two candidates, my dear wife, and much beloved sister of the church, Mary Hoyt. My mother, who was also a member, stood by me during the rite. Never was a day more beautiful; the sun was shining, the birds were singing, and everything seemed to look bright but my own heart. It took all my strength to control my feelings and restrain my tears, which would keep coming to my eyes. I succeeded very well until after we started to return, when my mother said to me, "Don't you wish you could have gone down in the water with Watie?" (my wife's name.) For many years I had thought I could control my feelings so that no one could call me faint-hearted; but this question, at a time when I had

exerted all my energy to keep down my feelings, was one drop too much, and with a burst of grief I only said, "I wish I was worthy." After going home from the water, I felt as though there was a great gulf between my dear wife and myself, and I did not feel worthy to stay in her presence. Not long after this I started on another trip, which was in the month of August. On my route I was passing the residence of dear brother Durand, (in Herrick, Pa.) when opposite it I felt a desire to see him, and accordingly I hitched my horse and went in. Brother Durand was not at home, but I made myself known, and was warmly welcomed by his dear old mother and sisters. I did not stay long, for I felt that they were so much better than myself that my presence was to them like a wolf in the fold. I got in the wagon and started, but the load that had burdened me seemed to grow so unbearable that I thought my time on earth was short, and that I should certainly die before I reached home, and my soul would be cast into eternal punishment. I felt that I was the worst sinner in the world, and that I was justly condemned. I uttered a prayer, which came from the depths of my perishing soul, "O Lord, that I might be worthy of the company of this household!" whom I believed to be the saints of God's holy kingdom. I had not gone more than a hundred rods before my burden left me so suddenly that I was amazed. Everything seemed to be praising God for his goodness, and I commenced to sing. I wanted to go back and tell brother Durand's family, but feared I might be deceived. I was then tempted to doubt, and many times since have been in darkness and doubt. I did not say anything about it when I got home, about a week afterwards; but in September went with my wife and other friends to Vaughn's Hill to a two days meeting. Elder W. J. Purington preached, and he seemed to talk to me. I took a seat in the further corner of the school house, but he pointed me out, and every word he spoke went through my heart like a two-edged sword. I thought he was the greatest preacher in the world, and I thought no one could explain the scriptures but him. After meeting I stole away alone in the fields, and wept and prayed for the Lord to show me the straight path of duty. The next day an opportunity was offered for any to speak who wished. I said a few words, but as soon as I sat down I wished I had not spoken, and also wished myself out of sight.

After returning home to Waverly, I was for several days in such peace of mind that I thought I should never have any more trouble; but soon I was filled with doubts and fears, and when the time for the next covenant meeting drew near, I was again in trouble. I feared to ask the church to receive me, but the brethren and sisters told me it was a duty to tell to the church my cause for a hope. I could not get any peace of mind until after I went and told them what

I hoped the Lord had done for me. I do not see why they received me, for I don't know what I said; but in November, 1872, together with my brother-in-law, Marvin Vail, I went down into the water, and was baptized by dear brother Durand. After this I was blessed with great joy and peace for a time, and then as before new doubts and fears surrounded me, although I have never been able to get back the old burden of sin which weighed me down before my deliverance.

Now, dear brother, I have written much that seems like chaff, and I leave this to your riper judgment to do with it as you think best. I know you have enough other communications, which would be much more interesting, and if you destroy this, I shall feel content.

I was born in Elmira, (then called Newtown) in August, 1847. Was a Sunday School scholar when a little boy, a teacher when a little older, and lastly a superintendent, and thought I could be good enough to merit eternal salvation. With what success, you can judge by the foregoing scribble. I had not then learned to sing, "Salvation by grace." I desire to feel thankful that I have been shown my own total weakness and dependence on God for all temporal as well as spiritual blessings. I am obliged to say, "Give me this day my daily bread," and so far the merciful Father has heard and answered. And as he has said that "he will hear them who call on his name."

May you be spared many years to send forth the glad tidings through your valuable paper, if it is according to the will of God, is the prayer of the least of all, if one at all,

J. C. BEARD, JR.

BROTHER BEEBE:—I was much gratified with your reply to W. B. Slawson, published in Vol. 42, No. 23, of the "Signs." I am really at a loss, sometimes, to know what some of our brethren desire to prove, relative to the spiritual birth and the resurrection of the dead; for they do really seem unwilling that the plain, positive declarations of scripture shall decide the matter, for some of their arguments, as applied to the resurrection, are of that character to prove merely a *resuscitation*, instead of the spiritual resurrection of the members of Christ's body.

When the plain scriptural doctrine of the spiritual birth is contended for, many brethren seem to entertain fears that it *leaves the persons out*, if there is not much said about a *change*. I have never read an article from your pen, nor heard a sermon from your lips, but that you contended, when the subject of the spiritual birth was dwelt upon by you, for a change, and that a *great change* would be *manifested* by the recipients of the spiritual birth; but the change you contended for was not a *metamorphosis*, but a change in the *entire course of conduct*, and that when the time shall come the *vile body will be changed*, which is strictly according to scripture testimony.

WM. J. PURINGTON.

CIRCULAR LETTERS.

The Western Corresponding Association of Old School Predestinarian Baptists, of Missouri, now in session with the church at Sugar Creek, Buchanan Co., Mo., October 2d, 3d and 4th, 1874, to the several associations and churches with which she corresponds, sendeth christian salutation and love in the Lord.

DEAR BRETHREN IN CHRIST:—As it was agreed on at our last annual association that a Circular be prepared for this meeting, to be attached to our minutes, it is our duty to redeem our pledge. We know of no subject more profitable and more interesting for us to contemplate than that recorded by the prophet Malachi, iii. 16: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name." Standing in close connection with this scripture, is the exhortation of the apostle Paul to his Hebrew brethren, iii. 13: "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." And again: "And let us consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching."—Heb. x. 24, 25. The preacher seems to sum up the whole of the above scriptures in a nutshell, as it were, and says, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Eccl. xii. 13, 14.

This is a very lengthy and copious subject, and embraces in it not only what God does for his people, but also their duty towards him and one another. Therefore in the short space of a Circular, we can but barely hint at the most prominent truths contained in it. We remark that the above portions of the divine word are applicable alone to those "who in every nation fear God and work righteousness." For none but the children of God do fear him, in the sense of our subject, and work righteousness. The unrighteous may be possessors of a superstitious fear, such as characterized the Athenians, to whom Paul said, "Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by and beheld your devotions, I saw an altar with this inscription, To the unknown God; whom therefore ye ignorantly worship, him declare I unto you." They may have a hypocritical fear, as was common to the Scribes and Pharisees, one of whom, said the Savior, went up into the temple to pray. His speech, however, seemed to be more of the character of boasting than of prayer; he seems to brag of his goodness and

his good works, which all self-justifiers, self-righteous will-worshippers do. Again, slavish or servile fear, which reigns in the bosom of those who have no love for God, such as devils have, "who believe and tremble." There are many who serve God from fear of punishment, and not from a principle of perfect love which casteth out fear. In order to serve God acceptably, says an apostle, "Let us have grace, (not get grace) whereby we may serve God acceptably, with reverence and godly fear." This brings us to say something as to the Author of that fear which has its seat, alone, in the hearts of God's dear children; for there is not one of Adam's family, by nature, but what is a stranger to it. Paul, in giving a history of Adam's family, as they stand related to him in the fall, declares that "There is no fear of God before their eyes." Then how is it, or by whom is it, that poor, lost, ruined, helpless and hell-deserving sinners are put in possession of this holy disposition or gracious habit? How is it formed in the sinner? Is it done by human appliances, human education, Sunday School Societies, Tract Societies, or any other men-made institutions? No; it is to be obtained only in the school of Christ. Says the great Teacher in Israel, "It is written in the prophets, All thy children shall be taught of the Lord, and great shall be the peace of thy children. Whosoever therefore hath heard and hath learned of the Father, cometh unto me." Says the Lord, through the mouth of the prophet Jeremiah, concerning his people, "I will put my fear in their hearts, that they shall not depart from me." And again, in speaking of the new covenant, he says, "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." The sinner has no more power to circumcise his heart to love and fear God, than a blank piece of paper has to make the impress of the type upon its face. "Circumcision is not that which is outward in the flesh; but circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God."

We come now to speak of the nature, effects and evidences of filial, reverential fear of God. The psalmist David, and Solomon, both tell us that "The fear of the Lord is the beginning of wisdom; yea, that it is wisdom itself." "That wisdom which cometh down from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without hypocrisy, and without partiality." True wisdom consists in a knowledge of ourselves, as justly condemned sinners before God, and a knowledge of his just and holy character; and by the deeds of the law no flesh can be justified in the sight of a thrice holy God, and causes the poor, sin-sick soul to smite upon his breast, like the publican, and say,

"God be merciful to me a sinner;" "Jesus, thou son of David, have mercy upon me." He is ready to acknowledge the justice of God in banishing him from his peaceful presence, and from the glory of his power forever and ever. Yet still the language of his soul is, "Lord, save or I perish;" "Lord, if thou wilt, thou canst make me clean."

"If my soul were sent to hell, Thy righteous law approves it well; Yet save a trembling sinner, Lord, Whose hope still hovering 'round thy word, Would light on some sweet promise there—Some sure support against despair."

But at a time unexpected, his burden of guilt is rolled away; joy springs up in his disconsolate soul, and he is enabled to rejoice with joy inexpressible and full of glory. Here is one now, who fears the Lord in the sense of our text. Such an one evidences his fear by a dread of his heavenly Father's displeasure; a fear of dishonoring his glorious cause, desire of his favor, regard for his excellencies, submission to his will, gratitude for his benefits, sincerity in his worship, and a conscientious obedience to his commands. "The fear of the Lord is to hate evil. Pride, and arrogancy, and the evil way, and the froward mouth do I hate."—Prov. viii. 13. And unto man he saith, "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding."—Job xxviii. 28. They spake often one to another of his goodness, kindness, love and mercy to poor, lost, ruined and hell-deserving sinners through a crucified, risen and exalted Savior. "They shall speak of the glory of thy kingdom, and talk of thy power." "To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Psalm cxiv. 11, 12.

"The Lord hearkened and heard it." This does not convey the idea that he is under the necessity, like poor, finite beings, to pay close attention, that they may hear. No; "His ear is not dull that he cannot hear, nor his eyes dim that he cannot see." "His eyes are over the righteous, and his ears are open to their prayers." "And not a single hair of their heads can fall to the ground without him. The expression denotes his great condescension in listening to the conversation of poor, sinful worms of the dust. Furthermore, a book of remembrance was written before him for them that feared the Lord and thought upon his name. This phraseology does not imply that God may forget the work and labor of love which his saints show toward his name and toward one another, unless they are recorded in a book. But Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me."—Isa. xlix. 14-16. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he re-

membereth that we are dust."—Ps. ciii. 13, 14. Yes, he knows and remembers the thoughts of our hearts when contemplating upon his name.

"The deep-fetched sigh, the secret groan, Rises accepted to the throne."

The psalmist David, the sweet songster of Israel, who said, "Come, and hear, all ye that fear God, and I will declare what he hath done for my soul." "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God," has presented a rich cluster of blessings from God upon his poor and afflicted people. Let us hear what he says: "The secret of the Lord is with them that fear him." "The angel of the Lord encampeth about them that fear him." "There is no want to them that fear him." "Surely his salvation is nigh unto them that fear him." "But the mercy of the Lord is from everlasting to everlasting upon them that fear him." "He will fulfill the desire of them that fear him, he also will hear their cry, and will save them." "The Lord takes pleasure in them that fear him." "He honoreth them that fear him." "O, fear the Lord, ye his saints." The prophet, in the same chapter with which our subject is found, says, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." Then, dear brethren, suffer a word of exhortation. "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." "For the fear of man bringeth a snare." "Let us not forsake the assembling of ourselves together, as the manner of some is." Let us endeavor, unless providentially hindered, to fill our seats in the house of God, each standing in his lot. And when we tread the courts of the Lord's house, let not the world and the things of the world engross so much of our conversation, but speak to one another in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord. Amen.

P. J. BURRUSS, Mod.

W. A. LOWE, Clerk.

R. M. THOMAS, Ass't Clerk.

CORRESPONDING LETTERS.

The Western Corresponding Association of the Old School, Predestinarian Baptists of Missouri, in session with Sugar Creek Church, Buchanan Co., Mo., Oct. 2d, 3d and 4th, 1874, to the several associations with whom she corresponds, sends greeting, wishing that grace and peace may be multiplied unto you, through the knowledge of God and of Jesus our Lord.

DEAR KINDRED IN CHRIST:—Through the tender mercies of our God, the Father of glory, the author of all good, and the giver of every blessing, we have realized another evidence of his faithful, unchangeable love, in the enjoyment of another

of our annual meetings, wherein unanimity, peace and love have abounded to an extent known only by those who have obtained like precious faith with us, which we are sure does not stand in the wisdom of men, but in the power of God. The business of our association was done without murmuring or disputing, and the preaching was all of a piece. Your messengers have come to us in the fullness of the blessing of the gospel of Christ, and we enjoyed a feast of fat things, and we pray our heavenly Father that it may often be repeated; and hence flows our yearning desire that our loved and loving correspondence shall be kept up.

We have appointed our next annual meeting to be held with our sister church at Three Forks of Nodaway, Page Co., Iowa, to begin on Friday before the first Saturday in October, 1875, and continue three days, when and where we hope again to hear from you, through your messengers and loving messages of peace. The grace of our Lord Jesus Christ be with you all. Amen.

P. J. BURRUSS, Mod.

W. A. LOWE, Clerk.

R. M. THOMAS, Ass't Clerk.

CHURCH CONSTITUTED.

According to previous appointment, there was a meeting held at Red Oak, Henry Co., Ill., on Saturday before the fourth Sunday in November, 1874, for the purpose of constituting a church, when the following proceedings were had:

1. Praise and prayer by Eld. W. A. Thompson.

2. Chose Eld. W. A. Thompson Moderator, I. E. Ketchum Clerk, and I. M. Brown Ass't Clerk.

3. Present from New Hope Church, Eld. R. M. Simmons, Dea. A. W. Simmons, brethren M. P. Lee, F. M. Moore.

Henderson Church—Deacons Moses Hon, B. Brown, brethren Milam Thomas, J. Hon, J. Bloomfield, R. Maxwell, I. B. Hon, J. M. Brown.

Sandy Creek—Eld. W. A. Thompson.

Barren Grove—Eld. S. Ketchum, brethren Lewis Brasel, I. E. Ketchum.

4. All the above were invited to a seat in council.

5. The undersigned brethren and sisters were called upon to exhibit their Articles of Faith and Rules of Decorum, which were examined and approved.

5. The council then examined the letters of dismission of the parties concerned, and being satisfied with the same, proceeded, by unanimous consent, to pronounce them a gospel church, to be known as the Red Oak Church of Regular Predestinarian Baptists.

The following are the names of the constituents thus organized:

Bazel Jordan, and Elizabeth his wife, Frank Jordan, T. D. Jordan, Chloe Jordan, Thomas Robinson, and Mary Jane his wife, Isabel Booker, Anderson Gordon, Alexander Robinson, Wm. Davis, Sarah Butler, B. F.

Butler, Rosa Males, Ahaziah Gordon, and Mary A. his wife, Margaret H. Gordon, Elizabeth Reede, Mary J. Reede.

7. Prayer by Eld. R. M. Simmons.

8. Charge by Eld. W. A. Thompson.

9. Right hand of fellowship by the council.

Ordered that the Clerk send these proceedings to Elder Beebe, for publication in the "Signs of the Times."

Moved that the council be dissolved.

W. A. THOMPSON, Mod.

I. E. KETCHUM, Clerk.

After the council dissolved, the church proceeded to business, by electing Eld. S. Ketchum Moderator, and I. M. Brown Clerk.

1. Call for the peace of the church.

2. Invited visiting brethren and sisters to a seat in council.

3. Extended an invitation for membership.

4. Moved that the church proceed to the election of officers, by acclamation.

5. Elders R. M. Simmons and S. Ketchum to act as Pastors and Moderators for one year.

6. T. D. Jordan to act as Clerk for one year.

7. Basel Jordan to act as deacon of this church.

8. Eld. R. M. Simmons to assist the Clerk of the Council in preparing the minutes of the council and church for publication.

9. Agreed that the church meet on Saturday before the fourth Sunday in each month.

S. KETCHUM, Mod.

I. M. BROWN, Clerk.

MISCELLANEOUS.

Eld. Balas Bundy will be it Burdett, N. Y., on the 11th of February, and there will be a church meeting on Saturday, the 13th, and preaching on Sunday at 11 a. m. and 7 p. m.

HERMAN B. ELLIOTT.

Sister Jane Kirby enquired of us, some weeks ago, if we could procure a copy of the "Encyclopedia of Religious Knowledge. We have made the inquiry, and find that the book can be obtained for seven dollars and fifty cents,

With many thanks we acknowledge the receipt of five dollars from our generous friend M. W. Casada, of Santa Ana, Cal., with directions to apply it to the payment of copies of the "Signs," to be sent to some persons who are not able to pay for themselves. We assure the donor that it has been faithfully appropriated as he has instructed us.

Notwithstanding we have given notice several times that the "Signs of the Times" and the "Banner of Liberty" are entirely separate, and published in different counties, we are frequently in receipt of orders for the "Banner." We will again inform all who wish the "Banner," that they will oblige us if they will order it direct. Address,

BANNER OF LIBERTY,
Ellenville, Ulster Co., N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1875.

REVELATION III. 18.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

Our understanding of this text has been solicited by our sister Martha Foree, of Kentucky; and although we claim no special light on the text, we do not feel willing to withhold such views as we have.

The wonderful vision which John saw when an exile on the Isle of Patmos, is presented to us in highly figurative language; and a correct understanding of the true application of the sublime metaphors and similitudes used, can only be attained by the teachings of the same Spirit, by which the holy apostle who wrote them was inspired. The particular message, of which our text is a part, was by command of the "Amen, The Faithful and True Witness, The Beginning of the Creation God," sent to the angel of the church of the Laodiceans, and to him exclusively. It was not an address to the world of mankind in general, nor even to the angels of the other six churches in Asia, nor even to the church of the Laodiceans, but to the angel—the messenger or minister of that particular church; and the reproof, rebuke and counsel contained in the message, was by special command written for and sent to him.

He who bears the mystic titles named in the context, knows the works and the condition of all his ministers, whom he has made overseers of the flock, to feed his sheep and lambs, and to give to each his meat in due season. When they become self-conceited and self-reliant, heady, high-minded and vain-glorious, and perhaps begin to say, My Lord delayeth his coming, and to smite the men-servants and the maid-servants, and to mingle and eat and drink with the drunken: when such is the case, they are invariably lukewarm in the cause of truth and righteousness, and being heady, they become high-minded, and boast of their wonderful ability; like an intoxicated inebriate, they fancy that they are rich and increased in goods, and have need of nothing; they fancy that they already know about all that is worth knowing of the mysteries of the kingdom; that they "can take any text in the bible and make nothing of it." But while inflated with pride and self-conceit, they are quite unconscious of their real condition. Like the angel to whom the words of our text are addressed, they know not that they are wretched, and miserable, and poor, and blind, and naked.

In the first chapter we are told that the seven golden candlesticks which John saw were the seven churches, and the seven stars which are in the right hand of him who liveth, and was dead, and behold he is

alive forevermore, are the angels of the seven churches. Although the angels of all the churches were and are in the right hand of the Amen, yet against all but one some defec-tion was detected and reprov'd. These angels, it is commonly conceded, represent the pastors of the churches; and although some of them were very faulty, and were severely reprov'd and rebuked, still they were held in the right hand of their Lord, and authorized to regard his rebukes as evidences of his love.

The counsel of the Lord to his delinquent servants is to buy of him gold, tried in the fire, which alone can make them truly rich. James speaks of the corruption of earthly treasures. "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."—James v. 2, 3. But the true riches of righteousness which we receive from the Lord cannot rust, canker or corrupt, for it is tried in the fire, it contains no alloy; it is incorruptible, undefiled, and fadeth not away.—1 Peter i. 4, 23. In our Lord's sermon on the mount, he taught his disciples to "sell what they had and give alms; provide yourselves bags which wax not old, a treasure in the heavens, that fadeth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."—Luke xii. 33, 34.

The application of this instruction to the disciples will serve to illustrate the sense in which the angel addressed in our text is to buy pure gold. The ministers of the gospel of Christ are admonished to seek first the kingdom of God and his righteousness, and leave the responsibility of providing for their temporal wants with the Lord, who has called them to forsake all and follow him. The buying of this pure gold is not in the sense of a commercial transaction, for he to whom this counsel is given is poor, and destitute, and has nothing in his possession of sufficient value to pay in exchange; but it is in the sense in which the same word is used by the prophet, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you; even the sure mercies of David."—Isa. lv. 1-3. The ministers of Christ, and all the saints, by a close and diligent listening to the teachings, laws, ordinances, reproofs and counsel of our Lord Jesus Christ, are made rich in the things which pertain to their peace and happiness; while all other pursuits are, in a religious sense, spending our money for that which

is not bread, and which can never feed or satisfy the cravings of the hungry saints of God. But those who walk in the counsel of the Lord, do purchase to themselves a good degree and great boldness in the faith."—1 Tim. iii. 13.

"And white raiment, that thou mayest be clothed." From no other wardrobe can we obtain such clothing as we need to cover and hide our pollution, guilt and shame.

"Tis he adorns my naked soul,
And made salvation mine;
Upon a poor polluted worm
He makes his graces shine."

In another part of this vision, we are told that unto the bride, the Lamb's wife, was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.—Rev. xix. 8. Even the righteousness of the saints must come from him who of God is made unto us wisdom and righteousness, sanctification and redemption.—1 Cor. i. 30. For all our own righteousnesses are as filthy rags.—Isa. lxiv. 6. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isa. liv. 17. The carnal Israelites being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God.—Rom. x. 3. The prophet says, "I will greatly rejoice in the Lord, my soul shall be joyful in the God of my salvation; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. lxi. 10. These garments are provided for and given to the saints; as when our first parents had sinned, and were conscious of their nakedness and shame, they vainly labored to make a fig-leaf covering to screen them from the eye of God; but God made them coats of skins, with which he covered them.—Gen. iii. 21.

And anoint thine eyes with eye salve, that thou mayest see. These are figurative expressions. Those who, like the angel to whom these words were addressed, are unconsciously blind, feel no desire for salve for their eyes. Like the pharisees, who felt insulted by the imputation of blindness, and replied, What! are we blind also? And when even the children of God, and the angels of the churches, become befogged and bewildered by a fleshly mind and carnal reasonings, they require the healing virtues of the leaves of the tree of life, or an application of divine light, to deliver them from the power of darkness. But the apostle Peter has given an illustration of this precious eye salve, in his second epistle and first chapter, and assures us that those who use it shall not be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things (this ointment) is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

SECOND VOL. OF THE EDITORIALS

We have several orders on hand for Imitation books at three dollars and fifty cent. Owing to a mistake on the part of the binder we did not receive that style with our other books, but filled the orders of those whosent while the work was in press, with books that we now sell for four dollars and fifty cents, as we did not feel at liberty to keep them waiting until we could have more bound. We have now on hand a few of the Cloth at two dollars and thirty cents, a few of the Extra Imitation at four dollars and fifty cents, and a few of the Full Turkey Morocco at five dollars, but none of the Imitation at three dollars and fifty cents, but we have sent the sheets to the binder, and expect to have a supply in about a week, when we will fill the orders we now have.

It will be necessary hereafter to state whether it is the first or second volume desired.

B. L. BEEBE.

MARRIAGES.

Jan. 12, at the residence of the bride's parents, in the town of Wallkill, by Elder G. Beebe, Mr. Theodore Finch, of Middletown, and Miss Henrietta Nichols, daughter of Mr. Hiram Nichols, of the former place.

On the evening of Sept. 5, 1874, by Elder Thomas Swartout, at his residence, Mr. Richard Every and Miss Joanna Canady, both of Columbia, Mich.

Dec. 19, 1874, by the same, at his residence, Mr. James Dailey and Nancy Evry, both of Columbia, Mich.

Jan. 1, 1875, by the same, at his residence, Mr. Jacob Turner, of Arelus, and Annalyda Pickett, of Columbia, Mich.

Sept. 16, 1874, by Eld. T. M. Poulson, at his residence, Mr. Alfred Miles and Miss Bettie Byrd, all of Accomac Co., Va.

Oct. 14, by the same, Mr. John Thomas, of Accomac County, and Miss Ida Mason, of Worcester Co., Md.

Nov. 15, by the same, Mr. George R. Nockana and Miss Caroline Bunting, all of Accomac Co., Va.

At the residence of the bride's father, Oct. 14, 1874, by Elder Wm. J. Purington, Mr. Franklin S. Terry and Miss Anna A. Addis, both of Southampton, Pa.

At the residence of the bride's mother, Dec. 22, 1874, by the same, Mr. Wm. S. Search and Miss Rebecca E. Berrell, both of Southampton Pa.

At the residence of the bride's parents, Dec. 31, 1874, by the same, Mr. Joseph L. Robinson and Miss Irene M. Search, both of Southampton, Pa.

At the parsonage in Southampton, Jan. 14, 1875, by the same, Mr. Edwin W. Roberts and Miss Annie E. Search, both of Southampton, Pa.

Nov. 27, 1874, at the residence of Mr. A. F. Crosby, by Eld. Balas Bundy, Mr. Wesley D. Parker, of Maine, Broome Co., N. Y., to Miss Clara A. Fuller, of Colesville, Broome Co., N. Y.

By the same, Dec. 15, 1874, at the residence of the bride's father, Mr. John E. Sanford, of Middletown, Delaware Co., N. Y., to Miss Mary D. Hunt, of Colesville, Broome Co., N. Y.

At Lake Grove, Long Island, N. Y., Jan. 14, 1875, by Eld. Wilson Housel, Mr. Edward F. Terry of Farmingville, to Miss Elizabeth E. Newton, of Lake Grove.

By the same, at the residence of the bride's father, Dec. 31, 1874, Mr. Samuel T. Horton and Miss Hester J. Applegate, all of East Brunswick, N. J.

OBITUARY NOTICES.

A mother in Israel has gone home. Our beloved sister, **Mrs. Lydia Holden** died at her residence in Mansfield, Tioga Co., Pa., Nov. 10, 1874, in the 84th year of her age.

Sister Holden had been a member of the Charleston and Sullivan Church upwards of fifty years, was firm and invincible in the doctrine of free and sovereign grace, adorning the profession she had made, and the doctrine of God our Savior, by a well ordered life and godly conversation. Truly she could say, for the comfort of others, "Goodness and mercy have followed me all the days of my life. God is my strength and my portion forever."

She leaves a large family of children, and numerous relatives, with the church, to mourn our loss, which we hope is her eternal gain.

JAMES CUDWORTH.

William C. Campbell was born in Carroll County, Tennessee, in the year 1811, and departed this life Nov. 10, 1874, at his residence in Houston County, Texas. He united with the Primitive Baptist Church at the age of eighteen years, and remained an orderly and useful member of the same until the cold hand of death snatched him from our embrace. His physician said his death was caused by a disease of the heart. But sudden as was his death, it did not find him unprepared, but waiting for the summons to call him home. He died surrounded by a group of children and friends, who seemed to realize their loss.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

T. N. UMSTED.

DIED—Near Coatsburg, Adams Co., Ill., of typhoid fever, **Mary E. Howell**, daughter of brother and sister Howell. She was born June 23, 1858, and died Aug. 21, 1874, aged 16 years, 1 month and 21 days.

Mary was of a still, quiet disposition. She was sick about two weeks. Death soon released her from her mortal clay.

I would say to the father, mother, sister, brother, and mourning relatives, may the blessing of God rest on you, and especially may his blessing rest soothingly upon the sad heart of the dear mother, who feels bereaved indeed.

On the 1st of November, 1874, a comforting discourse was preached at the Baptist Meeting House in Coatsburg, by Eld. Cyrus Humphrey, to an attentive congregation.

"Forbear, my friends, to weep,
Since death has lost his sting;
Those Christians that in Jesus sleep,
Our God will with him bring.
This message then receive,
And grief indulge no more;
Return to work awhile, believe,
And wait the welcome hour."

C. G. SAMUEL.

Paloma, Ill.

DIED—At his late residence, Burn Station, Dickson Co., Ten., March 15, 1874, **Josiah Tidwell**, aged 35 years, 10 months and 18 days. He was strictly moral in his character, and seemed to desire the peace and welfare of all his neighbors and friends. He never made a profession of religion, but he believed the doctrine held by the Old School Baptists. The writer was with him twice during his illness, which was of short duration. He seemed to suffer very much, but appeared quiet and patient. I did not talk much with him, but his companion told me that he said to his friends and relatives who were with him, a few hours before his death, that he wanted to go, and that he would be done suffering, although he did not like to leave his wife and little children.

He leaves a wife, three little children, and other relatives and friends to mourn, but we hope their loss is his eternal gain.

The funeral services were conducted by Elders Thomas Roscoe and Y. J. Harvel. The text, Psa. xxxvii. 37, "Mark the perfect man, and behold the upright, for the end of that man is peace." Brother Roscoe dwelt on the first clause, and brother Harvel concluded on the latter clause. We hope the word preached may be as seed sown in good ground.

W. R. DANIEL.

Another member of the spiritual family of our God, as we confidently believe, has passed from this to a higher and holier abode. My niece, sister **Nancy Carr**, relict of the late Thomas Carr, closed her earthly existence at the residence of her son-in-law, James M. Dillard, in this city, about 4 o'clock on Sunday morning last, after a few days illness, in the 71st year of her age. She was the oldest daughter of my deceased brother James Dudley. When she had just arrived at early womanhood she was called to mourn the loss of a devoted mother, and to take charge of, and care for several younger members of the family, and well did she discharge the trust confided to her. I married her about fifty years ago, and baptized her in the fellowship of the Particular Baptist Church at Bryans, about forty-six years ago. In all the relations she sustained, as daughter, wife, mother, sister, friend, and member of the church of the living God, I do not think I have known one who discharged the obligations devolved on her more faithfully. In her last moments she was surrounded by her children, and many warmly attached relatives and friends, who deeply lament their loss. She left a son and daughter, each with families, who feel their loss to be irreparable. But we "sorrow not as others who have no hope."

Her funeral was attended on yesterday by a large concourse of sorrowing friends. I addressed the assembly from 2 Sam. xiv. 14.

As ever, faithfully your brother in hope of the better resurrection,

THO. P. DUDLEY.

Lexington, Ky., Dec. 29, 1874.

Another old soldier of the cross is gone. My father-in-law, **William Older**, died at his residence in the township of Adrian, Lenawee Co., Mich., Nov. 2, 1874. He was born in the state of New York, Feb. 21, 1787, and lived with his uncle until his twenty-first year, when he married and moved to Orleans County, N. Y., when the war broke out, and he was taken into the army to defend his country. After this he was called to be a soldier in the army of Prince Immanuel, and was baptized in the fellowship of the First Baptist Church of Shelby, Orleans County, about fifty-five years ago, by Elder Dutcher. In 1833 he moved to Michigan and settled where he died, and became a member of the Fairfield Church, and when the division between the Baptists took place he stood firm in the doctrine of salvation by grace, and ever contended for the faith once delivered to the saints, and the eternal union of Christ and his church.

He has left eight children to mourn the loss of a kind father, but not as those who have no hope; for when we saw his peaceful departure, we could say with the poet,

"In hope of life eternal given,
Behold a pardoned sinner dies;
A chosen, blood-bought heir of heaven
Called to his mansion in the skies."
"Fearless he entered death's cold flood,
In peace of conscience closed his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise."

He was a reader of the "Signs" till he lost his eyesight. He was blind about nine years, but his eye of faith grew brighter as he neared his end.

Yours in hope of eternal life,

W. S. CARPENTER.

My mother, **Elizabeth Lewis**, relict of Basdael W. Lewis, departed this life August 20, 1874, after an illness of five days, aged 68 years, 1 month and 18 days. She was born in Cumberland County, Ky., in 1806, and emigrated to Illinois with her widowed mother while a young woman, where she and father were married, in 1833, and united with the then Pleasant Grove Church, Tazewell Coun-

ty, Ill., and were baptized by Elder Michael Mann, both being led into the water at the same time. The last church she held her membership with was Providence, of Polk County, Iowa, having a letter from it. But through misfortune she lost her letter during the war, in Missouri. But she attended meeting as regular as her age and health would admit. She resided with her eldest daughter, in Jackson County Mo. She and her husband being members, they often had meeting at their house for her benefit. Her disease was mostly old age. When first attacked she was speechless, but soon after conversed freely with those around her. Her only desire was to hear from her children, (one son and four daughters) which, provisionally, she did, and expressed satisfaction. She was confident that the time of her departure was at hand, for she told the attending physician that he could not save her life nor do her any good, and that she was in safer hands than his. He asked her if she was an Old Baptist, and she answered, Yes, and am perfectly willing for the will of the Lord to be done. She declared salvation to be of grace, and grace alone.

She seemed to be declining for the last year, but did not appear to suffer much in her last illness. We mourn our loss, but not as those without hope, for our loss is her everlasting gain.

My mother's father's and two brothers' funerals were preached at the same time, by Elders Bowman and Worden.

Your unworthy brother in hope.

J. B. LEWIS.

Our beloved brother, **John S. Bateman**, died in June last, of lung fever, after a short but severe illness. His sufferings were great but he bore them with christian patience, and longed for his change from suffering to a glorious immortality.

Brother Bateman was born and raised in Ireland, removed to Canada first, and then to this country about the year 1861 or 1862. In Canada he was known as a class leader of much zeal, with the Methodists. But when it pleased the Lord to open the eyes of his understanding, he became a strenuous opposer of every thing that savored of false doctrine. He therefore had to stem a storm of arminianism surrounding him, and the truth that "one shall chase a thousand," was verified in him. He was a firm and consistent Baptist, showing his faith by his good works. And while his doctrine is rejected, even his enemies say "There never was a more honest man" in all his dealings.

He was baptized by brother Applegate in the fellowship of Lebanon Church, in Logan County. From thence he removed to Piatt County, and united by letter with Blue Ridge Church. He was always in his place, enjoying the meetings with his brethren, till the last.

He leaves a widow and six children to mourn their irreparable loss. They have our sincere sympathy and prayers for them.

Our departed brother was in the 49th year of his age.

The funeral services were conducted by Eld. P. McCay, who preached to a large and attentive congregation from Rev. xiv. 1.

JAMES H. RING.

Our much esteemed sister, **Rebecca Hatch**, wife of Mr. Enos Hatch, died at her late residence in Delaware County, Ohio, June 12, 1874, aged 42 years 4 months and 11 days. Sister Hatch united with the Refuge Predestinarian Baptist Church, at our regular meeting of December 23, 1865, where she remained a worthy and consistent member until her death. She was sound in the doctrine of Salvation by grace alone, firm and unshaken in the faith once delivered to the saints, of which Jesus is the author and finisher. That faith enabled her to look beyond this world of suffering, and she met death calmly, with humble resignation to God's will. She had been called to follow three lovely children to the lonely grave, and with a broken heart return to her home; to mourn their departure. But she now sleeps by their side, where the wicked cease from troubling, and where the weary are at rest.

She leaves a deeply afflicted husband and one daughter to mourn the loss of a kind

companion and a tender and good mother; also three sisters, four brothers, with numerous relatives and friends, mourn their loss. Her death falls heavily on our little church, for she was faithful in her attendance; but while we miss her very much, and mourn her departure, we are confident that our loss is her eternal gain.

She told me during her sickness, when we all entertained hopes of her recovery, that she would not get well, and wished me to preach at her funeral, which I tried to do the day after her death, to a large congregation of friends and neighbors, after which her body was conveyed to the grave, to wait the resurrection, when it will be raised, we are confident, in the likeness of her blessed Redeemer.

Truly yours in the bond of love,

L. B. HANOVER.

Centre Village, Ohio.

By request of our bereaved sister Swiggert, I send the following notice of the death of our highly esteemed brother, **John M. Swiggert**, who departed this life on the night of the 8th of November, 1874, in the 59th year of his age.

Brother Swiggert had been for some years past an exemplary member of the church at Long Ridge, in this county. His mental faculties were unimpaired to the last, and he was enabled through grace to leave comforting testimony to his faith in Christ, and that for him to die was gain.

He has left our sister Swiggert and four children, with the church and numerous relatives and friends, to mourn our great loss; but while we mourn, it is our happiness to be permitted to indulge the hope of a glorious resurrection and complete conformity to the image of our blessed Redeemer, and in the full confidence that Jesus both died and rose again, and that them which sleep in Jesus will God bring with him.

A discourse was delivered on the occasion of our brother's death, and the 1296th hymn, (Beebe's Collection) by request of our departed brother, was sung, after which his remains were carried to their last resting place, attended by a large concourse of sympathizing friends.

Yours truly,

J. M. THEOBALD.

Near Owenton, Ky.

Margaret A. Winnett died at the residence of her father, Eld. Adah Winnett, of Fayette Co., Pa., Oct. 13, 1874. Her disease was consumption, from which she suffered much, but bore her affliction in meekness, giving strong evidence of a firm reliance on the mercy and grace of her covenant-keeping God. She had received the pardon of her sins, and was made to rejoice in the hope of the glory of God, as it shines in the face of Jesus Christ. She was a firm believer in the doctrine advocated by the Primitive Baptists, but from some cause she did not unite with the church. Towards the close of her life she frequently spoke of the goodness of God, and of his holy ordinance, and said to her father that if she was then able she would be baptized. As she drew near the setting of her earthly sun, the day-star of glory shone brighter in her soul and so bright were her prospects that she told her friends not to grieve, nor give themselves any concern about her, for she was waiting the call of her Master. She swooned away, and they supposed she was dead; but in a few moments she opened her eyes, and exclaimed, "O how beautiful, beautiful! Isn't it beautiful!" and closed her eyes and lips, and sank to rest.

May the blessing of God rest upon the family, and comfort them under their sore affliction.

Brother Winnett is a very tender and affectionate father, and feels the bereavement deeply, but said to me, in view of the Lord's goodness, and what he had done for the dear departed one, that he felt resigned, and could say, The will of the Lord be done.

She leaves a father and mother, three sisters and many friends to mourn their loss.

I was requested to preach a sermon on the occasion, but the distance being so great, and having many other engagements, I could not comply, but expect to, if the Lord will, at some future time.

THOMAS ROSE.

Harrisonville, Pa.

DIED—At El Dorado Landing, on the 12th day of October, 1874, of pneumonia, **Mrs. Amanda C. Staples**, in the 23d year of her age. Her funeral services were held at Bethel Church, on the Sunday succeeding her death. The funeral sermon was delivered by Eld. T. J. Foster, from 1 Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive." The discourse, upon the resurrection, was truly pathetic, and the occasion one of marked solemnity.

The remains of the deceased were interred at Champagnolle, on Monday, the 19th inst. The subject of this tribute was born in Union Co., Ark., Nov. 10th, 1851. She was united in marriage with Mr. John D. Staples, at Champagnolle, on the 22d of February, 1870, with whom she immediately took up her residence at El Dorado Landing, where she has since remained. She leaves an affectionate husband, with three little children to mourn her early departure; also many sorrowing relatives and friends, whose hearts are made sad at the remembrance of the fact that "She is gone to the grave; we no longer behold her, nor tread the rough paths of the world by her side." Yet while words cannot express our loss, we sorrow not as those who have no hope, for we have consolation in the assurance that she has gone to make one in that throng of bright spirits who sing eternal praises to him who hath redeemed them with his own blood.

Though she had never been baptized in the fellowship of God's people, yet she was a consistent adherer to the doctrine of the Old School Baptist Church while living, and as we trust, died in the full hope of bliss beyond the grave.

From the time of taking her bed, she seemed conscious of her approaching end. Though suffering intensely, she was never heard to murmur during her illness; but patience and hope rose above her afflictions. When interrogated as to her sufferings, she was enabled to say, "Yes, but my sufferings, though great, are nothing compared to what my Jesus suffered for me." She talked much of dying, saying to those who wept around her bedside, "You weep for an angel in heaven;" and further added, "God has pardoned all my sins; I am willing to die, now that I feel prepared. If the will of God, I would like to remain a while longer, and live with Johnny in the church; but his will be done." She craved the forgiveness of her enemy, if she had one, and expressed a longing desire that all her friends might meet her in heaven. A few hours before her death, she called her little family around her, and after tenderly embracing each of them, she imparted her dying benediction with many soothing words of affection. While she freely conversed of death, of heaven, and of heavenly things, she betrayed not the least excitement. All was peace; her voice sweet, gentle and soft, and her face beaming with an expression of angelic sweetness, of calm resignation. As her body grew weaker, her hope grew stronger, until faith descried on the other side the star of Bethlehem, saying, "Child, come home;" and with beckoning visions of a blessed immortality, and the word, "Lord help," on her lips, she fell asleep in Jesus.

Thus she crossed the dark stream, and reached, as we humbly trust, the shining shores of immortal bliss, where the sorrows and afflictions of sinful earth are forgotten in the sweet enjoyment of everlasting rest. Yes, death has invaded the sacred precincts of the hearthstone at El Dorado Landing, where the light of conjugal affection once shone so brightly, and Amanda was taken, but Johnny was left. And while tendering to him our heartfelt sympathies in this hour of his bitterest grief, we would point him to that same Jesus in whom he has put his trust, and console him with the reflection that, though his darling is gone, and in this life we shall see her no more, yet, with an eye of faith, we look forward to the reunion in the better land, where love's broken chain shall be mended, and where pain and sorrow never come.

A FRIEND.

MY WIFE.

My wife, thou hast left us—thy trials are done,

Thou hast gone to inherit the Savior's best home.

Though lifeless thy body lies 'neath the cold sod,

Thy spirit, bright angel, sings praises to God.

In life, O how lovely, in death, O how blest With hope in thy Savior, and joy in his rest. O Lord, thou didst will it—my loss is her gain.

Her spirit with angels, now freed from all pain.

In heaven, Lord, write us sweet praises to sing

On banks of deliverance to Jesus our King. With her in that bright realm thy bliss let us share,

Where Christ ever reigneth—no pain is found there.

O God, soothe our sorrow; may it be our delight

To love thee, and serve thee, and trust in thy might;

That we too may meet her in heaven's bright clime,

When called from this pilgrimage in thine own time.

I would not live always thus grieved and bereft,

Save but for my Savior and those who are left.

Lord, thou in my heart do this vacancy fill, And help me say ever, "O Father, thy will."

And when the last duty of life shall be o'er, And sin and temptation afflict me no more;

Through him who hath washed the redeemed in his blood,

O, take me to my darling, to dwell with my God.

J. D. S.

Sister **Mary Conn**, wife of James Conn, departed this life at the residence of her daughter, in Baltimore City, on Thursday, Nov. 5, 1874, in the 74th year of her age. She had been in failing health for some months past, and for some time had been confined mostly to her room. Towards the last her disease was such that her mind became somewhat affected. I visited her as often as I could, and often conversed upon the subject that has been for years nearest her heart. She expressed a constant and unflinching trust in the grace of the Lord Jesus Christ, saying his righteousness was her only trust. She was firm always in her views of the truth, and in the many years during which she has been a member of the church, she has not swerved from the belief of the doctrine of salvation which she received at the first. We believe she is forever at rest. We sorrow not without hope. May the blessing of God attend all who are called to mourn, and especially be with the little Patapsco Church, of which she was a member.

I attended the funeral and tried to speak briefly to the comfort of the friends.

ALSO,

Sister **Rebecca Ensor** departed this life on Monday night, Nov. 23, in the 68th year of her age. Her disease was pneumonia. She was ill about a week, and during the time suffered extremely. Some six days before she died she said that she should not recover, and spoke calmly of the approaching end, saying that her trust was in the Savior alone. It was my privilege to baptize her in the fellowship of the Black Rock Church, in October, 1870. She had been lingering around the fold for many years, but had always felt too unworthy to ask a home there. She told me once that she had no more evidence to bring when she did come, than she had fifteen years previous.

Our sister was meek and quiet in her life, and joyful in her death. She was not much given to talking, but in the frequent conversations we have had I have gained much to comfort and instruct me. She was very near to all her Father's children.

I attended the funeral and tried to preach the gospel from the words, "Wherefore comfort one another with these words." May the God of all grace comfort the bereaved family, and bless the church at Black Rock, as we thus see our members called home, and as shall have the praise.

As ever your brother,

F. A. CHICK.

DIED—At North Jay, Maine, Dec. 28, 1874, sister **Lydia A. Macomber**, wife of George R. Macomber, and daughter of our late brother Israel Humphrey, aged 40 years.

Sister Lydia had been a worthy member of the Jay Church for sixteen years. In every situation which she was called to fill in this life, she performed her whole duty in the fear of God, winning the high esteem of her neighbors, and the love and fellowship of her brethren. Most severely do her earthly relatives and friends feel their loss, especially her aged mother, husband, and those children, where she took and faithfully filled the place of a kind and loving mother.

After the death of the late sister Hannah M. Stimpson, sister Lydia composed some verses, setting forth the lovely christian character of sister Stimpson; and as they are equally appropriate when they are applied to the amiableness of her who composed them, it is the wish of those who loved her that they be inserted at the close of this notice.

"She is not dead, she speaketh still;

Each precious word of christian love

Wakes in my heart an answering thrill,

As it were a message from above.

She lives in gentle words and deeds,

Treasured in memory's choicest cell;

No sculptured monument she needs,

Her worth and worthiness to tell.

It is engraved on loving hearts,

Nor time the record can efface,

Till earthly scenes in darkness fade,

And memory knows no form or face.

The sweet humility of soul,

The tender, sympathetic heart,

The unassuming christian walk,

Were of her life a vital part.

She lives beyond the shades of night,

Beyond this shadowy vale of tears;

To her the darkness is made light,

Revealed the mystery of years.

She lives in Christ her sovereign Lord,

Clothed with the righteousness he wrought,

Cleansed from the sin her soul abhorred,

She's blest beyond our highest thought.

Our tears may now unbidden flow;

Death tender cords hath rudely swept;

The sainted dead we'd not recall—

At Lazarus' grave the Savior wept."

ESTEEMED BROTHER BEEBE:—I send you the following obituary for publication:

DIED—On the 23d of October, 1874, sister **Elizabeth Lynn**, wife of Ezekiel Lynn. Her disease was hemorrhage of the bowels. Sister Lynn was in many respects a remarkable woman, having naturally a strong mind and energetic disposition. Whatever she undertook was done with all her might. She was born July 18th, 1805, in Loudoun Co., Virginia. She was married to brother Ezekiel Lynn August 25th, 1831. She moved to Morgan Co., Ohio, in 1837. She united with the Regular Baptist Church called Mt. Olive, in 1856, and was baptized by Elder Samuel Moody; and in 1864 she moved to Muskingum Co., Ohio, where she lived until her death. She was highly esteemed as an orderly, upright and exemplary christian, and was firm and unshaken in the faith of the gospel. Her house was always a welcome home for the Baptists. She was a kind mother and affectionate companion. She leaves a husband, five daughters, three sons and several grand-children, together with the church to mourn her loss; but they mourn not as those who have no hope. A few hours before she died she called her children to her bedside and kissed them, saying that her hope was all in Jesus Christ; and in a few hours she fell asleep in Jesus without a struggle. Her funeral was attended by a large concourse of people, and a very appropriate discourse was delivered by Eld. William Butler, from Matt. xxiv. 36—46.

"Asleep in Jesus—blessed sleep, From which none ever wake to weep; A calm and undisturbed repose, Unbroken by the last of foes.

Asleep in Jesus—O how sweet To be for such a slumber meet; With holy confidence to sing, That death has lost its cruel sting."

May the Lord grant that comfort to the bereaved husband and mourning friends which his Spirit only can bestow.

JOHN CROY.

DIED—Near Sugar Loaf, Orange Co., N. Y., Aug. 29, 1874, **Mrs. Elenor Rhodes**, aged 60 years, 4 months and 11 days.

Sister Rhodes exemplified the power of faith and its triumph over the opposition of the world, the flesh and Satan. During a very painful and protracted illness she was sustained by the arm which is underneath the children of God. It was my privilege to see and converse with her often during her sickness, and I felt, with much profit to myself. Her mind was very clear upon the doctrine of grace, and the love of it was evidently in her heart. She leaves a husband and one daughter and a large circle of relatives, to mourn their loss.

ALSO,

DIED—In Warwick, Dec. 11, 1874, **Mrs. Fanny Vandervort**, (sister to the subject of the above notice) aged about 66 years.

Six years ago last July, sister Vandervort was attacked with hemorrhage of the lungs, since which time she has suffered constantly, and much of the time intensely, with nervous prostration. As a consequence, her mind became depressed and gloomy. But the "good hope through grace" given her years before, remained with her in all her darkness and distress. Near the last, her fears and doubts were all removed, and she sank to rest in full assurance of faith.

Thus one by one of that "very small remnant" are being gathered home.

Sister Vandervort leaves a husband and five children, with many relatives and friends.

Affectionately,

J. N. BADGER.

DIED—After a protracted and painful illness, in this village, Jan. 10, **Mrs. Sarah A. Thompson**, relict of the late Andrew T. Thompson, who died last June from injuries received by the cars on the Midland Rail Road, at the Main Street crossing in this place. Sister Thompson was a highly esteemed member of the Old School Baptist Church in this village, and had been confined to her house more than fifteen months. She was enabled to bear her sufferings with exemplary submission to the will of God. During some part of her illness her mind was depressed and under a cloud, but as the time of her departure approached the clouds were driven from her skies, and she enjoyed the presence and smiles of her Redeemer, and finally fell asleep in the confident hope of a blessed immortality beyond the grave, being aged 50 years, 11 months and 16 days. She leaves no family except an adopted daughter. One sister is all of her father's family that survives her. These, with many more distant relatives and loving friends, together with the church of which she was a very worthy member, mourn their loss, but not without hope.

Her funeral was attended on the 13th, at the Meeting House of the Old School Baptist Church, by a solemn audience, and a discourse was preached by the pastor from Rom. viii. 10, 11.

DIED—At Otisville, N. Y., Dec. 9, 1874, from the effects of a fall from a platform near his farm house, **Mr. Lewis A. Seybolt**, aged 77 years and 7 months. He survived his injuries about six days, and retained his faculties two days, and then became unconscious. He seemed fully sensible of his approaching dissolution, but was enabled to meet the summons without fear, expressing his confidence in the righteous God. For many years he was a substantial friend to the Old School Baptists, and a patron of the "Signs" from the commencement of its publication, and we believe he entertained a hope through grace in the blessed Savior.

He leaves a grief-stricken widow and six children to mourn their loss of a kind husband and dearly beloved father. The community have lost an estimable citizen, a valued neighbor, and a faithful friend.

His funeral was attended by a large and solemn assembly, to whom Eld. Joseph N. Badger preached a comforting discourse, from Eph. ii. 8, 9—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Our dear daughter, **Susan Lucas**, died at our residence in Boone County, Iowa, aged 21 years, 10 months and 15 days. Her disease was dropsy. She was taken down on the 31st of May, 1874, and on the 10th of June following she professed a hope in Christ. She did not belong to any church. She bore her afflictions with great patience and fortitude. She said that Christ suffered on the cross, and it was right that she should suffer also. She lay fifteen weeks and three days, and departed this life on the 16th day of September, last. She spoke of Jesus often, and wanted to die and go to him, in the realms of eternal glory, where trouble, pain and affliction never reaches. At one time we thought she was dying, but she revived and said she had been to heaven, and had seen Jesus in all his beauties, and she prayed to die and go to him. She went in the triumph of faith. She told us not to grieve after her, but where the ties are so strong it can not well be helped. But we grieve not without hope, but are confident that our loss is her eternal gain.

HIRAM LUCAS.
SUSANNAH M. LUCAS.
Near Boonsboro, Iowa.

Our dear mother **Matilda A. Scott**, died at her residence, on the evening of Dec. 17th.

She had been a subscriber to "Signs" for many years, and at times, I think, contributed articles for publication.

About four years ago her health began to fail, and since that time she became quite an invalid, relinquishing all her former cares, which she had ever performed with all the devotion of a loving wife and mother. During all her sickness she was the most patient of sufferers, content to live as our heavenly Father thought best, and willing to die when he chose to call her.

Just two weeks before her death, she was taken very suddenly ill, and seemed to feel at that time that it was to be her last sickness. But we would not listen to such words, for we were so unwilling to part with her that we could not believe them true.

Toward the last she was taken with spasms, which continued until her death, and she passed away unconscious of her pain, little knowing how many bleeding hearts she had left to mourn for her. We feel sure, however, that she is peacefully at rest, that our heavenly Father has tenderly cared for her, and we are trying to be reconciled to his will, and hope that we, too, shall be ready to go when he calls, and meet her in the better land.

Yours truly,
MARY P. SCOTT.

APPEAL FOR HELP.

EASTON, Leavenworth Co., Kan., Jan 18, 1875.

ELDER GILBERT BEEBE—DEAR BROTHER: I will write you a few lines and request you to publish through the "Signs of the Times" the needy condition of the brethren of the First Regular Old School Baptist Association in Kansas, owing to the failure of crops for the last two years, and especially the last. Some of our brethren perhaps can get through without help, but others cannot. I do not wish to exaggerate or complain; but I have been living here 20 years, and trying to preach for this association 17 years, and have passed through all the privations and hardships which Kansas has suffered, but I never saw people in such a needy condition. If the cold continues long, most of the stock must perish, and the needy must suffer.

Brethren and friends in other States who have it in their hearts to contribute for the relief of the needy, are assured that it will be thankfully received, if sent to brother John Miller, Winchester, Jefferson Co., Kansas, or to Lewis Thornbrue, Tonganoxie, Leavenworth Co., Kansas, or to Abner Simmons, Atchison, Kansas, or to Gideon G. Wood, or J. Schent, Spring Dale, Leavenworth Co., Kansas. Whatever may be sent to any of these brethren will be faithfully distributed to relieve the suffering.

[This appeal is signed by Elder Wm. F. Jones, who is a well known and faithful minister of our faith and order.—EDITOR.]

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Eld Wm M Smoot Va 2 50, Cyrus A Cannon Va 2 30, Lucretia Gipson Tex 2 30, John Brickley Ill 5 25.—Total \$12 40.

SECOND VOLUME.

J P Stephenson Ga 2 30, S B Hill N J 2 30, C Enderlin N Y 5, Clay Vannatta Ky 2 30, E B Selleck N Y 2, Eld A W Taylor O 3 50, Noah T Terry N Y 2 55, C A Cannon Va 2 30, T M Patrick Miss 2 30, W T Myers Texas 2 55, J W Cook Tex 2 55.—Total \$29 65.

RECEIPTS.

NEW YORK—Mrs L A Seybolt 2, Miss M A Shepherd 4, Mrs A LeRoy 2, Geo S Harding 2 50, H Conklin 2, A M Pettit 2, James B Wood Jr 2, Mrs M A Quackenbush 2, James Emery 2, David C Hix 4, B F Hamilton 4, Thos Relyea 2, J T Bouton 27, Jas Miller 10, E B Selleck 1 50, Mrs Sarah Gurney 2, Elder Balas Bundy 9 75, Eld A St John 1, Sylvester Wheeler 2 15, A L Mattice 2, Mrs J P Smith 2, Capt J D Northrup 2, John Morris 2, A D Loud 2, Mrs Julia Derby 2, Perry West 2, Augustus Weld 4, Miss Orpha Borthwick 11, William Jackson 2, Miss Margaret Hulse 2.....116 90

CONNECTICUT—Mrs S J Clark..... 4 00

MAINE—Eld H Campbell 6, Eld Wm Quint 1 50..... 7 50

NEW JERSEY—S B Hill 2 70, M W Elston 2, Nath Hart 4, Eld W Housel 2 05..... 10 75

PENNSYLVANIA—E K Bonnell 2, C F Frey 2, Mary Penney 2, J F Varns 2, Jas Thomas 2, Mrs S A Lane 2, H H Roe 2, L A Carey 2, Eld Wm J Purington 2, F H Fly 2, Morgan Shutts 2 25, Thos Barnes 2, Eld Thos Rose 9 75..... 34 00

DELAWARE—Eld E Rittenhouse 10, J M Arthurs 2, Mrs S H Bishop 5..... 17 00

MARYLAND—E P Benson 2, Hannah Hill 2, Jesse T Fox 2, Mrs M Cramp ton 2, Mrs J A Hall 2..... 10 00

VIRGINIA—Elder Wm M Smoot 8, Alanson Hull 4, Mrs E J Trott 2, Mrs C M Johnson 22, Isaac Florance 2, Mrs John Kable 2, E C Truseell 2, Nancy Strathers 2, E P Hart 5, Wm W Cockrille 2, Jacob O'Kinsey 2 75..... 53 75

DISTRICT OF COLUMBIA—Sarah E Frankland..... 2 00

ALABAMA—Elvy Myhand 4, Eld W M Mitchell 2, B F Wilson 4..... 10 00

ARKANSAS—Wm Hendricks 2, Elijah Moseley 4, Wm I Hildreth 4, R H Walker 2, C W Anderson 2..... 14 00

FLORIDA—Mrs Mary S Duval..... 1 00

GEORGIA—Fandre Bean 2, Eld E J Williams 4, M A Carter 2, D F P Montgomery 2 50, G W Gersham 2, E B Cox 2, Eld F M McLeroy 4 75, Wm J Jennings 1, Mrs R Anna Phillips 4, Mary Minish 1..... 25 25

MISSISSIPPI—Robert T Leach 5, John Allen 2 25, Eld W H Riddle 2, E D Greene 2, John Tubbs 4, T E Driver 2 20, Thos L Cotton 4..... 21 45

NORTH CAROLINA—Eld C B Hassell 4, Merrett Woodall 4, Geo Bell 2, R A Adams 6, J C Barbour 4..... 20 00

TENNESSEE—R C Hill 2, Emeline Mathews 3, W L Pate 2, E I Lunn 10..... 17 00

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., FEBRUARY 15, 1875.

NO. 4

POETRY.

INSTABILITY.

Lord, when I see my fruitlessness,
With shame and sorrow I confess
Before thy throne, thou Holy One,
How utterly I am undone.

A disposition light and vain
Betrays me oft, and gives me pain;
Nor of the foe am I aware
Until entangled in the snare.

The good I would, I cannot do;
To my most cherished course untrue;
But O! how easily my will
Perverted flies to what is ill.

Weakness to what is good I find
With evil passions is combined,
And wage a war which, without faith,
Must end in everlasting death.

Blest gift of faith! by which I flee
To Jesus, in extremity;
And there, though guilt will oft intrude,
I find my hope and strength renew'd.

Follies and frailties must I own;
'Neath imperfections oft I groan,
And grieve that I, from day to day,
So easily am led astray.

Grant, Lord, a firmer confidence,
A sweeter, more abiding sense
Of thy eternal, constant love,
To fix my steadier gaze above.

Sweet is to me that joyful sound,
"Salvation!" for the worthless found;
And I would honor and obey
My loving Lord, from day to day.

Thus, though but sin and helplessness,
Towards the mark I onward press;
Though danger ever round me lies,
Through him I hope to gain the prize.
—Gospel Standard.

A VOICE FROM HEAVEN.

The way is dark, my Father, dark and drear;
My feet are weary and my soul oppressed;
Faint beneath the burden that I bear.
"Come unto me, and I will give you rest."

I fain would come; but oft my wandering feet
Turn from the narrow path that leads to thee;
For blinding are the storms that round me beat.
"As thy day is, even so thy strength shall be."

So still the wind, so barren is the soil,
So weary am I that I fain would cease
From scattering seed. It seems a fruitless toil.
"Plant thou and water—God shall give increase."

Appalling shadows gather round my way;
Lost in the darkness of a starless night,
Perplexed, bewildered, I may go astray.
"The Lord shall be thy everlasting light."

Foes press me round; my heart is filled with dread
And deathly terror, as my way I wend;
Must I alone this fearful pathway tread?
"Lo, I am with you always to the end."

The end is near, the river deep and wide,
That I must cross, my coward soul alarms.
"Beneath thee are the everlasting arms."

CORRESPONDENCE.

ELD. DUDLEY'S REPLY TO "OLD SCHOOL."

From the *Western Recorder*.

Four numbers have recently been published in your columns over the signature "Old School," which are so unjust and perverse of truth, that I feel called on to respond.

Your correspondent may be, for aught I know, a disciple of the old "school of one Tyrannus," with whom Saul disputed, in his day. See Acts xxx. 9. His readiness at perversion, or falsifying, is worthy of him. He quotes from the Circular on the Christian Warfare, as follows: "The new man needed no redemption, never having transgressed the law;" and charges Particular Baptists with denying the doctrine of regeneration and the new birth. Can he have read in the divine record, "The new man, after God, is created in righteousness and true holiness." Again, "For we are his workmanship, created in Christ Jesus unto good works." Or the testimony of the psalmist, "Lord, thou hast been our [Head, body and members] dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth or the world; even from everlasting to everlasting, thou art God." Or yet the following: "According as he hath chosen us in him, before the foundation of the world." "But according to his own purpose and grace, which was given us in Jesus before the world began."

The law had not then been given, and of course sin, which is the transgression of the law, had not been committed. What need was there for the redemption of the new man? But our God has said, "I have not beheld iniquity in Jacob; neither have I seen perverseness in Israel." Will your correspondent contend that he spoke of Jacob or Israel according to the flesh, as the descendants of the earthly Adam? Or not rather, typically, as the spiritual family of the Lord Jesus, the second Adam? "The Lord's portion is his people; Jacob is the lot of his inheritance." "Israel shall be saved in the Lord, with an everlasting salvation."

The whole mediatorial work of the Lord Jesus was directed to the redemption and salvation of his chosen seed, who sinned in their relation to, and by virtue of, their oneness in nature with the earthly Adam. In this nature they were "the children of wrath, even as others." Hence the Redeemer said, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that he, through

death, might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject unto bondage. For verily he took not on him the nature of angels, but the seed of Abraham." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Will your correspondent affirm that the Mediator did not exist until his birth of the virgin? If then he so existed, the children also existed. The Head, having assumed flesh and blood, with the children, met the claims of a violated law, and bore the curse due to transgression; hence an apostle said, "For the love of Christ constraineth us, because we thus judge, that if one died for all, (all the children) then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them and rose again." Hence it is said, "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." "Ye also are become dead to the law, by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that ye should bring forth fruit unto God." Again: "And he is the head of the body, the church, the first born from the dead, that in all things he might have the pre-eminence." Suppose you the head exists without the body, or the body without the head?

Hence we learn that the warfare exists in every christian, between the antagonistic parties, the "old man, which is corrupt with his deeds," and the "new man, after God, is created in righteousness and true holiness." If your correspondent be a subject of the new birth, he is not a stranger to that warfare.

We should not forget that "the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." That "seed which shall serve him, and shall be accounted to the Lord for a generation."

I do not object to fair criticism of anything I propagate with my pen or tongue; but when the critic shall garble, by taking detached sentences, and supplying explanations, as your correspondent has done, he betrays conscious weakness and incapacity to meet, either by argument, or proof drawn from the divine record, to successfully controvert the doctrine he assails. If he had been searching for truth, he would have learned from the Circular from which he quotes, that the doctrine of regene-

ration and the birth were not only taught, but that the warfare which invariably follows being born again, was explained as existing between the "old man" and "new man." I am entirely satisfied that he cannot find an intelligent, unprejudiced christian in the land, acquainted with the ministry of the Particular Baptists, or Elders Beebe, Durand, Johnson, or myself, who will believe his assertion that we deny regeneration and the new birth. I very much doubt whether he himself believes his assertion.

I find no authority in my bible for dividing the man. The old man is an entire old man, and the new man is an entire new man.

Your correspondent professes to quote from Elder Vanmeter, and assumes that he holds that some part of the old man is the subject of regeneration and the new birth, and that Elder Beebe does not dissent from the idea. I am fully satisfied that he does Elder Beebe injustice in this assumption.

Your correspondent assumes that some part of the Adamic man is the subject of regeneration and the new birth. If he shall refer this to the soul, the learned tell us, "The soul is the seat of intelligence; that the thoughts emanate thence;" and the bible tells us, "The thought of foolishness is sin." If christians have vain, wicked and foolish thoughts, then is their soul not born again. The apostle tell us, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." If he shall refer to the heart, the word of God informs us that "From within, out of the heart, proceedeth evil thoughts." "The heart is deceitful above all things, and desperately wicked; who can know it?" Again, the Lord saith, "I will give them a new heart to know me." If they could know him with the old arminian heart, whence the necessity of giving them a new heart? If he shall refer to the mind, an apostle informs us, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." If he refers to the body, why is it said, "Who shall change our vile body, that it may be fashioned like unto his glorious body?"

But why has your correspondent so recently become enamored with the name "Old School?" Is it because he cannot so readily impose on those who do not take the trouble to inform themselves with regard to

their new moneyed inventions for evangelizing the world, under their former cherished name, "United Baptists?" Or the more ancient names, Regular Baptists, Separate Baptists, General Baptists or Missionary Baptists, as Old School? A solution of this inquiry may be found in the public declaration of a prominent elder of his order, "If we do not go back to Old Baptist ground, we will lose many members." Is not this an acknowledgement that they had left Old Baptist ground?

Your correspondent may know that the name, "Particular Baptists," is two hundred years older than "Old School," and that it is older by several years even in this country: the Licking Association having adopted the name at her session in the year 1820, not to remove her from original faith, but as more expressive of that faith, and to distinguish her from other bodies of Baptists.

Your correspondent presumes to assert that the "Signs of the Times" is the exponent of the faith of the Particular Baptists. The editor does not claim that distinction, nor is it accorded to that paper, or any other human production. He, with sound Baptists everywhere, recognizes no other standard of faith than the unerring word of the eternal God.

I very much doubt whether your correspondent, or any who fraternize with him, would willingly meet any one of the elders whom he has assailed before a company of intelligent christians, and discuss the points at issue with them, agreeing, of course, that the word of God shall decide.

If your correspondent had read the bible more attentively, if indeed he be capable of understanding its spiritual import, and relied less on fables, Sunday School tracts, and reports of missionary boards, he might have saved himself this exposure. The intolerant spirit manifested by your correspondent, like his brethren of old, would seem to say, "None shall be allowed to buy or sell," (proclaim the truth of God) but such as have "the mark of the beast in the forehead or in their right hand." Especially would he seem to proscribe Particular Baptists, and all others who demand bible authority for the brood of inventions recently reared up as means to "evangelize the world." Not so with Particular Baptists; they advocate the largest toleration in matters of religion, only asking that truth be left free to combat error.

I assert, without fear of successful contradiction, that no evidence can be found in the word of God to sustain the notion that all, or any part of the Adamic man, is changed from natural to spiritual by the new birth, or will be so changed until Jesus "shall change our vile body, that it may be fashioned like unto his glorious body," or until "this corruptible shall put on incorruption; and this mortal shall put on immortality." Then will the heirs of God and joint heirs with Christ "see this Savior and be like him, for they will see him as he is."

In conclusion, I have to say that professedly sound Baptists have incorporated with their confessions of faith, the following: "We believe the scriptures of the Old and New Testament to be the word of God, and the only certain and infallible rule of faith and practice, containing everything necessary for us to know, believe or do in the service of God." Particular Baptists are entirely satisfied to observe that rule, and to be judged according to its teachings. If your correspondent is satisfied with what is taught therein, whence the new inventions they have reared up in the last few years? If what I have written on the foregoing pages be heresy, "let him make the most of it."

I have quoted from memory, not being disposed to impose on my eye by testing the accuracy of the quotations by the scriptures; but am satisfied that I have given the substance of each text quoted.

Respectfully,

THOS. P. DUDLEY.

P. S.—I here reaffirm the unflinching belief that, "Except a man be born again, he cannot see the kingdom of God;" and this birth is "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Moreover, that this birth, developing eternal life, is indispensable to the belief of the record God has given of his Son, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I suspect your correspondent feels that "his craft is in danger," hence his gross misrepresentation of the Particular Baptists.

T. P. D.

NEAR WESTON, Mo., Jan. 3, 1875.

DEAR BROTHER BEEBE:—It has been a long time since I wrote anything for publication in the "Signs." When I have read so many instructive and comforting communications in your very interesting paper, I have often felt like casting in my little mite, but have been afraid that it would exclude better matter. But as I was requested more than a year ago by a brother in the flesh, and as I trust, a dear brother in the Lord, living in California, to give my views, either by private letter, or through the "Signs of the Times," on the first three verses of the 10th chapter of John, I have concluded to write on the subject, according to the light the Lord may afford me, and leave it to your disposal.

The text reads thus: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." After the two succeeding verses, the evangelist says, "This parable spake Jesus unto them: but they understood not what things they were which he spake unto them." The pronoun them, here refers to the

Pharisees spoken of in the preceding chapter. When the Savior was asked on a certain occasion by his disciples, why he spake unto the Scribes and Pharisees in parables, his reply was, "Because unto you it is given to know the mysteries of the kingdom of heaven; but unto them it is not given."

In the subject before us, and its connection, is presented to view by the Savior, the sheepfold, the door, the shepherd that enters in by the door, and the porter, as well as anti-christ, his ministers and their devotees. By the sheepfold is undoubtedly meant the Zion of our God, the church or kingdom of the Lord Jesus Christ. We are not left to guess at what the figurative expression, door, means; for Jesus says, "Verily, verily, I say unto you, I am the door of the sheep." Again he says, "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out and find pasture." The Savior says again, John xiv. 6, "I am the way and the truth and the life: no man cometh unto the Father but by me. Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14. He is the way, in contradistinction from all other ways; not a way as though there were other ways to the Father. "There is a way that seemeth right unto man; the end thereof are the ways of death."—Prov. xiv. 12. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. Those who expect to reach heaven like the Babel builders, will find themselves mistaken; they are thieves and robbers, because they attempt to rob God of that glory which is justly due to his name. As there is but one way to heaven, so there is but one door into the church; and Christ is that door, and not baptism, as some contend. Others go so far as to say that baptism is the door into the church triumphant; in other words, that there is no promise of salvation outside of baptism. If that doctrine be true, the thief upon the cross did not realize the promise made to him by the Savior of sinners. But, say they, his case was an extraordinary one. Well, they contradict the Savior, and say there are two ways to heaven. Again, others say there is an extra way to save heathen, idiots, insane and infants. It seems plain to my mind that these are all climbing up some other way. If the conditional system were true, those who climb up that way would have to perform all the conditions, or farewell heaven to them. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James xi. 10.

We have shown from the Savior's own language that he is the door of the sheep, and we have his word for it that he is the shepherd that enters in by the door. The question arises,

Why is he the door of the sheep, and why is he the shepherd of the sheep that enters in by the door? Because he was thus appointed by his Father. For in this chapter he says, when speaking of laying down his life for the sheep, "This commandment have I received of my Father." Again he says, "I came down from heaven, not to do mine own will, but the will of him that sent me." David, the type of Christ, was set up as shepherd over Israel, so his anti-type was raised up to sit upon the throne of David. "And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke i. 30-33. Christ personated by Wisdom, says, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."—Prov. viii. 22, 23. And when he was set up, his people were set up in him; that is, eternal life was given them in him, they were chosen in him, all spiritual blessings were given them in him, grace was given them in him. So long as he existed as shepherd, so long did the spiritual existence of his sheep exist, for there never was a shepherd without sheep. The term shepherd, is a relative term, and implies that there are sheep, or a flock over which he has the oversight. It also implies relationship between the shepherd and the sheep. These sheep or chosen people of God went astray in the first Adam. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 Peter xi. 25.

"Like sheep we went astray,
And broke the fold of God;
Each wandering in a different way,
But all the downward road."

We had violated the law of God, and become obnoxious to its penalty, which was death. Now the question is, How can the law be magnified and made honorable, and the eternal throne of God unsullied, and the poor, helpless, hell-deserving sinner saved with an everlasting salvation? I conclude that it is only by virtue of the attributes and divine perfections of the eternal God, all meeting and centring in the great Shepherd of Israel. These attributes, in connection with the seed of Abraham which he took on himself, qualify and constitute him the door into the sheepfold, as well as the shepherd that enters in by the door, and also the porter that opens the door, as I shall attempt presently to show. It is very certain that all the divine attributes must harmonize in the great scheme of man's redemption. God cannot act from one attribute to the dishonor of another. His holiness, justice and truth must be maintained, as well as his love and mercy. This cannot be done in the absence of

union between the Head and the body, and the members of that body; in the absence of relation between the Shepherd and his sheep, which gave him the right of redemption, as their near kinsman. From this consideration we hear Jesus say, "I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." It was not his willingness alone to suffer in the room and stead of sinners that proves his right so to do, but the approbation of divine justice which proves his right to die the shameful and ignominious death of the cross. In the absence of union between Christ and his people, I cannot see the justice of God the Father in charging their black rebellion and crying guilt upon his pure and spotless head, for in their Adamic relation they are sinners of the deepest dye, children of wrath, even as others. Viewing the subject in this light, we can see justice and equity in the prophecy, Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.—Zech. xiii. 7. Taking this view of the subject, we can see how mercy and truth are met together; righteousness and peace have kissed each other.—Psa. lxxx. 10. Hence the poet can sing,

"Truth, wisdom, justice, power and love
In all their glory shone,
When Jesus left the courts above
And died to save his own."

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Rev. 1-5. Here we have presented to view the porter, the Lord Jesus, clothed with the attributes of justice, truth, love and mercy, &c., opening up the way whereby poor sinners are saved, and yet the throne of God and his divine perfections remain forever untarnished. No man in heaven, nor in earth, nor under the earth, could do it, but one from both could. Therefore I conclude that John the Baptist is not the porter, as some contend, for he was from earth. He was not that Light; but was sent to bear witness of that Light.—John i. 8. He came not to prepare a people, but "to make ready a people (already) prepared for the Lord." The King of kings and Lord of lords "has the keys of death and hell, he that openeth and no man

shutteth; and shutteth, and no man openeth." The chosen people of God, in their relation to the first Adam, are black as the tents of Kedar, as the curtains of Solomon; but in their relation to the second, they are comely. In a state of nature, they are dead in trespasses and sins; blinded by the god of this world, and led captive by him at his will. This chosen people by nature have eyes and see not, ears and hear not, hearts and understand not: alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. But at God's appointed time he shines in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. He calls them out of darkness into his marvelous light; he opens their blind eyes, and unstops their deaf ears, and takes away the stony heart, and gives a heart of flesh, and writes his laws therein. He opens their hearts, as he did once the heart of Lydia, that she attended unto the things that were spoken of Paul. He calls them with a holy calling, a heavenly calling, a high calling and an irresistible calling. He calleth his own sheep by name, and leadeth them out; yes, the Lord Jesus, clothed with the attribute of justice, brings them out of the prison of sin and death. "As for thee, also by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water."—Zech. ix. 11. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto all them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 1-3. "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. xlii. 7. "And he calleth his own sheep by name, and leadeth them out." They feel as though they are particularly and individually addressed, as much so as Saul of Tarsus did, when he heard a voice saying, "Saul, Saul, why persecutest thou me?" And he will as certainly, in his own time, make himself known to all of them as he did to him. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. I am the door; by me, if any man enter in, he shall be saved, and shall go in and out and find pasture. If any man enter in, whether he be Jew or Gentile, bond or free, noble or ignoble, he shall be saved, and shall go

in and out of one duty unto another, and find pasture. For he maketh his sheep to lie down in green pastures, he leadeth them beside the still waters. "The thief cometh not but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly." That they might have eternal or everlasting life, which is more abundant than natural life, which must sooner or later come to a terminus. "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catch them, and scattereth the sheep." It is very certain that the Savior does not mean that the wolf, or the great enemy of souls, can destroy the eternal life of the sheep, though he may be permitted to take away the natural life; for he says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all: and none is able to pluck them out of my Father's hand." While the thief and robber, the hireling and the wolf will be sentenced to depart into everlasting fire, prepared for the devil and his angels.

Brother Beebe, I submit the foregoing to your disposal. I remain yours in hope of eternal life,

P. J. BURRUSS.

January 18, 1875.

DEAR BROTHER BEEBE:—I have received the "Signs" for January, 15th inst. Its columns are filled with rich food for the hungry poor of the flock. I hope I have enjoyed some of the precious things contained therein. I sometimes feel that I would like to write a few lines to the scattered of the flock; but when the paper comes, so full of good things from the Master's table, I feel that the Lord has not made it my duty to write, to occupy space that is otherwise so much better filled. I feel indeed that I am but a very little one in the church any way, but a mere dwarf in spiritual things, if indeed I know anything at all of those things, (which I often fear I do not;) but am an intruder in those things that I have not seen.

It is now nearly nine years since I made my first attempt to speak in public in the name of my blessed Savior. I then thought that as I grew older, and was more exercised in those things that pertain to his glorious salvation, I should get along with more ease, and have fewer trials in regard to preaching; but I find it so different from what I expected, that I often feel that it is all a mistake, so far as I am personally concerned, and the sooner I quit the better.

Since I commenced trying to preach, that is, since May, 1866, very many of the able defenders of the cross have been called to lay their armor by, to dwell with their dear Lord in glory; and although to take their places some gitted young brethren have been raised up, the church in

many parts of our land is quite destitute of the preached word. Notwithstanding this state of things exists in the church militant, our Jesus still lives, and has said, "Because I live, ye shall live also;" and will supply the every need of all his chosen ones. Though at times the way is rough, and in our unbelief we question his love and faithfulness, yet he abides faithful. His loving kindness will he not take from his servant David, nor suffer his faithfulness to fail. I feel assured, however, at times, I may question my having a part in these matters, that the doctrine as held forth by the Old Baptists in this country is true, as demonstrated by a strict construction of the written word of God, and that they are the people, is demonstrated by their adherence to that word, and their love one to another. "By this shall all men know ye are my disciples, if ye have love one to another." It sometimes happens that under the influence of the flesh they may and do stand at variance with one another; but that "three-fold cord," that binds their hearts in christian love and fellowship, is not easily broken; and there is one ground on which the wolf dwells with the lamb, and the leopard lies down with the kid, and the calf and the young lion and the fatling together, and a little child leads them; but they are only in this place in spirit, when they are as little children.

That portion of the church in eastern Virginia, composing the Corresponding Meeting, is, by the death of Elder J. L. Purington, left quite destitute. I feel deeply for them, and trust the Lord may send among them pastors after his own heart to go in and out before them. In the meantime, let them not cease to pray the Lord of the harvest to send forth laborers into his harvest. They were greatly blessed in the labors of brother Purington, thus making it fully manifest that the Lord of the harvest assigned him to that field of labor. But now his labors on earth are ended, and God has called him home. All that the churches can do is to wait on the Lord, and act in accordance with his directions.

We have twice witnessed a repetition of almost the same thing within a few years with those churches. In August, 1868, I was set apart to the work of the ministry by the laying on of hands of the presbytery. In February following, my dear father in the gospel, Elder R. C. Leachman, was called away. The churches of his charge felt very destitute indeed, for they were devotedly attached to their dear pastor. The Lord beheld their mourning, and answered their prayers by sending Elder Purington to them. In him, as I have remarked, they were greatly blessed. It was his privilege to administer baptism unto many of the Lord's chosen, among them, brother Wm. M. Smoot, who was also ordained last August, at the same church where I was, just six years before. And now, in the short space of four months, he has performed the melancholy duty of

following the last mortal remains of his father in the gospel to its last resting place. I think we shall have some reason in future to consider the ordination of a minister in Virginia rather as a cause of sadness than of pleasure.

When I commenced writing, I did not intend to write a letter, but merely to say that in looking over the subscription receipts in the last number of the "Signs," my name did not appear, and seeing also that I am only accredited to December 15th, 1874, I sent the money (\$2 00) on the 29th ult.; you should have received it by the 1st inst. If you have not received it, please let me know, and I will again remit; as I did not register the letter, of course the risk is mine.

Love to all the saints. Affectionately yours,

A. B. FRANCIS.

LOXA, Ill., Jan. 9, 1875.

ELDER G. BEEBE—DEAR BROTHER:—The enclosed letter from brother J. M. True, a member of our little body, but now living at a remote distance, will, I am confident, prove to be of such general interest to the household of faith, as to warrant its publication in the "Signs." It rejoices my heart to know that the disciples of Christ, though far away from home, (the church) and surrounded by all the gorgeous displays and modern conveniences for worship, are not drawn into the whirlpool of religious fanaticism, but remain steadfast in the faith, sound in doctrine, and tenacious for the plan of salvation by grace, through the merits of the blood of Jesus, "which cleanseth from all sin."

Your brother in love and fellowship,

J. G. SAWIN.

KINGSTON, Canada, Oct. 14, 1874.

TO THE MEMBERS OF LITTLE BETHEL CHURCH—DEAR BRETHREN AND SISTERS:—As it has been a long time since I had the pleasure of meeting with you at your covenant meeting, and hearing you tell of your sorrows and joys, and joining with you to sing the songs of praise to him who hath redeemed us from death, and made us to know and believe on Jesus Christ our Savior, I conclude it may not be amiss, nay, rather a duty to write to you, and give some account of my goings forth. I am still in the land of the dying, and still feel that I am a poor sinner, saved by the free, unmerited, rich and sovereign grace of God, if at all. Since it has been my privilege to meet with you, I have been called to pass through some afflictions of a temporal kind, and many times have I felt the chastening rod of our heavenly Father in a spiritual way; but thanks and everlasting praises be to his holy name, I am still a spared monument of his mercy, and feel this morning to adopt the language of the poet, and sing,

"Though in a foreign land,
We are not far from home;
And nearer to our house above
We every moment come."

I am entirely cut off from the privilege of hearing the gospel preached, but I enjoy many sweet meals by reading the communications from the brethren and sisters, scattered over the entire country, that write for the "Signs of the Times." Many a precious crumb have I been enabled to pick up, as they have fallen from the table, that the saints of God let fall. I am often led, when reading the precious communications that we see from the brethren and sisters scattered from Maine to Oregon, and the north to the south, to contemplate with wonder and delight the entire harmony and sameness of the language of the children of God, all giving the same account of their own nothingness, and of their sinful natures, but all giving the entire glory to God, who by his own almighty power redeemed them from their lost and ruined condition, when Jesus bowed his head and said, "It is finished." Then can we with propriety adopt the language of Moses and say, "Happy art thou, O Israel! Who is like unto thee, a people saved by the Lord." If we can realize, brethren, that we are this people, then, as said by one of old, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Of all people on earth, the redeemed of God should be most happy and cheerful, and sing the songs of Zion with melody in their hearts.

"Salvation, O the joyful sound,
'Tis pleasant to our ears."

I sometimes ask myself, Is it pleasant to my ears? And blessed be God, I sometimes feel that it is, and my poor heart is made to rejoice within me, and I am enabled to take hold of the promises that are for the child of God. At other, and many times, my brethren, I am low down in the valley of despair, and feel to inquire, Are his mercies clean gone? has he forgotten to be gracious to me, a poor sinner? I thought when I was young that as I grew older I would get better, and be able to serve the Lord more acceptably; but I am the same old sinner yet, for when I would do good, evil is present with me; with my mind I serve the law of God, but with my flesh the law of sin. To God only can we look for support, to him, and him alone, can we apply for grace to sustain us while passing through this unfriendly world.

"Guide us, O thou great Jehovah,
Pilgrims through this barren land;
We are weak, but thou art mighty;
Hold us with thy powerful hand."

I have only this to say to you, my brethren and sisters, that I have no confidence in the arm of flesh, but put all my trust in him who is able to save me from my sins, and who will not leave me nor forsake me, though I may often forget him, and walk in the dark, yet his watchful eye is ever over me, and will keep me to the last; and when time shall cease with us, and we are called to

give an account of ourselves, his robe that was wrought on Calvary will be sufficient for us, and will hide all our sins; no, not hide them, but forever put them away. Yes, blessed is the thought, that all our sins are forever put away, never to appear against us again; and how sure are all the heirs to inherit the rich estate that is in store for them! Christ, the Head, has gone home to glory. This secures all the harvest; yes, the last one will be brought in with shouting and everlasting praises. Then, dear brethren, lift up your heads and rejoice, for the day of your redemption draweth nigh.

My wife wishes me to say that she joins me in what I have written. We beg an interest in your prayers, that we may live more to Jesus, and that he may shield and sustain us in our declining days, and bring us off more than conquerors at last, and crown us all in heaven for Jesus' sake.

I subscribe myself your unworthy brother in hope of a better world than this,

JAMES M. TRUE.

NEAR SHARPSBURG, Ky., Jan. 8, 1875.

DEAR BROTHER BEEBE:—Having received many letters from brethren and sisters in different parts of the country, asking a reply, I concluded I would write you a short letter for publication in the "Signs of the Times," which I hope will be satisfactory to all.

Dearly beloved in the Lord, who are scattered abroad throughout the length and breadth of this land, to you I send this, (probably my last epistle of love.) I am near the rise of four-score years old, and I am admonished that the time of my departure is near at hand. In the last few years of my pilgrimage, it has pleased the Lord to sorely afflict me, consequently I have been much deprived of traveling and enjoying the sweet fellowship and company of my brethren, that I once enjoyed. But though he slay me, yet will I trust in him, for I know that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. I have now been trying in my poor, stammering way to preach the unsearchable riches of Christ for over half a century, and to point poor, helpless, lost sinners to the Lamb of God, which taketh away the sins of the world. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

In looking back over my ministerial labors, I am not aware that I

have ever uttered a syllable that was contrary to sound doctrine; for I determined to know nothing among the people but Jesus Christ and him crucified. I know that none but Jesus, "None but Jesus can do helpless sinners good." Although my bodily sufferings are great, yet I desire to be still and know that the Lord is God. I know that he will verify his promise, "My grace is sufficient for thee."

"Tis grace that's brought me safe thus far,
And grace will lead me home."

And again the poet says:

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

And now, dear brethren and sisters, my warfare is about accomplished. I feel that I shall soon lay my armor by; and having been sustained thus far by God's grace, I cherish a fond hope, when mortality shall be swallowed up of life, that on the morning of the resurrection I shall awake in the likeness of my blessed Master, that this vile body shall be changed, and fashioned like unto his glorious body, according to the mighty working, whereby he is able to subdue all things unto himself.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

SAMUEL JONES.

TALLAHASSEE, Fla., Jan. 4, 1875.

BELOVED BRETHREN AND SISTERS:—Ever since I read a piece in *Zion's Landmarks* from the pen of our dear brother Gold, I have had a strong desire to give you my views upon the same text upon which he wrote, and to beg that some of you would write and tell me whether you thought my views accorded with the general tenor of the scriptures or not.

The text reads thus, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." We know the apostle Paul was addressing the church at Ephesus, and in the commencement of the chapter he says, "Children, obey your parents in the Lord, for this is right." Now the question naturally occurs, Who are our parents in the Lord? Not our parents in the flesh, surely! Paul calls Timothy his "dearly beloved son," and Titus he addresses as "mine own son after the common faith." Paul then was a parent in the Lord to those two. Again he says, "I beseech thee for my son Onesimus, whom I have begotten in my bonds." These then, and such as these, were the children that "our beloved brother Paul" brought up in the nurture and admonition of the Lord. When he said, Ye fathers, &c., he certainly must have been addressing those spiritual fathers, or fathers in Israel, as they are sometimes called, and telling them to bring up their children (not their

fleshly children) in the nurture and admonition of the Lord. If the apostle means to tell *all* the members of the church to bring up their fleshly children in the nurture and admonition of the Lord, would not the command conflict with this scripture, "They shall not teach every man his neighbor and his brother," &c.? If it were possible to teach our neighbors and brothers to know the Lord, the natural inference is, we can teach our children; but in the "latter days," such was not to be the case. God reserves to himself alone the power of making himself known to his children. He will write his law in their hearts, and they shall all know him, from the least to the greatest. Again, how can we bring up our fleshly children in the nurture and admonition of the Lord, when the natural man receiveth not the things of the Spirit? No doubt all christian parents would like their children to be christians too; but "it is not of him that willeth, nor of him that runneth, but of God, who showeth mercy." If we can bring up our sons and daughters in the nurture and admonition of the Lord, when they are strangers to him, not having been born of the Spirit, then the missionaries and other denominations are right in having Sunday Schools. They profess to be bringing up their children in the nurture and admonition of the Lord; I have not so learned Christ. No one can desire more earnestly the salvation of their children, than I the salvation of my only remaining child, my little son; but it rests with God entirely. If the Spirit teaches us who to pray for, our prayers will certainly be heard and answered. I have heard persons speak of agonizing in prayer for such and such a relative or friend. If I pray not for God's will to be done in the salvation of all his people, I am afraid my prayer is actuated by some feeling of the flesh. Forcing children to go through religious exercises, reminds me of those ancient people forcing their children to pass through the fire to Molech.

These few remarks are only intended to call the attention of the dear people of God more closely to the subject, and to elicit something more from the pens of some of our "ready witnesses." We are all, I hope, trying to bring up our children to be honorable, honest, upright men and women, and that is all I think we can do. "For the promise is unto you, and your children," &c. I have heard Presbyterians quote that as a reason for baptizing (as they call it) their children, and bringing them up in the nurture and admonition of the Lord; that is, sending them to Sunday School, teaching them to observe the law, &c. That all our beloved fathers in Israel may be enabled to bring up their children in the nurture and admonition of the Lord, so that each one may be found walking in the truth blamelessly, I trust, my heartfelt prayer for Jesus' sake.

MARY S. DUVAL.

NEWTON, Jasper Co., Ill.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—I am admonished that my time of subscription for the "Signs" has run out, and I have received both the January numbers of the new volume, for which I am truly thankful; for each number is a welcome messenger to me, as they comprise the principal part of what I believe to be gospel preaching that I have. I can hear plenty of the "do and live" system, or in other words, a conditional salvation, preached here in Illinois. They tell us we must do a certain amount of work, or perform a certain routine of duties, to get religion, and then we must work incessantly to keep it; a kind of debt and credit system; and that all persons have the power to perform those duties; in short, that salvation is suspended upon the will and performance of the creature, which I think is unfounded in truth; for I believe that man is totally depraved, naturally, and unable to do any thing to commend him to the favor of God; for we read in Genesis, that God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And in the same chapter we read, that the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. We have a confirmation of the truth of the depravity of man, in the seventh chapter of Isaiah, where the Lord God declares that "the heart is deceitful above all things, and desperately wicked; who can know it?" In the epistle to the Romans it is declared, "There is none righteous, no, not one; they are together become unprofitable; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes." Is not this truly a lamentable condition to find the whole human race involved in? The foregoing is but a small portion of scripture proof that might be quoted to prove the total depravity of all Adam's posterity, naturally; and I maintain, if the doctrine of total depravity be true, that a conditional salvation is not true; and I cannot see how any honest believer in the divine authenticity of the holy scriptures can for one moment deny the doctrine of total depravity. It must surely be for want of an experimental knowledge of the corruption and depravity of their own wicked heart. This doctrine of depravity by nature eclipses the doing powers of the human race, and puts their salvation entirely in the hands of a higher power than poor, sinful, fallen man. Now I think we are told, Matt. i. 21, how man is saved; it reads as follows: "And she shall bring forth a son, and thou shalt call his name Je-

sus; for he shall save his people from their sins." No conditions or terms here, but a positive *shall*. And in Matt. xviii. 11 the adorable Savior himself positively declares, "The Son of man is come to save that which was lost." Not to make a way possible whereby the lost might be saved, but positively to save the lost. And he never, upon any occasion, said he came to make salvation possible to any, but to do the work, and that was to save the lost. And he says, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me: and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "No man can come unto me, except the Father which hath sent me draw him, and I will raise him up at the last day." Now we see, from these positive scripture declarations, who it is that come, and how they come; and there is not one condition in it. All that were given the Son, come, and they are drawn by the Father; yes, and they are all to be raised up at the last day. Not one will be lost or left behind. Therefore I maintain that poor sinners are saved by grace alone; yes, unconditionally saved, through the righteousness of our blessed Redeemer, who gave himself for us. Yes, bless the Lord, O my soul, and all the powers within me, praise his holy name, for free, unmerited grace, which I sometimes hope has been bestowed on me, the chief of sinners. O what a glorious theme, to contemplate the fullness, the freeness, and the richness of this grace, treasured up in our Lord and Savior Jesus Christ before all worlds, by which poor sinners are quickened into divine life, and made partakers of the divine nature; translated from the kingdom of darkness, into the kingdom of God's dear Son; yea, by its heavenly influence poor sinners are made to fall out with themselves, to hate sin, to love God and holiness, and desire to walk humbly and in obedience to all the commandments of the Lord blameless. And finally, it is this grace that will bring the whole redeemed family of God into the enjoyment of that blessed inheritance which is incorruptible, undefiled, and fadeth not away, where the wicked cease from troubling and the weary will forever be at rest.

But enough. I must say that when I commenced I only intended to write to renew my subscription.

WM. M. JONES.

OSBORN, Green Co., Ohio, Dec. 5, 1874.

ELDER BEEBE—ESTEEMED BROTHER IN HOPE OF ETERNAL LIFE:—Another year has nearly expired, and finds me as dependent on God's mercy as I ever was. Please find two dollars enclosed, for the "Signs of the Times" for the ensuing year, and oblige a little sister, if so be you can claim one so unworthy as my sinful self.

Dear brother, why did you not

come to our association in Butler County? I have long had a desire to see you, and now, perhaps, I may never have the blessed privilege of seeing you in this world, but I hope to see you in that upper and better world, where we shall all be like Jesus, for we shall see him as he is.

Although I did not see you at our association, I had the blessed privilege of meeting our beloved brother Durand, who shunned not to declare the whole counsel of God, and his saving grace to poor sinful mortals. Yes, with brother Durand I met several precious brethren and sisters whom I had never had the privilege of meeting before. O what a heavenly place it did seem to my poor soul. My heart did, and still does burn with love for them, as they spake to us by the way. I heard sixteen sermons, and all seemed to be of one mind, giving all glory and power to God, who gave his only begotten Son to bleed and die, to save sinners, of whom I am chief. Thanks be unto God's holy name for the inestimable blessings of such heavenly feasts of love, and union, and communion with the dear disciples of our blessed Master. I thought Jesus had brought us to his banqueting house, and his banner over us was love. O the wisdom and power of Almighty God in bringing his chosen sons and daughters out of nature's darkness, and translating them into his marvelous light and liberty of his dear Son, and for showing them that by grace they are saved, and not by their works.

Dear brother, since our association I have felt such a calm resignation to God's holy will as I never felt before. A short time after my return home, while meditating on the goodness of God, I seemed to hear a voice, as one saying to me, "Be thou faithful unto death, and I will give thee a crown of life."

Since I last wrote to you, I witnessed the departure of my dear father from this world of sin and sorrow. He was almost ninety years old; perhaps you will remember his name, which was Ephraim Lippincott. Over fifty years he tried to preach the unsearchable riches of Jesus Christ. I believe he was one of your first subscribers for the "Signs of the Times." Up to his 80th year he could attend his appointments alone. In his last sickness, which was mostly old age, he would often say, "I want to see Jesus, and be like him, for I shall see him as he is in heaven." His last moments were a calm slumber, and he passed away without a struggle or a moan. He had no fellowship for any denomination except the Old School Baptists. Eld. David Runkle delivered a very appropriate sermon from 1 Thess. iv. 15. His second wife and ten children survive him. May the dear Lord reconcile us to the dispensations of his providence. We feel that our loss is his eternal gain.

Dear brother, please excuse the length of this letter, and accept my kindest regards for yourself and family. May the good Lord bless you abundantly, is the prayer of your little sister,

AMY DAVIS.

BELLEVILLE, N. J., Jan. 7, 1875.

ELDER BEEBE—Dear brother in the faith of God's elect, as I believe. Having by invitation visited Knox County, Illinois, in the purpose of Jehovah, Father, Son and Holy Ghost, and these three are one, in essence, and eternal, it further pleased the Head of the body, the church, which he hath purchased with his own blood, that with all my weakness, infirmities and carnality, as well as knowing but little of the spiritual nature of the kingdom of Christ the King of Zion, which is not of this world; with all these, and a body of sin and death, by his special favor I am privileged to be a member of Henderson Church, in connection with the Spoon River Association of Particular or Regular Predestinarian Baptists, receiving baptism by Elder R. M. Simmons, of Greenbush. I was previously not a member of any church. Since 1860 I have been alone, and yet not alone. It has all that time been given out that the Old School Baptists were Arians, yourself included. Since coming home, my spirit has had very little rest, and were it not that my covenant God and Father, by his Spirit, the Comforter, has very often spoken to my soul, "Stand still, and see the salvation of God," I must have given up; but I have found (glory to my Lord and Master) that the eternal God is my refuge, and underneath are the everlasting arms of an absolute Sovereign.

Why do I write? I have been diligently and prayerfully inquiring and searching for the knowledge of facts concerning the charges made. I do not know that I am competent, although often desirous to know the truth of the matter; for I have written for several papers, for years, and have been supposed by the editors to hold Ashdod or Arian views. I remembered having the "Signs of the Times" by me for the years 1859 and 1860, and I have been reviewing them. In No. 16, Vol. 28, Aug. 15, 1860, I find an editorial on the question, "What becomes new?" Who, or what this new creature is spoken of in the text 2 Cor. v. 17. Brother Beebe, your answer corresponds exactly with what, or the way the Holy Spirit has taught me, and I for one just at the present time think if that were re-published in the "Signs" it would be calculated to help many who have never read or studied the subject for themselves. I have been led to give my views on the same subject, and have been called the great troubler in Israel, by one who says, "The reason that I more particularly pointed to New Jersey was that from there came the terrible trouble, the divine implantation theory of regeneration, by James Fackrell." Hard knocks of love, these, brother. Since that time I sent another letter to the paper in which the article referred to appeared, on nearly the same subject. Upon my letter the editor has given his remarks. He, too, charges me with the same. These brethren, if brethren,

do not seem to discern the distinction between me and my experience, or between the old Adam man and the implanted divine nature. I would ask, as Paul did the Ephesians, "Have ye received the Holy Ghost?" How? When?

Brother Beebe, I found, while in Illinois, much darkness on this subject, in some quarters. Therefore I think it would establish, edify and delight the younger members of the churches who read the "Signs of the Times;" but I think that as a tract it would be best, for the children of God. Your reply also to Martin White, in the "Signs" for Oct. 15, 1860, is all that any possessed of the divine nature need. Also your reply to sister Leonard, April 15, 1860.

I had the pleasure of being well cared for at the residence of brother and sister Leonard, for several days, while at Paris, Ill. May the Lord bless them, and make them happy in his everlasting love.

Yours in truth,

JAMES FACKRELL.

No. 18 BANK ST., NEWARK, N. J.:
January 14, 1875.

DEAR BROTHER BEEBE:—This morning I received a letter from the church at Henderson, Knox Co., Ill., written by Eld. R. M. Simmons, of Greenbush, in which he informs me of the following:

"I returned from Henderson Church, your letters were read to the brethren and sisters, when sitting in church order, and by motion and second, whether we as a church grant liberty to brother James Fackrell to preach the gospel of Christ wherever God in his providence shall cast his lot, the vote was unanimous, and Elder R. M. Simmons was appointed to write and inform him of the fact. This, then, is and will be your authority for proclaiming salvation to the ends of the earth, subject to the Henderson Church, and may the blessings of the everlasting covenant of our God rest upon you. 'Cry aloud, and spare not; show Israel her sins, and the house of Jacob their transgressions.' Tell them one Jesus reigns, who has all power in heaven and on earth, and he will do all his pleasure. May he grant you a door of utterance," &c.

Here I feel low; I am unworthy; I am a sinner, and a poor worm of the earth. I look only to the Lord, and would humbly say, "Thy will be done." I am here, nearly alone. I have been in Arabia fourteen years, and have gone up to the brethren at Henderson. May I never disgrace them. May the Holy Spirit, the Comforter, guide, direct, teach, and take of the things of Jesus and sweetly manifest them to my soul. I would say, Lord, into thy hands I desire to leave myself, and may the balance of my days, which will not be very many, be devoted to my Lord and Master, and to the Old School Baptist Church of Jesus Christ, which he hath purchased with his own blood. But I am a stranger to them, and am led to ask, Where? when? Lord.

Brother Beebe, you know now

where I am, and I ask your prayers, and those of the brethren.

Yours in waiting,

JAMES FACKRELL.

AFTON, Berrien Co., Ga., Dec. 30, 1874.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—The Lord is God, and he changes not, therefore the sons of Jacob are not consumed; and I feel it is a mercy that I am spared to see the close of the present year, while hundreds have been summoned away, and are now silent in the grave, and among them are Elders I. R. Teat, J. L. Purington, and others of the able defenders of gospel truth. O the mysteries of God in his providence! I am led to inquire, Why is it that such wise, able, worthy and useful men are taken away from the church, some of them in the prime of life, and in the very midst of their usefulness, and at a time, too, when there are so many rising up among us, yea, in our very midst, speaking perverse things, to draw away disciples after them, while such a poor weak and worthless creature as I feel myself to be, am permitted to remain? But the answer is this, "Even so, Father, for so it seemeth good in thy sight." Their sufferings are over, they have laid their armor by and have entered into that rest for which the wayworn pilgrim in the midst of sorrow and affliction so often sighs.

"O land of rest, for thee I sigh,
When will the moment come
When I shall lay my armor by,
And dwell with Christ at home?"

O how striking the hymn! how pleasant the sweetness, to the aged and wayworn soldier of the cross, who has been for years, like you, Elders Beebe, Dudley, Hassell, and many others, enlisted under the blood-stained banner of King Jesus, and have struggled through many hard fought battles, and now that the grasshopper has become a burden, and desire fails, can by faith look away to the beauties and excellencies of the land therein set forth. I would like to see the other five verses of the hymn in the "Signs."

Dear brother and father in Israel, I have not written upon the subject I thought I would when I took up my pen; and though I surely feel to be the least of all saints, the weakest of the weak, yet I love at times to talk of the goodness of the Lord, yea, to speak and write of his rich, reigning and abounding grace to poor sinners, his power to sustain them, to keep them through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice. Peter again says, "Whom having not seen, ye love," &c. "Receiving the end of your faith, even the salvation of your soul." With such confidence in the arm almighty, and the love of God in his soul, the light of life before him, the many evidences he has realized of the power of God to deliver, it is not strange that David should cry out, as recorded in the 84th Psalm, "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." O what a beautiful illus-

tration of the majesty, glory and brightness of the appearing of the Sun of Righteousness, at whose approach the darkness gives way. That great planet which illuminates and gives light and warmth to the inhabitants of this pondrous globe upon which we live, as well as life and warmth to vegetation, has undergone no change, but shines with as much splendor now as at any period in the annals of history, and acts with the same power, producing the same, or similar effects. It is not the cold and lifeless earth acting upon the sun, that produces that warmth, that causes vegetation to shoot forth; neither is it these earthen vessels of mortality, dead in trespasses and sins, that acts upon the Sun of Righteousness, thereby producing the warm and brilliant rays of eternal life in the soul; but on the contrary, it is the Sun of Righteousness that acts, by communicating life to the poor, dead sinner, and that life is light. And Saul called it a great light, above the brightness of the sun; and the effect was that Saul was convinced that all his own righteousness availed nothing; it was work of darkness, and must give way to the light of life. "Our God," says Paul, "is a consuming fire." And when all the dross and darkness is consumed, and the Sun of Righteousness, by faith, is applied with all his healing balm, the rich treasures of his grace, O how easy then to believe, and, believing, to rejoice. O how beautiful the light of grace! how glorious the theme! how sweet the feeling, and pleasant the knowledge, that the Lord will give grace and glory! But another pleasant thought is, the Lord God is not only a sun, to light up the path of his children, but he is a shield to them. He does not forsake them in the hour of danger. O what a shield he was to Daniel in the lions' den; to the three Hebrew children in the flames; and in the gospel day, to Peter and John, to Paul and Silas, in the prison. Truly the Lord is good, a strong hold in the day of trouble. No good thing will he withhold from them that walk uprightly.

Then, my dear Father's family, it is in obedience, walking uprightly, that these good things are promised. And now, to one and all, is there not encouragement to do so, from the consideration that no good thing will he withhold? All things are yours, and ye are Christ's, and Christ is God's.

And now, my Father's children, scattered over this wide domain, let me say to you, as one who wishes you well, Let us not be desirous of vain glory, seeking to excel, by introducing new ideas unauthorized by God's word; but seek to excel to the edification of the church.

Your very imperfect servant,

E. J. WILLIAMS.

NIAGARA FALLS, N. Y., Dec. 26, 1874.

DEAR BROTHER BEEBE:—Another year has passed away, and I am still spared as a living monument of mercy. O that I may live to the praise of the Lord for all his mercy

to me, a poor, sinful creature. I am so poor and helpless that I have not one good thing to boast of. I once thought I should grow better as I grew older; but as I grow older I see more in myself to hate. Sin, I feel, is mixed with all I do; I feel that if my salvation depended on any thing good that I must do, I must be forever lost. But O, what a mercy for poor, helpless sinners, that there is a way in which poor sinners can come and approach a holy God! How great that grace, how rich and free, that can save rebellious sinners like me, a poor wanderer from the God I do hope I love. I do want to love him, but sometimes wonder if the love of God can dwell in such a heart as mine—so cold, so dull. If I know my own heart, my prayer is that I may not be deceived. What an awful thing to be deceived. I do feel that I have no hope nor help in myself. My only hope is in Jesus, the poor, helpless sinner's friend. I have nowhere else to go, and I pray that I may be washed in that fountain which the dying thief rejoiced to see. O may I there, though vile as he, wash all my sins away. O what love Jesus had for poor sinners, that he came in the flesh to die for them. He was indeed a man of sorrow, and acquainted with grief.

"What he endured no one can tell,
To save our souls from death and hell."
If I do know anything of the love of Jesus, I desire to know more. I wish, like Mary, to sit at his dear feet, and to learn of him, for he is meek and lowly; but I am more like Martha, careful and troubled about many things. I am so much plagued about things that are of no consequence, that I often wonder if any are troubled like me. I sometimes take a book and sit down to read, and something will dart into my mind, and I cannot banish it from me. I do feel that I have two natures, the one warring against the other. O what am I without the sovereign grace of God? I think the apostle had some of these feelings, when he exclaimed, "O, wretched man that I am: who shall deliver me from the body of this death?" He knew well that he could not deliver himself. No, but our dear Lord has laid help on one that is mighty to save and strong to deliver, and he will deliver all of his own. I see this very clearly; but the great question with me is, "Is my name among that happy number?"

"I cannot bear the piercing thought,
What if my name should be left out
When thou for them shalt call;
Prevent, prevent it by thy grace;
Be thou, dear Lord, my hiding place
In that most solemn day."

I will once more renew my subscription to your welcome messenger, the "Signs of the Times." I do love to read the editorials, and the communications from dear brethren and sisters, many of whom I never saw. My heart is warm towards them, for I think our hopes and joys are the same, and all want to "crown Jesus Lord of all." Dear brother, what a happy meeting that will be when all the ransomed church of God

shall meet to part no more; and how sweet the music of that song, "Worthy is the Lamb that was slain for us," &c. When all shall be clothed in the perfect robe of Christ's righteousness, we all shall cast our crowns at his dear feet, and crown him Lord of all. May the Lord give me a place among that happy throng; and may his blessed Spirit lead and teach us, and take of the things of Jesus and show them unto us. And may our poor bodies become living temples for the blessed Spirit to dwell in.

Dear brother, may the Lord grant you much of his sweet presence, to cheer you on your way, and, if it be his will, spare you yet a long time, and when he shall call you home, grant you a happy inheritance in glory. I was sorry to hear of the death of dear brother Purington; but the Lord knows what is best.

"He moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

I remain, I hope, your sister in Christ,

HESTER RUMNEY.

DEATH AND THE GRAVE.

DEAR BROTHER BEEBE:—At this time of sorrow for a dearly beloved brother and minister, so suddenly taken from us by what is known as death, the presentation of some thoughts upon this mournful subject may comfort some sorrowing heart, and dispel the fear of some trembling one; and therefore I feel moved to write a little about death and the grave.

The poet truly says, "It is not death to die." In other words, the dissolution of our mortal body is not death. This, indeed, has the dismal appearance of death, just as the shadow or picture of an object looks like the object; but it is only the shadow, and not the object itself. Therefore David says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psa. xxiii. 4. David would have felt and expressed himself very differently if it had been death itself that he must walk through, instead of the shadow of death; for death is a dark and dreadful power, through which neither David nor any mere mortal could ever walk and fear no evil. But the Lord, his Shepherd, who was with him, did himself meet the monster death, and abolish it; and to David he left only the shadow of this destroying angel. True, David was in a low and dark place—the valley of the shadow of death; but then his Shepherd was with him there, and therefore he should walk through it and fear no evil.

When the Shepherd of Israel laid down his life for the sheep, then were all dead. Yes, DEAD, for *this was death*. Here sin reigned unto death; but sin could go no further, and death could do no more. The death of Christ for the sins of his people, was the end and destruction of both sin and death; and his resurrection

from the dead is their salvation and life. Now all this must be realized by, and is fulfilled in, every one for whom Jesus died and arose. They all *die* unto sin, and *live* unto God, through our Lord Jesus Christ. Therefore, every one who believes in Jesus and loves the saints, is passed from death unto life, and has gone beyond both sin and death, and shall die no more. For Jesus said, "Who-soever liveth, and believeth in me, shall never die."—John xi. 26. For in our risen and glorified Jesus there is neither sin, nor sorrow, nor death, and in him we now live and believe; and he says, "Because I live, ye shall live also." Then we shall not die. O how sweet and blessed this is. "We know that we have passed from death unto life,"—joy-inspiring knowledge, and delightful evidence of it—"because we love the brethren."

"Jesus, thou Prince of life!
Thy chosen cannot die;
Like thee, they conquer in the strife,
To reign with thee on high."

Once, indeed, we lived in sin in the flesh, and feared death as an enemy yet before us, which we must meet and pass, and all our legal lifetime we were in bondage, through fear of death. O, with what dreadful forebodings we then looked *forward* to death! But now, since by faith we have eaten the slain paschal Lamb, with the bitter herbs, and have received the atonement, we look *back* upon death, as the destroying angel that has passed over us and the whole house of Israel, and we are free from bondage. But as partakers of flesh and blood, we *now* walk through the valley of the shadow of death, of which the *grave* is the utmost boundary and end. Just beyond this valley lies the "better country."

"A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again."

For when Jesus our Lord arose from the dead, sin lost its strength, death lost its sting, and the grave lost its victory; and God giveth us the victory over these fallen enemies through our Lord Jesus Christ. Therefore both death and the grave are made tributary to the people of God; for through death we enter into life, and through the grave we shall enter into heaven. For death is the end of the law, and makes us free from sin; and the grave is the end of the world, and shall make us free from mortality.

When we passed from death unto life, we died unto Moses, and were married unto Jesus; we left the dominion of sin, and came under the reign of grace; and we exchanged the bondage of the law for the liberty of the gospel. And when we pass through the grave, we shall put off the image of the earthly, and shall put on the image of the heavenly; for our vile body shall be changed, and fashioned like unto Christ's glorious body, and mortality shall be swallowed up of life. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up of victory. O death, where is thy sting? O grave, where is thy victory?" Gone! forever gone! For our Redeemer said, and he will perform it, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction."—Hosea xiii. 14. And when this shall be fulfilled, then we shall be received up into glory with a song of triumph, saying, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

One year ago last spring, when my mortal powers were (as I thought and hoped) expiring, the Lord was pleased to give me a full and blessed assurance of all this; death and the grave were driven back, and I was made to sweetly triumph over them, while I felt and said that "There is only one step into sweet eternity," and longed for the Lord Jesus to come quickly and take me home.

"Make haste, O happy day, make haste,
That I may quit this clod,
And of immortal glories taste,
And ever dwell with God."

In the hope of a glorious resurrection and blessed immortality, your brother and companion in tribulation,

D. BARTLEY.

BUCKLAND, Va., Dec. 22, 1874.

JANUARY 18, 1875.

ELDER GILBERT BEEBE:—I am a wandering pilgrim. The people I love are some distance from me. Sometimes Jesus of Nazareth passes this way, and I have a refreshing season of love, joy and peace in my heart. I am a sinner saved by grace, if saved at all. My Savior is very pitiful and tender; he knows all my weakness and sin, all my evil thoughts, all my heart-wanderings from him who hath loved us, and died for us, that we might live again beyond the grave. The Lord God is my sun and shield; he will give grace and glory, and no good thing will he withhold from them that walk uprightly. How often he is my light; how often he gives grace and glory; but oh, how much oftener I go astray, how often my thoughts are evil, how often I am tempted to do wrong. I have many seasons of doubts and fears; my clouds of darkness and despair, and my seasons of repentance, are many, although my constant prayer is, Lord, be merciful to me, a sinner, and keep me from temptation, and deliver me from all evil. Sometimes I am in the slough of despond, and think I am deceived, and will yet be lost; but Jesus comes to me and whispers peace, and then I am comforted with his love. I know that I am the most unworthy of all his creatures, unfit to taste even a crumb that falls from the Master's table; yet if I may only touch the hem of his garments I can again rejoice. All my trust is in the Lord, and he is able to keep what I have committed to his hands till the decisive hour. The blood of Christ cleanseth from all sin. How precious is the thought that it may

cleanse even me, unworthy as I am, and one that is so little deserving of all that has been bestowed upon me. My heart yearns in sympathy with those that have no preaching, except what they get through our family paper, which is very precious to me. The "Signs of the Times" we must have, for then we hear from home, and friends that we love. "We know that we have passed from death unto life, because we love the brethren." My name is on no church record, and if I am deprived the privilege of sojourning with the people of God in the church militant, I have a hope that I shall clap glad hands with them in the church triumphant; for I trust my name is written in the Lamb's book of life. How sweet is the communion of saints, how it cheers my heart to meet one of the children, (which I sometimes do) and hold sweet converse together, even for a short time, and God is very good to permit me even this privilege, for which I am so thankful.

Father Beebe, I submit these few scribbling lines to your better judgment, knowing it to be right; and be assured, that if you commit it to the flames, it is all right with me. It is poorly written, by an ignorant, unworthy sinner, who, if saved at all, is saved by free, abounding grace.

A WANDERING PILGRIM.

CAMPBELLSBURG, Ky., Jan. 6, 1875.

MY DEAR BROTHER BEEBE:—The inclosed letter is from my dear aunt, written to me as a private letter, and with her consent I send it to you for publication. I want other dear brethren and sisters to enjoy it with me. My aunt is the wife of Elder J. F. Johnson.

Your unworthy sister,
SALLIE A. RANSDELL.

LAWRENCEBURG, Ky., Dec. 25, 1874.

MY DEAR NIECE:—I have concluded to spend a while this lovely morning in talking to you on paper. We are some distance apart, but I hope near each other in affection. May our petitions for each other meet and mingle at the throne of grace. The day is bright and beautiful, and the sun is coursing his way through the firmament in all his splendid loveliness and beauty.

All around us seem joy and full of mirth and vanity, and to enjoy the things of this poor world, forgetful of him whose all-seeing eye has been over them, and whose providential care has brought them near the close of another year. How thankful we should be for his goodness and mercies to us poor sinners, for his mercy endureth forever. O that the Lord may keep me humble, and teach me to know and do his will. I often feel gloomy and cast down, but perhaps it is best for me. O that I may be kept in the dust of humility, and at the feet of Jesus. It is said that it is through much tribulation we shall enter the kingdom; but he has said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest

through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee." I know that if I am not supported by his grace, and kept by his mighty power, I shall go astray continually.

I often fear that I have not known my Savior as I would wish to, and am as one of the foolish virgins that had no oil in their lamps. But there is one thing that I think I do know, which is, that it is my great desire to love and serve the Lord as I ought. But still I can say,

"If my soul were sent to hell,
Thy righteous law approves it well."

But when we are cast down and in trouble, whither can we go but to Jesus? for he shall be as a hiding-place from the wind, a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land.

We have had a long drouth as it regards spiritual things; and you know naturally speaking that when we have been long without rain, we feel much refreshed when we have had a good refreshing shower. But what is that when compared with spiritual things? When the eyes of our understanding are enlightened, and we are enabled by faith to look to Jesus, there we see the bread and water of life; for he has said in his precious word, "My body is bread indeed, and my blood is drink indeed. He that cometh to me shall never hunger, and he that believeth on me shall never thirst." O that the Lord would revive his work in our midst once more, and send a refreshing shower from his divine presence. But he has promised to be with us to the end, and through the dark valley his rod and his staff comfort us.

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." For my way is dark and gloomy the most of my time, and I ask, Are his mercies clean gone forever, or has he covered himself with a cloud that my prayers should not pass through? O Lord, why am I thus? Why so cold, and full of doubts and unbelief? If I am a child, why am I thus?

O that the light of his countenance may shine in my heart, and give me the light of the knowledge of the glory of God in the face of Jesus Christ.

In conclusion, may it be our meat and drink to serve the Lord acceptably while here, and praise him forever when time with us is no more.

Your devoted aunt,
NANCY E. JOHNSON.

CALEDONIA, Mo., Jan. 8, 1875.

ELDER G. BEEBE—DEAR BROTHER:—Through the mercies of that God who knows the secrets of all hearts, and the intents of every mind, and cannot look upon sin with any degree of allowance, and is subject to no change, but works all things according to the counsel of his own will, and makes the very wrath of man to praise him, I am blessed with another privilege of re-

newing my subscription for the "Signs," which comes regularly laden with gospel truth, which I so much need in my present isolated condition. The last gospel sermon I heard was preached by Elder David Bartley, last March. Oh, my brother, think of our deplorable destitution in south east Missouri! Here are hundreds of Primitive Baptists scattered over this country, with nothing to feed on but husks. The world loves his own, and will minister to their sufferings, even to those who are starving from the ravages of grasshoppers. And can our Father's servants turn a deaf ear to our Macedonian cry? I trust not; but yet hope the Lord will in due time hear our lamentations, and send us laborers to build up the waste places of Zion, and call his people out of Babylon. My brother, the abominable arminian doctrine has taken root here, and we want a keen gospel blade to mow it down, and let it wither and decay like any other vegetable matter. Yet while in this dark day of trial and tribulation, if our heart is not deceived, we desire to be reconciled to all the dispensations of providence, believing that all things shall work together for good to them that love and fear the Lord, who are the called according to his purpose.

And now may the blessings of our God rest and abide with you and all the true Israel, is the prayer of a poor old sinner.

WM. G. HOWARD.

A TRIBUTE OF LOVE

To the memory of Eld. Joseph L. Purington, from the Occoquan Church of Primitive Baptists, Prince Wm. Co., Va.

As it hath pleased God our heavenly Father, in his dark and inscrutable providence, to remove by death from our midst and from his labors, our beloved brother, Elder Joseph L. Purington, we deem it our duty to unite in a tribute of love to his memory, and in an expression of sympathy with his bereaved family. We were attached to our brother, as a faithful expounder of the Word of our God, and one who had regard for the order of the house of the Lord; but we feel assured that our loss is his eternal gain, and we trust that our God may sanctify his death to our good and to his glory. May we who mourn bow with awe and reverence before the power of the immutable God, whose way is in the whirlwind and in the storm, and the clouds are the dust of his feet. While realizing our own loss in the death of Elder Purington, we also deeply sympathize with the churches over which the Holy Ghost had made him overseer. But the great Head of the church and Shepherd of the sheep will continue to be mindful of them, for they, in common with all the ransomed of the Lord, are graven upon the palms of his hands, and cannot be forgotten by him. May he lead them in green pastures and beside the still waters, that they may partake of the rich consolations which cluster in his precious prom-

ises, abiding upon his people forevermore.

To the mourning family we offer our sincere sympathy; may the all-sufficient presence of Israel's God be with them in their sorrow, and may he abundantly bless them with the riches of his grace, and with temporal blessings, to the measure of his own eternal purpose toward them. "And unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

Done by order of the church at her regular meeting Saturday, Jan. 23d, 1875.

THOS. J. SIMPSON, Clerk.

Organization of an Old School Baptist Annual Union Meeting.

In pursuance of previous arrangements, the delegates from Antioch and Bethel Churches of Regular Baptists met in convention with Bethel Church, at the house of brother G. E. Miller Jr., in Huerfano Co., Colorado Ter., on Friday, Sept. 18, 1874, to take measures to organize a Yearly Union Meeting.

Delegates from Antioch, Elders T. R. Rule, I. Dean, and brother Wm. B. Williams.

From Bethel, Elder I. T. Clark, brethren G. E. Miller Jr., G. E. Miller Sr., T. H. Dawson and J. D. Wilburn.

Proceeded to organize by the election of a Moderator and Clerk, by ballot. Eld. T. R. Rule was chosen Moderator, and Wm. B. Williams Clerk.

Elder Rule was also chosen to preach the introductory sermon on Saturday, and preached from Eph. ii. 19.

The next yearly meeting to be held with Antioch Church, to commence on Friday before the first Sunday in June, 1875. Elder Dean to preach the next introductory sermon, and Elder Rule his alternate.

Elder Dean to prepare a Circular Letter to be read at the next meeting.

The Moderator appointed brother G. E. Miller Sr., G. E. Miller Jr., T. H. Dawson and Wm. B. Williams a committee to arrange the preaching on Sunday.

Eld. I. T. Clark preached from Eph. iii. 11; Elder Rule from Isa. liii. 11. Elder Dean preached a discourse preparatory to the ordination of brother and sister Wilburn to the office of deacon and deaconess, from Matt. xvi. 18.

The dear saints were greatly encouraged, and feasted on the word that was so ably proclaimed by the beloved brethren, and were made to rejoice and praise God for a preached gospel in the Rocky Mountain country, in which a few years ago nothing but the yells of the red man was heard; but now the true gospel is preached.

Examination by Elder Dean. Laying on of hands by the presbytery.

Prayer by Elder Dean. Charge by Elder Rule. T. R. RULE, Mod. Wm. B. WILLIAMS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1875.

I PETER III. 19, 20.

BROTHER BEEBE:—Please give your views on 1 Peter iii. 19, 20.

"By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

And oblige yours in hope of eternal life,
GEORGE F. WHITESELL.

R E P L Y .

We have frequently been requested to write on the subject embraced in this text, and have, if we mistake not, more than once given such views as we had on the subject. There seems to be some obscurity surrounding the text and its immediate connection, which has been greatly increased by the learned disquisitions of popular commentators who have darkened counsel by uttering words without knowledge. It has been held by papal and some protestant teachers that when our Lord Jesus Christ was put to death in the flesh, his soul or spirit descended into hell, perdition, or purgatory, and preached to the departed spirits of the dead; but what it is supposed he preached to them, we are not informed. Some who have become confused by such traditional teachings, suppose, from the apostle's allusion to the days of Noah, that the disembodied spirit of Christ went and preached, for three days and nights, to the spirits of the antediluvians who perished in the flood. But, without attempting to expose all the absurd and ridiculous theories which have been entertained by men, we will simply give such views as we have, praying that the Lord may enable us to so far elucidate the subject as to relieve the mind of those who are perplexed upon the subject.

The theme principally dwelt upon in this third, and which is continued in the fourth chapter, was the relationship between the flesh and the spirit, in those who, as he has shown in the first chapter, have been born of the flesh, and subsequently "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." In their fleshly relations, he exhorts that the saints shall recognize and observe their obligations to the governments of the world—"Submit yourselves to every ordinance of man for the Lord's sake; whether it be unto the king, as supreme, or unto Governors," &c. Servants in the flesh, to their masters, wives, husbands, parents, and children. These relations in the flesh are not annulled, or their obligations made less imperative, by our second birth; and although we may be oppressed and have to suffer, we are to submit to it patiently, "Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." "And who is he that shall harm you, if ye be followers of that which is good? But and

if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror." "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." Now all these sufferings of which he speaks are sufferings to which Christians are liable, in the flesh; and to encourage the saints to bear their sufferings patiently, he reminds them that Christ, their glorious Leader, "hath also once suffered for sins;" not for sins committed by him, for he was holy and harmless, and no guile was found in his mouth; but he suffered, "the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit." Then the 19th and 20th verses, and to the end of the chapter, is in explanation and illustration of Christ's sufferings in the flesh, and of his being quickened by the Spirit, and in testimony of that quickening Spirit, as identically the spirit by which he went and preached to the spirits in prison, of which we will speak more particularly before we close our remarks. Then, in the beginning of the next chapter, in summing up, he says, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he should not live the rest of his time in the flesh, to the lusts of men, but to the will of God." As all the saints are to participate in, and have fellowship with the sufferings of Christ, and to be conformed to his death, that they may know him and the power of his resurrection, they require to be armed with the same mind and spirit that he was armed with; for unto them it is given, in his behalf, not only that they should believe on him, but that they should also suffer for his sake.

Now, that we may appreciate the pattern that Christ has given to his people, of suffering in the flesh, "the just for the unjust," to stimulate and encourage us, while called to suffer innocently for his sake, committing unto God the keeping of our souls, as unto a faithful Creator, the apostle was led to enlarge upon the sufferings which Christ endured for us in the body of his flesh, and that together with his resurrection from the dead, by the quickening of the Spirit, showing that the same spirit that quickened, justified, and raised up Jesus from the dead, is that by which he went and preached to the spirits in prison, and the same that shall ultimately quicken and resurrect the bodies of all his members, who suffer with him, that they also may be glorified together.

With the foregoing remarks, as preliminary, and necessary to a more clear and lucid understanding, we will consider the text submitted for elucidation.

The Spirit that quickened and raised up Christ from the dead, is called in the scriptures the Spirit of the Lord God. It is also called the Eternal Spirit, through the which he offered himself without spot unto God, when he suffered, the just for

the unjust. It is the Spirit of Life and Immortality, against which death has no power; for being raised by this Spirit, he dieth no more; death hath no more dominion over him. By this Spirit and power of an endless life, he went and preached to the spirits in prison.

The Spirit by which he went and preached to the imprisoned captives, and the tidings which he proclaimed, are all very forcibly and beautifully expressed, Isa. lxi. 1-3. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified."

We think it will be admitted that the Spirit of the Lord God which was and is upon Christ, by which he is anointed, and was given to him without measure, is the Spirit by which he was quickened from the dead, and the last quoted text proves that by this same Spirit he went and preached to the captives which were in prison; but some will ask, Why does the apostle in this connection speak of the days of Noah? Noah, we are told, was a preacher of righteousness, unto the antediluvians, while the ark was a preparing, and all the preaching of righteousness under the old dispensation was by the Spirit of Christ which was in the prophets and patriarchs, who sought diligently to know what, or what manner of time the Spirit of Christ which was in them did signify, when it testified of his sufferings and the glory that should follow. The Spirit of Christ is the Spirit of the Lord God, and it was the Spirit of Christ that testified of Christ in the preaching of Noah, and in all the Old Testament scriptures; for Jesus said, "They are they that testify of me." Jesus, by his Spirit in all the prophets and in the law, preached to all the Old Testament saints, from Abel down to the end of that dispensation, even as it is Christ, by his Spirit, that now, under the gospel dispensation, is through the apostles and other ministers preaching good tidings to the meek. His goings forth were of old, even from everlasting. And his goings forth are continued, by his Spirit; for, "Lo! I am with you alway, even to the end of the world." He is not now with us in his fleshly body, but he is with us by his Spirit, by which he was with Noah, and Abraham, and all his saints in days of old.

The allusion made by the apostle to the long-suffering of God—waiting in the days of Noah, while the ark was a preparing, is for the illustration of his subject, by a figure. The

salvation of eight souls by water was "a like figure" to that of baptism. Both figures are to set forth the salvation of the family of God, by what the ark and its inmates, and their rescue from the flood, as well as the baptism of Christ, and of his members in him, is strikingly represented to us as our salvation effected by the death in the flesh, and resurrection by the Spirit, of him who has for us once suffered in the flesh.

God's people, as fallen sinners in the flesh, were all held as lawful captives, sold under sin; which "sometime were disobedient;" as for instance, "when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." The Spirit which raised up Christ from the dead was preaching righteousness by Noah, but that preaching was not obeyed by them; for the people were marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away. The long-suffering of God waited, while the ark was a preparing; even as the long-suffering of our God has, and is now waiting while the ark, or church of God, is being gathered and prepared, to out-ride the great day of wrath which shall sweep away the ungodly. In this time all the spiritual family shall be gathered into the church, as Noah's family were into the ark, and safely preserved from destruction. The lawful captives, who are prisoners of hope, shall be delivered; for Christ our Mediator is anointed, and the Spirit of the Lord God, which raised him from the dead, is upon him, by which he shall preach deliverance to the captives, and open the prison to them that are bound. It is only when the Spirit of the Lord God, which raised Christ from the dead, and gave him power over all flesh, that he should give eternal life unto as many as the Father has given him, quickens, and unbars the doors of death, that any of his captives can be delivered. For, "It is the Spirit that quickeneth; the flesh profiteth nothing." The words which Christ speaks unto us, are spirit, and they are life. They that hear his voice shall live.

All the redeemed family of God, including those under all the dispensations of times, from Abel to the last vessel of mercy redeemed, are described by the word as prisoners, convicted, and imprisoned, as lawful captives. But Christ is anointed to open the prison doors to them all, and to bring them out of their prison houses. This work, as every child of God has the evidence, is effected by the quickening power of the Holy Spirit. And when Christ came to release you, who have been delivered, he did not come to you in the body of his flesh, or in a tangible form; but he came to you in the Spirit. It is the same holy, quickening Spirit by which he went and preached to Abel, Enoch, Noah, Abraham, and all the Old Testament saints, when he opened their prison doors, and proclaimed liberty to the captives,

saying, "Turn you to the strong-hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee."—Zech. ix. 12. It is only by his Spirit that Christ comes to his children while here in the flesh; by his Spirit they are delivered from bondage and born into the glorious liberty of the sons of God. "What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."—John vi. 62, 63.

It is by this Spirit he went (not in a fleshly body) and preached to the prisoners, in the former dispensations, and it is by this same Spirit that he comes to the deliverance of his captives in this present dispensation; and this Spirit by which he went, in all his goings forth of old, and by which he comes to visit his saints, is the Spirit of the Lord God which is upon him, and by which his crucified body was raised up from the dead. If any of us have not this Spirit of Christ, we are none of his. Whatever else we may have, all is vain. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the flesh, ye shall live; for as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 11—14.

Elder T. P. Dudley's refutation of slanders, which had been published in the "Western Recorder," by an incog. assailant, is an able and complete refutation, and must tinge with a blush of shame the cowardly slanderer, if indeed his conscience is not seared with a hot iron.

We fully endorse the able refutation, which we copy from the same paper through which we understand the slanders had been uttered.

CORRECTIONS.

BROTHER BEEBE:—Please correct a mistake in the notice of brother James Dean's removal from Green Horn, Cal., to Gardner, Huerfano Co., Col., instead of Araphahac Co., as incorrectly published, and oblige

AMBROSE FLOURNY.

CHANGE OF RESIDENCE.

Brother John Barger has removed from Flat Rock, to Clyde, Ohio, on the line of the L. S. & N. S. Railroad, and where the S. & C. Road also crosses. Brethren and friends going east, west, north or south, are invited to stop over and call on him. Ask the obliging telegraph operator, or his daughter Carrie, who will direct to his house.

JOHN BARGER.

MISCELLANEOUS.

WE owe the greatest gratitude to those who tell us the truth.

SOME mourn more the shame which sin brings, that the sin which brings the shame.

THERE is a transcendent power in example. We reform others unconsciously when we walk uprightly.

OPEN your hearts to sympathy, but close them to despondency. The flower which opens to receive the light of day, shuts against rain.

RELIGION must be, not a fancy, but a fact; and if a fact, the most momentous and awful ever manifested in either the thought or the life of men.

ALOFT, on the throne of God, and not below, in the footprints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn.

MUST we get sick or be in an unhealthy state, to realize that "Now we have no abiding city, but seek one to come?" We are in truth, even if we do not realize it, strangers and pilgrims.

A MAN that puts himself on the ground of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minority, so that minorities are based upon principles.

THE husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit to the Lord of the harvest: a good man's faith is manifested by his labors, standing not in words, but in demonstration of the spirit.

As a general rule, it is better to take little notice of foolish, or even malignant gossip. Let it alone. By and by those who go about retailing such stuff will grow weary, if not ashamed; perhaps they will feel disgust at their own baseness. If they are not noticed, they will sink out of sight.

Will any Old School Baptist brother or sister residing in Texas, who may chance to see this notice, inform the undersigned concerning the country of Texas, health and climate, whether a poor man can get a living there, how property rates in or near cities or towns, and whether there is any trouble with negroes or Indians, and concerning the timber and fuel, and all things necessary for one to know. We have some thoughts of moving there, as the winters are so long and cold in this country. Please be particular about the health, and what is the prevailing sickness. Address

VALENTINE LEONARD,
Paris, Edgar Co., Ill.

MARRIAGES.

Jan. 6, 1875, by Eld. P. Hartwell, at the residence of Enoch W. Drake, near Hope-well, Mr. George W. Hunt, of East Amwell, and Miss Sarah F. Hixson, of Hopewell.

At Warwick, N. Y., on Wednesday, Jan. 27, 1875, by Eld. W. L. Benedict, Mr. Fred L. Benedict and Miss Melvena Horton, all of Warwick.

OBITUARY NOTICES.

DIED—At her late residence in this village, (Middletown) Jan. 22, **Mrs. Polly Squires**, relict of Jesse Squires, (whose obituary was published on page 251 of the preceding volume) aged 84 years, 10 months and 7 days.

Mrs. Squires has, we believe, for many years entertained a hope in the Redeemer, and was fond of the doctrine of salvation by grace alone, as held and contended for by the Old School Baptists. For many years she took a great interest in reading the "Signs of the Times." She leaves an aged sister, who has been totally blind for many years, with her two step-sons, and numerous other relatives and friends to mourn their loss.

Her funeral was attended at her house on Tuesday Jan. 26, and a discourse was preached on the occasion by Eld. G. Beebe, after which her remains were taken for burial to the cemetery near Bloomingburgh.

DIED—Aug. 1, 1874, **Miss Rebecca Bird**, aged 89 years, 10 months and 19 days.

Sister Bird was a very quiet, orderly person, and maintained a standing in the Old School Baptist Church at Kingwood for thirty-five years, having received baptism at the hands of Eld. Wm. House, about the year 1839. She was the last of her family, brothers and sisters having all gone before. She, too, is at last called home. May her relatives who kindly watched over and ministered to her in her declining years be rewarded according to their works, and be as their beloved relative whom they now mourn as departed, prepared by divine grace for the summons to leave this mortal sphere.

Thus we fall under the hand of death, but fall to rise again. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Your brother in hope,

A. B. FRANCIS.

Locktown, N. J.

Mary Ann Sweat, wife of brother Morgan Sweat, departed this life Jan. 6, 1875, after a painful and lingering illness of consumption. She was born in Delaware Co., N. Y., July 25, 1819, and was married Dec. 6, 1841. In 1856 she moved to Ogle Co., Ill., where she remained until her death. She received an evidence that her sins were washed away by the blood of Jesus, and united with the Old School Baptist Church at Buffalo Grove, in April, 1861, and remained a worthy member until her death. She suffered very much, and had a longing desire to depart and dwell in peace at home. About two weeks before she died she repeated these lines:

"O when shall I see Jesus,
And dwell with him above?"

A discourse was preached at the funeral, after which her remains were laid in the tomb, to await the summons to arise.

She leaves a husband and four children to mourn, who have the sympathies of the church and friends.

Yours in hope of eternal life,

J. W. ROUSE.

Polo, Ill.

Please publish the death of my daughter, **Rhoda B. Lindsay**. She was sick for eight months, but was confined to her bed only four weeks previous to her death, which took place Oct. 10th. Her disease was in the stomach and bowels. Her sufferings were severe at times, but she was reconciled to her lot, and gave good evidence that she was a child of grace. She was highly esteemed by all who knew her. She leaves an affectionate husband, two children, two brothers, one sister, a father and mother, to mourn, but not without hope, for we trust our loss is her eternal gain.

Eld. J. A. Johnson preached a very comforting discourse from 1 Peter v. 6, 7. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

"Tis thine to calm the troubled heart,
To soothe the spirit, hush the soul,
Display thy gentle, healing heart,
Bind up my wounds and make me whole.

Brother Beebe, and all the brethren and sisters who may see this, remember me at the throne of grace.

Your sister in affliction,

NANCY M. COOK.

Nathaniel Hix was born Jan. 15, 1800, was married to Joanna Perryman July 17, 1823, and joined the Baptist Church at Black's Creek, Madison Co., Ga., in 1826, and seven or eight years ago was ordained a deacon. He departed this life Oct. 27, 1874, aged 74 years, 9 months and 12 days.

Brother Hix was one of the most faithful Baptists I ever was acquainted with. Although a man of limited means, he could almost always find time to visit the sister churches around him, and I never knew him to miss his own meetings, unless providentially hindered. He was generally sent from his church to union meetings and associations, and was never too busy to leave his work and go on such occasions. But his toils on earth are ended, and he is at rest.

His funeral preached at Black's Creek on the second Sunday in December, by Elder W. D. Chandler, and the services were concluded by the writer. The widow, our sister, and, I believe, all the surviving children, were present, who mourn their loss, but not without hope that they will ere long join him in the bright realms of bliss. May mercy be extended to our dear old sister in her bereavement, and the Lord grant that she and all the dear children may meet him who has gone before, in heaven, for Christ's sake.

F. M. McLEROY.

DIED—At his residence in Otego, Otsego Co., N. Y., our dear brother **Wm. O. Arnold**, in the 50th year of his age.

Brother Arnold, together with his wife, our dear sister, was baptized by Eld. A. St. John about five years ago. His disease was erysipelas in its worst form, which baffled the skill of his physicians. His sickness lasted nearly four weeks, when death ended the strife. It was the privilege of our brethren and sisters to be with him much, who did all in their power to alleviate his sufferings, for we were loth to part with him. Though his sufferings were great, he bore them patiently, without a murmur. Being delirious much of the time, we could not talk with him as we otherwise would; but at times his mind was clear, and he spoke of his faith in the living Savior. We miss him greatly in our church gatherings, and feel his loss deeply when we sing Zion's songs, as he was our chief singer. But he has joined the heavenly choir, in nobler, sweeter songs of praise. He has left his dear companion and three children, together with many other dear relatives, to mourn their loss.

Our dear sister is one of the afflicted of the Lord, having been called to part with a kind father and a loving husband in less than one short year. May the sustaining grace of God be abundantly given to the afflicted, and by this trying providence may we all learn how frail we are.

The unworthy writer tried to speak comfortably to the friends on the occasion of his funeral, from Isa. xli. 10.

Yours in tribulation,

BALAS BUNDY.

It becomes my melancholy duty to forward a notice of the departure out of this world of sin and sorrow, to a world of peace and joy, of our highly respected and much beloved brother, **Jonathan Meacham**, Esq., who departed this life Dec. 3, 1874, aged 65 years and 5 days.

Brother Meacham was born in Christian Co., Ky., came to Sangamon Co., Ill., in 1830; was married to Miss Susan Morris Sept. 11, 1832; professed a hope in Christ in 1842, and joined the Missionary Baptists in 1843. The same year he withdrew from them and joined the Regular Baptist Church at Fancy Point, faithfully and zealously defending the faith and order of that people to the day of his death.

Changing his residence several times between 1843 and his decease, he also changed his membership, for the sake of convenience, and was a member in high esteem in several churches of our faith, and at the time of his death his name was enrolled with the church called Head of Apple Creek. On the day previous to his death I, being on a tour in Morgan County, came to Waverly, where he lay in much agony from inflammation of the bowels, &c., and on approaching his bed I beheld in his countenance a gleam of immor-

tal hope and joy, and he, in short sentences, stated that there was hardly a cloud between him and immortality, and that his hope was still resting in Jesus. His married sons and daughters, his sorrowing wife, sister Meacham, and others, bowed around the bed at his request, and during prayer many sighs and sobs were heard to rise from the hearts of those who were so soon to witness the departure of him whom they loved. I was not present when he died, but I learned that about the last words he was heard to utter were, "Tis sweet to have dying grace."

From an extended notice of his life and death, published in a secular paper in the county, I make the following brief extract:

"In his death our town has lost one of its best residents, his family a kind husband and father, and the church a devoted member. Throughout his entire christian course, he was not only an acceptable member of the church of his choice, but he was one of its most active supporters, giving time and talents and treasures to its interests. * * A more faithful man in the discharge of his moral obligations will never be found."

Brother Meacham has left a sorrowing widow, several respectable and esteemed sons and daughters, and an extensive acquaintance, both in and out of the church, to realize their sad bereavement. May our dear sister, and those who feel most keenly their present loss, take comfort in anticipation of that world where there shall be no more death, is the prayer of their friend and brother,

I. N. VANMETER.

Macomb, Ill., Dec. 22, 1874.

DIED—Nov. 4, 1874, at Halcottsville, Delaware Co., N. Y., after a sickness of about six weeks, **Mr. John O. Kelly**, aged about 56 years. His disease was an affection of the kidneys, resulting in a stoppage of the urinary organs, which caused him a great deal of pain during his sickness, in which he seemed to be quite patient, and resigned to his lot. He was a believer in the doctrine of sovereign grace, and his house was always open to receive and entertain the Baptists, of which his wife and one daughter are members, as well as to entertain his fellows in general. He was a good husband, father and neighbor. He leaves a wife and eight children, together with a large circle of friends to mourn their loss, but not as those who have no hope.

His funeral was attended by a large concourse of people, both of relatives and sympathizing friends.

ALSO,

DIED—Nov. 27, 1874, near Halcottsville, Delaware Co., N. Y., after a short illness, **Mrs. Elizabeth Hewitt**, wife of Orrin Hewitt, aged about 55. Her disease was a fit of apoplexy, from which she never came out entirely, being sick only five days, during which time, when conscious, she seemed very pleasant to all about her, and soon closed her eyes on all earthly things. She was a member of Second Old School Baptist Church of Roxbury, and had been for many years. She left an aged mother, a husband, and two grand-children, with other relatives and friends to mourn their loss, which we believe is her eternal gain.

Though the morning was stormy, her funeral was quite largely attended by the relatives and sympathizing friends.

ALSO,

DIED—Dec. 3, 1874, near Halcottsville, Delaware Co., N. Y., after an illness of about four weeks, **Mr. Orrin Hewitt**, husband of the late Elizabeth Hewitt, aged about 66 years. His disease was gangreen, which, it is thought, turned to quick consumption. He was a great sufferer, having been sick about three weeks when his wife was taken down and died, which had a great effect on him, and it was a solemn sight to behold the sick man taking the last look at his companion silent in death, with the prospect of soon following her to his long home.

He generally attended Baptist meeting. He seemed to be resigned to his lot, saying, when looking forward to the end, he should not stay here long, nor had he any desire to.

He leaves two grand-children and a large circle of friends to mourn their loss.

ALSO,

DIED—Dec. 8, 1874, near Halcottsville, Delaware Co., N. Y., after a short illness, **Mrs. Susan Mend**, aged about 85 years. Her disease was thought to be of an apoplectic nature, together with old age. She was a member of the Old School Baptist Church, having made a profession a great many years ago, and we believe she has made a happy exchange, having, as we trust, fallen asleep in Jesus. She leaves two daughters and other relatives to mourn their loss.

Thus in the space of eleven days one house has been bereft of mother, daughter and husband, leaving home quite desolate.

J. D. HUBBELL.

Another father in Israel has fallen.

DIED—At his residence in Tippah County, Miss., Oct. 10, 1874, brother **Jacob Lindsey**, aged 73 years, 4 months and 2 days.

The subject of this notice was born in Wilkes Co., Ga., June 8, 1801. In early life he went to Alabama; was married to Elizabeth Steward Feb. 21, 1821, and during the same year received a hope in Christ, when, as he expressed it, he was led out of human trust. The following year he joined the Mt. Zion Church, in Ala., then under the pastoral care of Sion Blythe; thence to Walker Co., Ala., uniting with Macedonia Church; thence to Hardeman Co., Tenn., transferring his membership to Enon Church in said county. In 1836 he removed to this county, and took part in organizing Antioch Church, and continued in the fellowship of said church until his death. During his pilgrimage of fifty-two years, he enjoyed the full confidence of the brethren and sisters of his acquaintance. He lived consistent with his principles, a model of christian humility, a shining light in the church, and an honored member of society, in whom the spirit of Christ abounded to that degree that was indeed admirable. He was habitually mild, affectionate and unassuming, yet steadfast and immovable, a firm believer in the doctrine of salvation by grace, always abounding in the work of the Lord. In 1828 he represented the Macedonia Church, in Walker Co., Ala., in the Mt. Zion Association, and during the session there was an effort made to bring in the missionary schemes. He acted with the disaffected part of that body. The association split. About this time an article appeared in public over your signature, and he told me while on his death bed that you were branded with falsehood. But his church sustained his action again in 1835. He was in the Big Hatchie Association, and a second separation of the Baptists took place. He talked much in his last illness of those times and events, and of the kind dealings of God with his people, and frequently expressed himself as ready, and waiting the summons to depart. But he is gone to test the efficacy and power, and to witness the glory of the Lord of lords and King of kings, who worketh all things after the counsel of his own will, and to spend eternity in praising the Savior of sinners. Since his union with the Baptists there has not been a charge brought against him. May the God of heaven in whom we trust comfort the bereaved family, and to them reveal himself as the one altogether lovely, is the prayer of your unworthy brother in Christ, I trust.

O! stay thy tears, for they are blest
Whose days are past, whose toil is done;
Here midnight care disturbs our rest;
Here sorrow dims the noonday sun.

How blest are they whose transient years
Pass like an evening meteor's flight;
Not dark with guilt, nor dim with tears,
Whose course is short, unclouded, bright.

O! cheerless were our lengthened way,
But heaven's own light dispels the gloom,
Streams downward from the eternal day,
And casts a glory round the tomb.

J. W. NORTON.

By request of the bereaved widow, I send for publication the obituary of my youngest brother, **Linus Webb**, who died at his residence in Michigan, July 27, 1874, aged 32 years and 8 days. His disease was consumption of the liver, from which he suffered much for the last three years, although not

confined to his bed, and but two weeks to the house. He was very anxious that his life might be spared to return east to see his friends once more; but the Lord saw fit to have it otherwise, as he was called away but a few days before they were to return east. But we feel to say that the Lord done great things for him, in preparing him for the great change. As our sister says, he left a good evidence that he had passed from death unto life, and that for him to die was gain. He often said that he would soon be at rest. We feel that we ought not to wish him back, still we miss him much. He leaves a wife and two small children. Our dear sister feels to say, The Lord gave, and the Lord hath taken away.

ALSO,

Since preparing the above, we have received the sad news that our afflicted sister has been called to part with her little daughter, **Olive Webb**, who departed this life Nov. 19, 1874, age 8 months. She was a sweet babe, and we all loved her; but she is gone to join her father, who went but a few months before.

Our sister is with her parents in Roxbury, Delaware Co., N. Y. My desire is that the Lord will be with her, and I believe he will, for he has promised to be with his children in all their troubles.

Dear little Olive has gone to rest,
To dwell with saints forever blest.

Yours in hope of a blessed immortality,
HELEN WEBB.

With emotions of sorrow and sadness I take my pen to record in the columns of the "Signs" the death of another devoted and humble follower of the Lamb, an aged sister in Christ, **Elizabeth Foster**, who departed this life on the 11th inst., in the 74th year of her age.

Sister Foster was born Feb. 15th, 1801, and was baptized by Elder Leachman Nov. 30th, 1867. She was married twice; first to Joseph Anderson, and after his death to James Foster, who died Oct. 5, 1856. She leaves one son and other relatives, with beloved brethren in Christ, to mourn their loss, which is her eternal gain.

Sister Foster was truly faithful in her relations in the church of Christ, and her death is a great loss to our congregation. Although she suffered from paralysis, about two years before her death, which prevented her from getting out much, yet she was a valuable member, and many pleasant seasons have the saints enjoyed with her at her home in conversing of heavenly things. She was attacked with paralysis about three years ago, and again the 5th inst., and sank quietly and sweetly to sleep in Christ on the morning of the 11th inst.

The funeral was attended on the 13th, and a discourse delivered by the writer from 2 Tim. i. 9, 10. She was near and dear to us, but our Lord has called her home, and soon we, too, shall hear the heavenly summons from a world of toil and care to one of eternal glory. May our God keep us through all the way here, and crown us with immortal glory there. Yours in love,

WM. M. SMOOT.

Occoquan, Va., Jan. 1875.

My dear father, **Jordan P. Jones**, departed this life at his late residence in Enterprise, Spencer Co., Ind., aged 57 years, 5 months and 6 days. He died after an illness of nine days, which he endured with patience and christian fortitude. His disease was bilious pneumonia. He was born in Logan Co., Ky., July 21, 1817; removed to Spencer Co., Ind., April 12, 1829; united with the Old School Baptist Church at Baker's Creek, July 31, 1841; was elected Clerk of that church Oct. 1, 1853, which office he retained until the day of his death, which occurred Dec. 27, 1874. He was united in wedlock with Margaret Studeville, our mother, Aug. 6, 1840. They were both received into the church in 1841. His first consort, our mother, departed this life Dec. 27, 1843, aged 27 years, 2 months and 27 days. On the 10th of September, 1844, he was united to his second consort, Lucinda Furnemon, who was born in Adair Co., Ky., March 7, 1805. She was an exemplary christian, a true wife and a devoted mother. She was a member of Baker's

Creek Church from the time of its organization, until the day of her death, which occurred on the same day of father's death; she preceded him some five hours. Her age was 69 years, 9 months and 20 days. She endured an illness of fifteen months with great patience. Her disease was consumption.

Thus was caused a double bereavement, without precedent in this country, and the church and a large circle of friends are left to mourn their loss.

A bereaved son,

C. S. JONES.

DIED—At his late residence in Port Jervis, N. Y., on the morning of Saturday, Jan. 30, **Mr. Hosea Hammond**, aged 77 years. Since Jan. 20 he had been suffering from the effects of paralysis, and has been gradually sinking. He was attacked with a paralytic stroke while sitting in a chair, and fell, and was placed on his bed. He continued conscious nearly all the time, and able to converse until the last two days. His wife Huldah, with whom he had lived in uninterrupted harmony as husband and wife for fifty-six or fifty-seven years, still survives him, but in a very infirm and crippled condition. They both have entertained a hope in the Redeemer for many years, and firmly believe the doctrine as held by the Old School Baptists, but neither of them have identified themselves with the church by baptism. They have had nine children, of whom seven, four sons and three daughters, are still living. We have long enjoyed a personal acquaintance with him, and believe that he died in the comfortable assurance of immortality beyond the grave.

At his funeral, on Monday, Feb. 1, a discourse was preached by Eld. G. Beebe, from Rev. xxi. 4.

Please publish the obituary of my wife, **Gilley Dollahite**, daughter of David and Lucy Hall Burton. She departed this life Nov. 30, 1874, aged 72 years, 8 months and 24 days, at our home in Lockhart, Caldwell Co., Tex. She received a bright manifestation of the pardon of her sins, and united with the Primitive Baptist Church, being baptized by Jas. Conyers, in Henry Co., Tenn., March 7, 1830. She lived seven or eight years in Lafayette Co., Miss., under the pastoral charge of Eld. E. A. Meaders; moved to Texas in January, 1841. She was a firm believer in the faith and order of the Old School or Predestinarian Baptists, and delighted much in hearing the gospel preached, and was regular in attending the same, when able to do so. She had been much afflicted for twenty-one or twenty-two years, with a cough, lung, breast, and other diseases. She was confined to the house most of the time for the last two or three years, and entirely so the last eight or ten months. In her last illness she had to be propped up in bed all the time, as she could not breathe well lying down. She retained her mind until the morning of the last day, after which she was very restless, and appeared to suffer much pain. A little after 8 o'clock at night she appeared to get easy, and passed like one going to sleep, without a struggle.

She leaves six children, with myself and many relatives and friends to mourn; but we feel that our loss is her gain. I have often doubted my own interest in Christ, but never doubted hers.

JAMES DOLLAHITE.

Another mother in Israel gone.

DIED—In Bradley Co., Ark., Dec. 8, 1874, our dearly beloved old sister, **Mary P. Cook**, age between 70 and 80 years. Sister Cook was a member of the Baptist Church from early life, and was highly esteemed for her many virtues by the community in which she lived, and especially dear was she to the saints, because of the christian counsel and motherly consolation and instruction which were always with her, to be ministered to those who were in trouble. She was emphatically a nursing mother in Israel. But she is gone from her labors, to her crown, leaving many children and grand-children, and all the saints who knew her, and especially the ministers, (to whom she was remarkably kind and cheering) to mourn, but not as those who have no hope. May the Lord soothe the

sorrows of the bereaved, and prepare us all for following the godly example of our departed sister, and resign us to his will, and save us in Christ. Amen.

AZARIAH TOMLIN.

DIED—In Sanford, Maine, Dec. 29, 1874, **Charles H. Bennett**, aged 12 years, 7 months and 7 days. He was a fine boy, and beloved by all. For several years past he has been subject to what his parents call fits. The past year he had but one, and that was light, until a few minutes before he died. At this time he slipped into the house and told his mother that he was going into a fit, and in about two minutes he was dead. The stroke comes heavy upon his father and mother, and the rest of the family.

WM. QUINT.

North Berwick, Me.

DIED—At his residence near the town of Laclede, Linn Co., Mo., brother **Wm. H. Ballow**, on Saturday, Dec. 26, 1874. This aged pilgrim was born in Cumberland Co., Va., Oct. 10, 1783. In the 23d year of his age he came to Kentucky, and married Priscilla Manire, March 23, 1806. In 1809 he removed to Williamson Co., Ten., and in December, 1812, he enlisted in Capt. Robert Caven's company, at Nashville, in Col. Thomas H. Benton's 1st regiment, of Tennessee volunteers, under Gen. Andrew Jackson, in the Cherokee campaign, at New Orleans, and was honorably discharged on the 21st of April, 1813, and drew a land warrant for his services, and was receiving a pension from the U. S. A. His father, Charles Ballow, previous to the Revolutionary war, enlisted against the French and Indians, during Governor Randolph's administration, and received a Captain's commission. Afterwards he enlisted in the Revolutionary war, and received a Major's commission, under General Washington, and served during the war. He died in Virginia, in 1788.

Brother Ballow's father fought under the crown of Great Britain, and also for our independence; and the son fought in 1812. Thus the father and son can hand down their genealogy for nearly 150 years.

Brother Ballow removed to Morgan Co., Ill., in April, 1827, where his wife died the May following, leaving a family of seven children—four sons and three daughters. Oct. 4, 1828, he was married to Susan Hodges, and in 1833 his wife Susan died, leaving him an additional family of two daughters. He removed to Clayton Co., Iowa, in 1847, and was married to Elizabeth Hawkins, July 27, 1848, and in June 1854, removed to Filmore Co., Min., and in June, 1857, in Linn Co., Mo. He has two daughters by the wife who survives him.

Brother Ballow experienced a hope in Christ in the year 1802, but circumstances caused him to delay a public profession of religion until 1838, when he united with the Regular Baptist Church at Wilmington, Green Co., Ill., and was baptized by Elder Mesheck Browning. He has been a very devoted and highly esteemed member of the Old School Baptist Church for thirty-six years. During this time he had the confidence of all his brethren, and had a good report of them who are without. He was sound and steadfast in the faith.

His sickness was caused by a fall on the ice, March 1, 1873, which disabled him from walking. He was able to attend to his church meetings most of the time, and to do all the necessary work about the house, up to the time he got hurt.

In the death of brother Ballow the Liberty Church has lost one of her best members. He leaves an aged wife, whom the writer baptized sixteen years ago. Also ten children and numerous grand-children are left to mourn one deeply beloved. We mourn, but not as those who have no hope.

His funeral will be attended on the fourth Sunday in January, 1875.

PETER AUSMUS.

Brookfield, Mo.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Wm M Jones Ill 2 30, S M Murphree Texas 2 30.—Total \$4 60.

SECOND VOLUME.

E W Smith Pa 2 30, Chas Scaggs Ill 3 50, T J Tenery Tex 2 30, Dr R Cummins Cal 2 50, J L Marsh Pa 2 30, Mrs A A Patterson Ark 3 50, Mrs Fanny Owens Ky 5, Wm M Jones Ill 2 30, S M Murphree Texas 2 30.—Total \$26 00.

RECEIPTS.

NEW YORK—Eld J D Hubbell 2, Mrs S M Preston 2, S C Howell 10, Ann Knox 4, G D Conklin 18, Eld I Hewitt 8, Henry Carlough 2, Mrs H Wisner 2, Wm P Haviland 2, Samuel Hart 4, Eld A St John 6, D Richards 6, Mrs Abram Ackerson 2, T B Miller 2, S M Eggleston 2 25, H M Everett 2, H N Harkness 3, Eld Wm L Benedict 3.....\$80 25

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DELAWARE—M A Frazer 2, John Chipman 4..... 6 00

MARYLAND—Joseph Kelley 2, Mrs L Meecham 2..... 4 00

VIRGINIA—Celia Triplet 1, Charles Martin 2, Eld J S Corder 2 25, Col E V White 4, T E Hunter 2 25, Mrs Mary Rogers 2, Mary A Hickerson 2 25..... 15 75

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ALABAMA—B F Floyd..... 2 00

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LOUISIANA—Wm Day..... 12 00

MISSISSIPPI—G Redman 2, H Eastland 2 60, Wm Brewer 4, John McLeelan 6, C T Halsel 2, W Boler 2 50..... 19 10

NORTH CAROLINA—Josephus Johnson 5, Miss Bettie Hyman 2 25, H B Bryan 5..... 12 25

TENNESSEE—W D Moulden 6, J E Frost 2 20, Jacob Glinn 2, T J Ruffin 3 80, Chas Posten 2, W R Daniel 3 20..... 19 20

TEXAS—W H Blocker 3, M G Jackson 2, T J Tenery 2 70, Eld L W Harvey 2, S M Murphree 7, Micajah Lindsey 10, Eld K F Polk 5 25..... 31 95

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COLORADO—Wm R Williams..... 1 85

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WISCONSIN—Sybil Anson..... 2 00

INDIANA—Eveline Makin 2, Chilion Johnson 9, Isaac Sawin 4 20, Elias Newkirk 2, D J Atwood 2, J W Randall 2, Chas M Hill 8, L L Weeks 4..... 33 20

ILLINOIS—John Barry 2, Jacob Hutt 2, V Leonard 2, John Friend 2, J W Branch 4, Geo Hardy 2, S R Williams 2, Eld I N Vanmeter 2, John Litchfield 6, C K Lucas 5, J G McGinnis 6, Eld J H Myers 2, Wm M Jones 2 10, Newton Owing 2 20, J J Etheridge 4..... 45 30

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ONTARIO—Mrs E Elliott 1, Peter McAlpine 8, Mrs M McLean 2..... 11 00

Total.....\$597 65

APPEAL FOR HELP.

EASTON, Leavenworth Co., Kan., Jan. 18, 1875

ELDER GILBERT BEEBE—DEAR BROTHER: I will write you a few lines and request you to publish through the "Signs of the Times" the needy condition of the brethren of the First Regular Old School Baptist Association in Kansas, owing to the failure of crops for the last two years, and especially the last. Some of our brethren perhaps can get through without help, but others cannot. I do not wish to exaggerate or complain, but I have been living here 20 years, and trying to preach for this association 17 years, and have passed through all the privations and hardships which Kansas has suffered, but I never saw people in such a needy condition. If the cold continues long, most of the stock must perish, and the needy must suffer.

Brethren and friends in other States who have it in their hearts to contribute for the relief of the needy, are assured that it will be thankfully received, if sent to brother John Miller, Winchester, Jefferson Co., Kansas, or to Lewis Thornbrue, Tonganoxie, Leavenworth Co., Kansas, or to Abner Simmons, Atchison, Kansas, or to Gideon G. Wood, or J. Schent, Spring Dale, Leavenworth Co., Kansas. Whatever may be sent to any of these brethren will be faithfully distributed to the suffering.

[This appeal is signed by Elder Wm. F. Jones, who is a well known and faithful minister of our faith and order. According to the apostolic injunction, 1 Cor. xvi. 1, 2, we suggest that our churches take up collections and send to the relief of our suffering brethren. Whatever they may collect can be sent by Post-Office Money Order to brother Abner Simmons, Atchison, Kansas, or by Registered Letter to either of the other brethren named in the appeal. Atchison being a Money Order Office.—EDITOR.]

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., MARCH 1, 1875.

NO. 5.

POETRY.

"NOT AS I WILL."

Blindfolded and alone I stand
With unknown threshold on each hand;
The darkness deepens as I grope.
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day, more surely as I go,
That doors are opened, ways are made,
Burdens are lifted, or are laid,
By some great law unseen and still,
Unfathomed purposes to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know,
Each day, more surely as I go,
That I am glad the good and ill,
By changeless laws are ordered still,
"Not as I will."

"Not as I will!" The sound grows sweet,
Each time my lips the words repeat.
"Not as I will!" The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless.
All unrest and all loneliness.
"Not as I will!" Because the one
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
Not as we will.

CHRIST'S PRAYER AND SUFFERING IN GETHSEMANE.

Let all the pangs of earth combine
To tell one tale of woe,
Dear Lord, how short they fall of thine,
When vengeance laid thee low!
Go thou, my soul, and view the scene
In sad Gethsemane!
Where wrath poured out without a screen!
On him who died for me.

His pangs and groans, his bloody sweat
That fell upon the sod!
Are present to our senses yet,
Whose teachings are from God.
We see him bowing to the stroke
That must have been our own,
But by the Father's mercy, spoke,
Through suffering of his SON!

He prayed, (what melting prayer was that!)
"If possible, O spare
This cup of woe I'm tasting at
This moment of my prayer!
Yet not my will be done, in this,
"But thine, O Father high!
"Thy will can never be amiss,
"Though wrath shall make me die!"

Rouse! rouse! my soul; canst thou forget
Gethsemane? O yes!
While it was passing, slumbers crept
In sight of Christ's distress!
The flesh was weak; (the spirit true)
Christ's kindred fell asleep,
While yet the pangs pierced through and
through,
Which then they saw him reap!

My soul, pray thou! and be thy prayer,
"O reconcile me, full,
To all thy will, O God, and spare
A slumbering spirit dull.
Let me be mindful of thy woes
In sad Gethsemane,
And let thy Spirit's power disclose
That they were felt for me!

Then shall my spirit soar away
And taste the joys above,
And pray and wait, and wait and pray,
In flowing streams of love!
My thrill of joy will then confess
Both blessings, and thy rod
Bestowed in perfect righteousness,
To prove all things of God!

WM. B. SLAWSON.

Council Bluffs, Iowa.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Feb. 8, 1875.

DEAR BROTHER BEEBE:—A portion of the 57th chapter of Isaiah has rested with peculiar power upon my mind to-day, and this evening I will try to express some of my thoughts and feelings in connection with it. But I know well that unless the Lord shall be pleased to open my understanding, direct my thoughts, and give me liberty both of soul and of speech, I shall not be able to enter into the rich and wonderful depths of the divine subject, nor write what will be profitable to the spiritual reader. What I have seen and felt heretofore, yesterday, or even to-day, I cannot present with power either in speaking or writing, unless the Lord enable me to see and feel it now while I speak or write.

The portion to which I have referred begins at the 15th verse: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." This expression of the Lord concerning himself, in connection with the gracious declarations and promises contained in the four following verses, appears to me at this time most wonderful, and has given me some sweet comfort while working this afternoon, which I hope is from the Lord. How various and how sublime are the terms by which the Lord presents his infinitely glorious attributes and perfections to the subjects of his promises. And the particular attributes and names by which he presents himself at any time seem to be given with especial reference to the declarations and promises made at that time. This appears to me to be strikingly the case here. The declarations here made, especially in the 18th verse, are contrary to the wisdom of the world, and are such as appear to them concerning whom they are made, astonishing, while the world, the flesh and the devil conspire to make them think it impossible that they should be performed. Therefore he who makes them names himself in such a way as to silence all opposition in the minds of those to whom they belong, and show that nothing can be impossible with God, and at the same time to show the unsearchable greatness of the work to be performed, which is nothing less than the salvation of a miserable, vile, rebellious sinner by an infinitely holy God, who

sees all his sins as he goes on forwardly in the way of his own heart, and who yet for his own sake will heal him, and make him holy by the imputation of righteousness without works.

"For thus saith"—who? A man of great learning and wonderful wisdom? No! The sayings of such are held in high esteem among men; but they address themselves to our reason, and commend their sayings to our judgment, or we will not honor them with our assent. The greatest among men has not sufficient weight of character in our minds to inspire belief in a declaration, or faith in a promise, the fulfillment of which looks impossible to our natural reason. "For thus saith"—not a creature of time, whether a mighty king, a wise philosopher, or even a prophet, not an angel even, but "the high and lofty One that inhabiteth eternity." The words high and lofty mean the same, and yet there is such a difference that neither could be spared. The last means more than the first. It is as though our eyes are raised first to a high hill, then to a lofty mountain, from the mountaintop to the distant sun, then to the yet more distant stars, and so by gradual ascent to distance immeasurable. Thus our minds are carried upwards by the word high, to consider the exaltation of God above all other things. High above all worldly or angelic wisdom or power, "above might and dominion, and every name that is named not only in this world, but in that which is to come." Then by the word lofty the still more exceeding view of that essential exaltation in which he eternally existed without reference to or comparison with other heights. For in comparison with the high and lofty One, the greatest mortal or angelic heights and the deepest depths come together to a level, since his exaltation is simply infinite.

Men speak of what the Lord would and what he would not do, judging him by their own reason or sense, and by such a method decide upon what they will believe concerning him. But those that know him do not take this course. He is above all law; for his own will is his law, and "what his soul desireth, even that he doeth."—Job xxiii. 13. We have no other way to judge of him upon anything than by his own word. He is not under the law that he has given to man, as some erroneously suppose. Not one of its precepts can apply to him who is the creator of all things, and by whom all things subsist. With men, the standard of right and wrong is the commandment of God.

They are right when they obey that, though it be contrary to our sense of right; as the command to Abraham to slay his son, and to Saul to spare neither old nor young; and wrong when they disobey it. With him there is no standard of right and wrong, because there can be no wrong. His will is the essential right; and only as he pleases to unfold that will to us do we know the right. "All his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. Just and right in creating the crooked serpent, and "the wicked for the day of evil," in hardening Pharaoh's heart, and "turning the hearts of the heathen to hate his people," (Ps. cv. 25) in ordaining that Joseph's brethren should wickedly sell him into Egypt, and that wicked men should crucify the Savior, as well as in bestowing faith upon Abel, whereby he could render an acceptable sacrifice, saving Daniel from the lions' mouths, forgiving Mary Magdalene, and raising the widow's son to life. Just and right in forming one vessel unto dishonor, as in forming another unto honor, in showing his wrath, and making his power known upon the vessels of wrath fitted to destruction, as well as in "making known the riches of his glory on the vessels of mercy which he had afore prepared unto glory."

Nowhere else is he spoken of as the One who inhabiteth eternity, and nowhere else does the word eternity occur in the bible. How inconceivably vast the thought here presented! I say thought, and yet our thoughts cannot reach even to the verge of eternity. No mortal powers can comprehend it, much less him who inhabits it. Only faith, that mysterious, divine power, which is the gift of God to his people, can reach beyond the bounds of time; and what faith beholds, the natural minds, even of those who possess that faith, cannot comprehend, although their thoughts, when quickened by the Holy Spirit, can dwell upon those mysteries with sweet comfort, and distinguish between the things of time, which can be seen, and the things of God, which are unsearchable and past finding out. So, while we cannot comprehend the being of God, his eternal existence, nor how he inhabits eternity, yet we receive the declarations concerning these mysteries by faith, hold them with childlike, unquestioning belief, meditate sweetly upon them when the Spirit of holiness directs our thoughts, learn from them wondrous things of the truth of God, and see clearly the

error of worldly doctrines by their inconsistency with this glorious though unsearchable truth that God inhabiteth eternity.

How often I have tried to reach with my thoughts the limits of space and the end of duration. But I cannot think that far. There is always a beyond; however far my thoughts may go, there is still a beyond. They flag and fail in the mighty effort to reach outward and upward to the end of space and duration. They cannot find it, because they cannot grasp infinity. But where they falter and fail in their utmost reach outward and beyond, there they find God in his unsearchable glory and power and wisdom. He dwells there. And what rest it gives to our fluttering, searching, weary thoughts to feel him there, and to know that he knows all, though we do not. This is enough for us, for in his knowledge and wisdom we are satisfied, when his love fills our hearts.

We cannot think of duration except as measured by the passing of days and years and ages. But this is time. Eternity is not so. We cannot think above space. We can trace with our imaginations from star to star, distance upon distance reaching out interminably, till we weary with the endless flight, but of the beyond space we cannot conceive. Yet heaven is above space, and eternity is above time. In each there is endless, mighty repose, majestic, unimaginable serenity and glorious rest, the infinite fullness and satisfaction of wisdom, and power, and knowledge, and glory, and goodness. There is the habitation of God. In this unspeakable thought we see clearly the truth of that doctrine which may be expressed as **THE ABSOLUTE PREDESTINATION OF ALL THINGS**. When looking upon the things that are seen, our minds are ready to dispute this doctrine; but we cannot dispute it when we are enabled to "look upon the things that are not seen," and see by faith the high and holy One inhabiting eternity. Time and space, with all they contain, are but creatures of his power and wisdom. Can he then be influenced by anything that exists in space, or disappointed by anything that transpires in time? Must he not have "declared the end from the beginning," (Isa. xlv. 10) determined the times before appointed, and the bounds of the habitations of men?—Acts xvii. 26; Deut. xxxii. 8. With him in his essential being and existence there is no future nor past, but all is ever present before him, as well ages hence as ages past, which are future and past only to us as beings of time. This we cannot understand, but we know it is so, for he *inhabith eternity*.

"*Whose name is Holy*." What language of mortals can express the exalted sense of his holiness, and the solemn thoughts and feelings of adoring wonder which fill the souls of those who stand round about the throne, inspiring them to say day and night, "Holy, holy, holy, Lord God almighty, which was, and

is, and is to come." What comparison can be brought to express and illustrate his holiness? It is above all power of description that mortals possess. It is known and felt in a degree in the heart of the condemned sinner, causing him to cry, Unclean! unclean! And in the heart of the sinner saved by grace, causing him to bless and praise the Lord.

"*I dwell in the high and holy place.*" The word *place* is supplied by the translators. I do not know that it is not understood in the original, but it can be used in speaking of the Lord only in a figurative sense, for "the heaven of heavens cannot contain him." But O, how can poor, sinful man have hope of ever beholding him in peace who dwells in the high and holy place, before whom angels veil their faces, and in whose sight man is but a vile worm of the dust? One of old cried, "Lord, what is man that thou takest knowledge of him? or the son of man that thou makest account of him? Man is like to vanity: his days are as a shadow that passeth away."—Ps. cxliv. 3, 4. But O wonders of goodness and grace! Hear the rest of this most marvelous declaration. We are not allowed to turn back in despair because he dwells in the high and holy place, so far above our utmost reach or hope, for another word is given concerning his dwelling-place, which causes our poor hearts to leap for joy.

"*With him also that is of a contrite and humble spirit.*" Here we see the two extremes brought together. The Lord sees no being above himself. His name is The Highest. The man of contrite and humble spirit sees none below himself; he esteems himself the chief of sinners, and in his feelings lies low in the dust before his Maker. But here they come together. He who inhabits eternity, and dwells in the high and holy place, dwells also in this poor heart. Not because he is contrite and humble, as though this were a condition to be performed by him, does the Lord dwell with him; for to become contrite and humble is beyond the power or even the will of fallen man. But it is the Lord's presence that has produced that contrition for sin, and that lowliness of heart. He has given that contrite and humble spirit. He reveals himself to a vile sinner in the justice of his holy law, and behold, what a change, from pride and arrogance and self-confidence, to the depths of self-aborrence and meekness. It is because he dwells in our thoughts that we think so meanly of ourselves. Yes, even in our state of conscious condemnation the Lord dwells in our hearts, though as a consuming fire to our own righteousness. Our thoughts cannot remove from him, though we shrink under the wrath of his countenance; nor indeed do we desire to remove them, though we sink lower and lower as we dwell upon his glorious holiness, for we hate sin, and admire that holiness that it seems we have lost for ever by our sins.

But he does not dwell here to consume us with his glorious justice and holiness, but "*To revive the spirit of the humble, and to revive the heart of the contrite ones.*" He reveals himself as our Savior and Redeemer from sin in the person of his dear Son, and brings us up from the dust of death. "*For,*" he says, "*I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.*" Certainly in this contention of his holiness and justice against us for our sins we fail before him, and our souls would sink into endless destruction. But the Lord has said of Jacob, "This people have I formed for myself: they shall show forth my praise." And again he says, "I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isaiah xliii. 6, 7. Yet it would seem that there must be contention forever between a holy God and sinful man; for how can light harmonize with darkness, or sin and holiness agree? The problem is too great for us. We cannot see how man can be just with God, or being a sinner, can cease from enduring his wrath, until he reveals the Way. But he said to Noah, "My spirit shall not always strive with man, for that he also is flesh;" and now he says again that he will not contend forever, nor be always wroth. He has provided, and will in due time reveal to every poor, sinking, failing soul that mourns his sins, a Way in which he can still be a just God, and yet a Savior of sinners.

"*For the iniquity of his covetousness was I wroth, and smote him.*" Covetousness appears at times to represent all sin.—Rom. vii. 7. The sins that are discovered in our hearts, and the iniquity of our ways hide from us the Lord's loving presence. We cannot enjoy a comfortable sense of his presence while unforgiven sins are upon our consciences, or while walking frowardly in our own ways. "*I hid me and was wroth, and he went on frowardly in the way of his heart.*" Certainly now the wisdom of the world would say, The Lord will not heal him and bring him back to his favor unless he himself take the first step and return to the Lord, and make amends for his misdoings. But the wisdom of the world understands neither the character of the sinner nor of God. It knows neither the weakness of the one, nor the electing love and grace and predestinating power of the other. They need not tell the Lord how wicked this miserable Jacob has been. Is he not acquainted with him altogether? But he is a chosen vessel of mercy, and the Lord, in sublime disregard of all earthly wisdom, and in the majesty of his own independent and supreme wisdom and right and power:

"*I have seen his ways and will heal him: I will lead him also, and restore comfort unto him and to his mourn-*

ers." What can Satan, or the world, or the sinner himself, say to this? He who speaks has given such a name and description of himself as shows that he is able to declare this, and bring it to pass. He takes counsel of none either in heaven or in earth. Who can instruct him as to what he shall do? He says, "I will heal him." Though he is a vile sinner, worthy of everlasting punishment, yet "I WILL HEAL HIM." And in another place he says, "For mine own sake do I this."—Ez. xxxvi. 22. But will the Lord heal him and restore comforts unto him without his asking for them? No. They shall inquire for all these blessings of salvation.—Ez. xxxvi. 37. They shall pray to the Lord for what their souls receive. Nothing shall be given undesired and unsought but bread to the hungry, water to the thirsty, grace to the poor in spirit. But what then? Is there a peradventure that he shall not be healed because he will not or cannot pray? No. Read further: listen, and be silent all ye teachers of false doctrine, who dishonor God by ascribing weakness instead of power to him.

"*I create the fruit of the lips.*" Prayer, supplication, thanksgiving and praise is the fruit of the lips.—Heb. xiii. 15. And all this the Lord creates. He inspires the prayer, and he gives acceptable words.—Rom. viii. 26; Ps. xix. 14. When the Spirit of holiness within us causes us to mourn on account of sin, and long for holiness, and we try, but do not feel that we can make known to the Holy One our desires, we are assured that "he who searches the hearts knoweth what is the mind of the Spirit, for he maketh intercession for the saints according to the will of God." He causes them to mourn and cry. "They shall come with weeping, and with supplication will I bring them."—Jer. xxxi. 9. These are "his mourners," the individual members of the one nation, or body, or man, whose name is Jacob, as they are manifested by their mourning for sin; "the contrite ones." It will be observed that the plural is used three times in this connection. We might speak of the one spoken of here as referring to Christ in his character as our sin-bearer, who had to bear our sins and frowardness, and the members of his body, the subjects of his salvation, as "*his mourners*;" but will only suggest this at present.

When the Lord brings one of those who is going on frowardly in the ways of his heart, to see his transgressions and his sins, what godly sorrow, what tender contrition, what deep humility fills his heart! What hungerings and thirstings after righteousness, what longings for God's favor! But he looks upon his wretched, hard and sinful heart, considers his willful, rebellious ways, his vile thoughts and affections, his darkness and ignorance, and it appears impossible that he can ever have peace with God, a conscience at rest, a heart at liberty to enjoy the love of God; for these can only belong to

those who are holy, and he is altogether vile, and infinitely far off from God, at the ends of the earth. But the Lord says further, "*Peace, peace to them that are far off, (the Gentile) and to them that are near, (the Jew) and I will heal him.*" Yes, he is able to make them righteous. Those that are far off and those that are near, as Jew and Gentile, are equally vile, and God has concluded them all in unbelief, that he might have mercy upon all.—Rom. xi. 32. None are saved except upon that ground. In infinite wisdom and grace and mercy he has prepared a robe of righteousness for them, even the righteousness of God. The blood of his dear Son washes their sins, though they are red like crimson, so that they are as wool. "The blood of Jesus Christ his Son cleanseth us from all sin." Yes, poor soul, who could not believe that this was for you, because your sins were of such an aggravated character, *from ALL sin.* Yours is the contrite and humble spirit, and it is with you that the high and holy One who inhabiteth eternity dwells, to revive your heart and to heal you. Your fearful heart of unbelief says, No, it cannot be; for I am too base a sinner for the holy Lord ever to dwell with me. Satan brings up your sins, black and numberless, for he is "the accuser of the brethren," (Rev. xii. 10) and tells you the Lord is holy, and it is a terrible sin for you even to think that he can dwell with you. The teacher of false doctrine says, No, the Lord will not show you favor unless you make yourself worthy by some good act. But who are all these, that they should contradict the word of the high and lofty One who inhabiteth eternity? They cannot prevent his word coming with power into your heart. They are discomfited and driven from your soul, and with them your black and hateful sins are gone, separated from you as far as the east is from the west, and your poor, sinking heart is revived, and rejoices in the Lord with joy and thanksgiving. Your heart is still contrite and humble; but O, how sweet that humility, how glorious and refreshing the peace that rests upon your contrite spirit! Truly the Lord has bowed his heavens and come down, and the mountains of sin and unbelief and trouble and all opposition flow down at his presence. The psalmist says, "Though I walk in the midst of trouble, thou wilt revive me;" (Ps. cxxxviii. 7) and this you now experience. The greatest happiness of one who has perfect health, and all worldly comforts to enjoy, is as nothing compared to the enjoyment of this sweet heavenly peace in the lowest depths of humility, even though we are under the greatest bodily and worldly afflictions at the time. And how unspeakably blessed is this glorious assurance and confidence we feel when the high and lofty One gives us to experience his abiding presence! He has bowed his heavens. He has not changed his dwelling-place in dwelling with him that is of a contrite and humble spirit, for in the sense of his

presence we feel the glorious wonders of eternity, and the blessedness of the high and holy place, and the mighty repose of heaven rests upon us. No enemy can make our souls afraid, for we are above them all. No fear now lest we should be "taken away in the midst of our joys," for his years are ours, and they "are throughout all generations."—Psa. cii. 24. No trouble about worldly afflictions, pain or death, for with our blessed Lord and Savior we are above them all, above the powers of darkness, above all worldly things, resting serenely in the bosom of eternal love.

SILAS H. DURAND.

SNOW HILL, Md., Dec. 23, 1874.

DEAR BROTHER BEEBE:—I have been requested by some earnest and sincere inquirers, and lovers of the truth as it is in Jesus, who no doubt desire above all things to know what it is to be a christian, or to have a hope in Christ for salvation and eternal happiness, to give the readers of the "Signs" the reason of my hope for such things, if indeed I have any. After delaying for some time, and pondering over my exercises through life, and wondering really if I had any reason to hope, I attempt to comply. I feel sure I have a weak, faint hope, that God, for Christ's sake, has forgiven my sins; but my incompetency to write or tell even what I feel to hope the Lord has done for me, forbids my making the attempt, lest in my ignorance I may darken counsel, and discourage some poor, trembling child of God. But feeling to trust alone in that God who commanded the light to shine out of darkness, I tremblingly make the attempt.

I was born in what was then Worcester County, Maryland, within a few hundred yards of an Old School Baptist Meeting-House, where my father preached regularly once a month. My parents were both members of the church, and I have attended Old School Baptist meetings from my childhood to the present; and from my earliest recollection have at times had serious reflections about death and torment. And I believe now that I saw and felt myself a justly condemned sinner as early in life as I can recollect; for when quite young I was often made to weep and tremble whilst hearing the word of truth proclaimed, feeling that my sins were crushing me down, that I was a lost, helpless, undone sinner, and must surely be lost forever; believing all the time that God had a people that he would eternally save, and I fully believed they were Baptists, just such people as my parents were, and others of my acquaintance. But I had no idea they were sinners, but thought they were good people, and God loved them because they were good; and sometimes my childish hopes were that God would some time make me good, and love me for my parents' sake, and the better I served and obeyed my parents, the better they would love me, and I should have more reason to hope for

such things. Thus passed the early part of my life, generally feeling that I certainly must be forever lost, but sometimes having some such hope as I have already spoken of. As I grew older I became more careless and thoughtless. For several years nothing worth speaking of took place with me, that I recollect. Several years of my life were spent, seemingly, in careless indifference with young and gay company, attending Methodist meetings and evening parties, all for the same purpose, I think, principally to try to enjoy this world, and think nothing of the future. I seldom went to either meeting or party, (for they both seemed alike to me) without feeling condemned for my conduct; and in thinking over my past life, would wonder why I was permitted to live and sin as I did against a just and holy God, for all the time I was made to think of my condition and future prospect. The justice of my condemnation and eternal banishment was plain, which made me shudder, and wonder why the sentence was not carried into effect, and my poor, wicked heart, with the body, sent to torment, where it belonged. Then I would think in the future I would try to do better, and conduct myself differently, that if I did not I certainly should be cast down, and not be permitted to live upon the earth. But being naturally of a lively and cheerful disposition, and having very many privileges, and going frequently with my young associates, was compelled to make these resolutions very often, for they were soon forgotten.

Poor as my memory is, it would take quite a book to contain even what I could call to mind of my ups and downs, making and breaking resolutions, sometimes hoping that God would some time make me better, and fit me for heaven; at other times concluding that there certainly was no hope for such a wicked, sinful wretch as me. I lived in about this condition, no special circumstance occurring, that I call to mind, until my father died. I was then nearly eighteen years of age. A few moments before he breathed his last he said he wanted to see me, and when I went into the room he made some request of me. I never knew what it was; he was so near gone that I could not understand him, only that it was a request of some kind. I wondered for some time what it could be. All at once I thought of what a disobedient child I had been, and how little I had appreciated a father, that I had once hoped to be saved on account of my parents, and my obedience to them, and that I had promised to obey and love them, and I had failed in that. I never had done anything good in my life, but had lived as wicked and sinful a life as possible; that it was impossible for a human being to do worse than I had done. I could not think of one good resolution I had ever kept, or even one good thought; my very thoughts were wicked and sinful, and that continually, and it was too much for me to think of

hoping for mercy. Yet I could but tremble, and have some little hope, as I was yet out of hell, that I might sometime be made to reform, made better, so that I could live like a christian, and then God would save me, for I fully believed that he would not save such a sinner as I was, but that I must first get better, some way, before I could dare to hope.

Thus I passed some few years of my life, it would seem, just between that little hope and despair, often lying down at night fearful to shut my eyes in sleep, for fear I should awake in hell; sometimes feeling that it was hard that such a wretch should have been born, and would have gladly exchanged conditions with the beasts, but generally felt that my condemnation was just, and that it was my duty to be reconciled to it; but I could not even do that, for I was not willing to be banished forever from the presence of God, although I saw it was right I should be.

After a few years passed in this frame of mind, I went one evening to a Methodist meeting. I do not know why I went, but I suppose to pass away the time as best I could. The preacher read as a text, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." I don't recollect now of anything the man said about the text, but the text has remained with me from that time to the present, yet without being specially applied to my mind with any comfort, except that it was possible for me to be born of the Spirit, and know but little about it; and just a little hope sprang up in my breast, that I might be under the teaching and direction of the Holy Spirit, although I could not see or know much of anything about it; and I seemed to rest somewhat in that, just the possibility that I might be a subject of God's saving grace; and right here I would say, that is all the hope I have yet, although I have had some comfortable seasons since then.

But to return. After some years passed, and I became pretty well satisfied that my desire was to do right, and that I was hungering and thirsting after righteousness, hoping all the time to be filled, and thought then I would receive a blessing; whilst pondering over these things one day, all alone at my business, suddenly the passage came into my mind, reading different from what it ever had done, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Why, I said, I am already blessed. I then saw the blessing did not consist in being filled, but in the desire for such things. Such a view of the text filled me to overflowing with the love of God, that such a sinful, vile, wicked wretch should be beloved so. My mind was then turned to the church of God, and as I always believed the Old School Baptist Church was in gospel order, and was the only true church of the living God, I had

no difficulty in deciding where the church was. But was it my duty and privilege to profess a name with them? Then doubts came again: might not I bring reproach upon the church and cause by even attempting such a thing? Thus I wandered along for something over two years, hoping all the time, if it was my duty and privilege to join the church, that something might occur to compel me to do so, that I might know it was right, and then I would be satisfied about dishonoring the God that I hoped I loved, and injuring the feelings of the brethren. But after passing about two years, or something over, in this way, I was compelled to believe that I was bringing a reproach, and dishonoring the cause and church, in not making a profession, and being baptized into his death, and raised again, to walk in newness of life, and trust in him who raised Christ from the dead to keep me from falling. It seemed I was compelled to go to the church for fear of longer delay, for I felt to be getting further away, and more careless and indifferent. Some of my troubles during those two years I forbear to give now, thinking perhaps they might not interest any one. I could feel the power of the language of the poet:

"Dear Lord, the ardor of thy love
Reproves my cold delays;
And now my willing footsteps move
In thy delightful ways."

About the middle of August, 1872, I purposed to go to the church at Indiantown, and tell them some of my feelings and desires, and ask a place with them, but was disappointed by the sickness of one of my children. For the next two weeks I could think but little of anything else; and on the last Saturday in August, 1872, if I remember right, I went to the church at Salisbury and told them of my desire, for that was all I could tell them. I was received, and baptized the next day by Elder S. H. Durand. Since then I have found a welcome home in the church of God wherever I have found an organization; and I feel to say, Lord, keep me, and I am kept, but if left to myself, I know I must fall, for I am the same sinful wretch that I always was. In me, that is in my flesh, dwells no good thing; I am as prone to sin as the sparks are to tend upward; yet it is no more I that do it, but sin that dwelleth in me, for to will is present with me, but how to perform that which is good I find not. All the change I can perceive is that the stronger has come and bound the stronger man: he has not killed him yet. Hence I do the things I allow not, and leave undone the things I desire above all things to do. The evil propensities of my nature are the same as they ever were, but are kept under subjection to some extent by a better spirit, which I hope is Christ in me the hope of glory. If there must be any more change in the old Adamic man than this, then I am a sinner deceived.

Brother Beebe, I have written more than I expected to, but have made the history as short as possible,

to do justice to myself. Remember, it is entirely at your disposal: if in your better judgment you think it would crowd out better matter, please commit it to the flames, or to your waste basket, and I assure you all will be right with me. If you should give it a place in our paper, and any of the readers of it can feel comforted by it, see anything like christian experience in it, may God have the praise; and I should take it as a kind favor of any of them to let me hear from them, either by directing their letters to Snow Hill, Worcester Co., Md., or to the "Signs."

Yours affectionately,

J. L. STATON.

WILLOW HILL, Ill., Jan. 27, 1875.

DEAR BROTHER BEEBE:—I desire to write a few lines to the dear readers of the "Signs," to the children of the living God, who are become dead to the law by the body of Christ; for he that is dead is freed from sin. Dear brothers and sisters, if we be dead with Christ, we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto salvation. Yes, Jesus came down from heaven into this world of sin and sorrow, to save his people from their sins, (not in their sins.) And his people shall be willing, in the day of his power; and their desire shall be to seek the Lord with all their hearts, as soon as they are made to see their deplorable condition. Their cry will be unto him for mercy, and to save them from their sins. They shall be made to hate sin and love holiness. They may seek to please God by their own works, and they attempt to do so, but instead of getting better, they feel that they are growing worse, and further still from God. They are taught experimentally to know that no man is justified by the law in the sight of God; for cursed is every one that continueth not in all things which are written in the book of the law to do them. They see and feel that in themselves they are utterly lost, and justly condemned before God, and acknowledge that God would be just if he should send them to hell; and when fully convinced that they are helpless and lost, they are made willing to cast themselves into the hands of God, and are made to stand still and see the salvation of the Lord.

Thus the Lord did me overtake;
I saw his holiness with awe,
His justice, truth and fiery law,
Which made me own that I had sinn'd,
And my vile self to hate.

My life to mend I then set out,
Concluding soon, without a doubt
I should beloved be.

But soon discovered with surprise
It was all sin, wrapt in disguise.

It twin'd about my inmost heart;
I breathed iniquity.

I read, and heard, and sought in vain;
I prayed, and prayed, and prayed again,
Nor gave my spirit ease.

Through the wild woods I roved and mourned,
But all in vain—to home return'd.

I sat me down, as lost, and cried,

For me there's no relief!

My prayers were sin, my tears were vile,

My heart was full of hellish guile.

From bad to worse I thus went on,

Till all my hopes were slain.

Thus frantic, I was filled with fear,

Just on the brink of keen despair!

I lay me down to die.

When unexpected, Jesus came,

Reveal'd his love, reveal'd his name

On my poor heart, and freely gave

My soul the victory.

Yes, with the psalmist we can say, He brought me up out of a horrible pit, and out of the miry clay, and set my feet upon a rock, established my goings, and put a new song in my mouth, even praise unto our God. Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation. To him that rideth upon the heaven of heavens, which were of old; lo! he doth send out his voice, and that a mighty voice. His word shall accomplish that which he please, and prosper in the things whereunto he sends it. He shall sit as refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. For behold the day cometh that shall burn as an oven, and all that are proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.

Jesus is the Sun of Righteousness, the Light which God has prepared to lighten the Gentiles, and the glory of his people, Israel. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined, to open the blind eyes, to bring out the prisoners out of the prison-house. He has come to seek and to save that which was lost. Such as he came to save have no works of righteousness of their own to boast, but they feel that they are poor, lost, helpless and undone sinners. Such Jesus came to save, but not the righteous. Jesus will call all his own sheep to him in his own good time, for he knoweth them that are his. He has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out; for I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing; but should raise it up again at the last day." Surely then he will lose none. He has finished the work

which he came to do. His building is fitly framed together, not one stick too many, nor is there one lacking. Just the number required, and the building goes up without the sound of a hammer, all the parts exactly fitted to their place. So Jesus will give to his people one heart and one way, that they may fear him forever, for the good of them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more. And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me, saith Jesus. Let us go forth therefore unto him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. To do good and to communicate, forget not; for with such sacrifices God is well pleased.

Now may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.

JAMES BARTLEY.

BATAVIA, N. Y., Jan. 24, 1875.

DEAR BROTHER BEEBE:—I have been thinking a good deal, lately, of the following, and similar passages of scripture: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit."—Rom. viii. 5.

It has been said, "Giv's a man the necessities of life, and he wants the comforts; give him the comforts, and he wants the luxuries; give him the luxuries, and he wants the elegancies;" and it might have been added with truth, Give him the elegancies, and he is as lustful and covetous as ever. Like the shepherds described in Isaiah lvi. 11, "Yea, they are greedy dogs, which can never have enough." Paul, in his epistle to the Romans, i. 29, gives a fearful description of the natural man: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness," &c. How natural it is for the minds of men to seek after earthly things! The increasing attractions and allurements of the world show with what greediness these things are sought after to satisfy the worldly minded. The minds of men seem wonderfully fruitful in bringing forth new fascina-

tions and temptations, to satisfy the lust of the flesh, and the lust of the eye, and the pride of life. Even the religions of anti-christ are founded on the same natural principles, and must of necessity be religious to please and attract the carnal mind. All sorts of expedients are resorted to, with which they increase their numbers, and satisfy worldly minds with worldly things. All these appliances, being made by men, will surely bring forth natural results, and nothing else can be expected or received from them. "They are of the world; therefore speak they of the world, and the world heareth them."

But the children of God find, to their sorrow, that they have the same evil, covetous desires for the things of this world. When the love of Christ has become cold, and they become indifferent to spiritual things, how instinctively they turn to the pleasures and vanities of this life! And yet it is not the "new man," which is created in righteousness and true holiness, that lusts after these evil things, but it is the "old man," which is corrupt according to the deceitful lusts. But what a sorrow it is, to find spiritual things becoming distasteful, and the fleshly lusts, that war against the soul, getting the ascendancy over us! Surely the child of God who is made sensible of "another law in his members," can exclaim with Paul, "O, wretched man that I am! who shall deliver me from the body of this death?" At the present time there seems to be a multitude of devices, both natural and would-be spiritual, to draw away the mind from the simplicity of the truth. Riches, pleasures, fashions, carnal ease, worldliness, covetousness and a thousand other things, hold out their gilded attractions to allure those who are after the flesh to mind the things of the flesh. When we know that these things are suited to please the carnal mind, we can see the power which these attractions must have over all the children of this world. Where, then, would come the disposition to seek after spiritual things? And if such are dead, where would come the power? Truly a man in his natural state, being swallowed up with the things of this life, will neither have the power or disposition to be anything else than that which he now is, a natural man.

When the children of God are drawn away to seek after the pleasures and vanities of this life, who shall deliver them? We are very apt to look within ourselves for the necessary power, and really think we are able to extricate ourselves from the snares of Satan. But after trying in vain to free ourselves, we are led to see ourselves helpless, and pray with the psalmist, "Give us help from trouble, for vain is the help of man;" and not until the Lord is pleased to lift upon us the light of his countenance, are we able to walk in the enjoyment of his love and presence. And it is by the merciful power and goodness of God through Jesus Christ only, that we are freed

from every temptation and snare. The "old man" is then crucified with his affections and lusts, and the "new man" is in the sweet enjoyment of God's love and presence. It is now as easy to walk after the things of the Spirit, as it was formerly to walk after the things of the flesh.

What pleasure it gives us to look back in our experience to those seasons, when the world and worldly things had lost their charms and power, and spiritual things were our constant joy and delight. We then had sweet meditations upon the word of God, and true fellowship with his children. "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love."

While we know that they that are after the flesh do always mind the things of the flesh, and they that are after the Spirit do always mind the things of the Spirit, yet, in our experience, we find that when we are alive to the enjoyment of worldly things, we are dead to the enjoyment of spiritual things. "For if we live after the flesh, we shall die; but if we, through the Spirit, do mortify the deeds of the body, we shall live." How blessed the privilege of walking in the Spirit! But how equally sad is it to find another law in our members warring against the law of our minds! Our experience is then Paul's experience, "O, wretched man that I am! who shall deliver me from the body of this death?" And with him may we be able to find deliverance through Jesus Christ. "So then with the mind I, myself, serve the law of God; but with the flesh the law of sin."

Yours unworthily,
B. F. HAMILTON.

NEAR PLEASUREVILLE, Ky., Feb. 5, 1875.

DEAR BROTHER BEEBE:—In noticing the many able and instructive communications in your valuable medium of correspondence, the "Signs of the Times," I have often felt like casting in my mite, but have usually put it off, in consequence of such a sense of barrenness and incompetency; and though solicited by some precious brethren and lovers of the truth, my name appears but seldom in your columns. By your permission, I have concluded to try and offer a few thoughts on the following words: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God. If any man minister, let him do it of the ability that God giveth; that God in all things may be glorified, through Jesus Christ, to whom be praise and dominion forever and ever. Amen."—1 Pet. iv. 10, 11.

The gracious Redeemer not only descended into the lower parts of the earth for the redemption of his bride, thus leading captivity captive, by ascending up on high, and gave gifts to men, for the perfecting of the saints,

—Eph. iv. 10—15. To the same gifts I understand the apostle Peter to allude, and he also states the object thereof, in the next chapter, (vi 2) to feed the flock of God, which is to be done, not for filthy lucre's sake, but of a ready mind. To the Elders of the church at Ephesus, Paul states the same object of the ministration of these several gifts. While it is evident that they differ in measure and diversity of ministration, yet the same God worketh all in all. But the manifestation of the Spirit is given to every man to profit with all.—1 Cor. xii. 3—7. Thus we not only see the object of the several gifts to be to minister one to another, but that all flow from the same divine source. The same God worketh all in all. They are by the same Spirit that binds together the body, or the church—which actuates and controls all the members. "For there is one body and one spirit, even as ye are called in one hope of your calling."—Eph. iv. 4. Now I understand the "every man," in the text, to embrace those gifts in the church, as illustrated by the parable of the one, two, and five talents. All are stewards. All these gifts are profitable, and there is no excuse for one above another, on account of ability. Every one is to minister one to another, as good stewards of the manifold grace of God. In speaking, they are to speak as the oracles of God. That is, they are to take the divine record as the only rule of faith and practice. Whatever does not accord with that, either in faith or practice, must be rejected. In ministering, they are all taught to rely not on their own wisdom, but to do it as with the ability that God giveth, that God in all things may be glorified, through Jesus Christ, to whom be praise and dominion forever and ever. What a gracious King! He gives and provides, and only requires of his poor stewards to dispense the same at his command. Truly he equips them as soldiers; but their warfare is not carnal, but spiritual, and mighty through God to the pulling down of strong holds. He supplies them with all the munitions of war, and hence they have not to go a warfare at their own charges. They are to go as directed by the grace and providence of the blessed King, who goes with them in spirit; and though they in his presence are made to despise their own corrupt selves, and to feel that they are poor, weak, and not fit to minister in holy things, yet in their weakness and nothingness the King makes them wax valiant in fight, and turn to flight the armies of the aliens. "Out of the mouths of babes and suckings thou hast perfected praise." He has taught them that such is his care over them that all the hairs of their head are numbered, and while he feeds the sparrows, they are of more value than many sparrows. Hence we may conclude with the poet,

"If he worms and sparrows feed,
Clothe the grass in rich array,
Can he see a child in need,
And turn his eye away?"

If then he supplies from his un-

wasting fullness, the spiritual wants of his stewards, to the proper measure, will he not supply their temporal wants, as he has promised? "But seek ye first the kingdom of God and his righteousness, and all these [temporal wants] things shall be added unto you."—Matt. vi. 33. Is not all dominion his? The earth is the Lord's, and the fullness thereof, and the cattle of a thousand hills are his, and there is nothing which he cannot control. If he works in his people that which is good in his sight, will he not cause them to supply the temporal wants of his good, or faithful stewards, as is best for them? The rule to be observed by the dear saints is, as God hath prospered you, and put it in your hearts to give, so give, liberally and not grudgingly, and also as not letting your right hand know what your left hand doeth. Hence we conclude whenever money is gathered by public collections, and some one is appointed to distribute the same, we are setting at naught the divine rule, and establishing one of our own, and one which is tending to the arminian practice, that the gospel needs even a decent support, or even the number of God's faithful stewards may be augmented by filthy lucre. But this is not all: a yoke is placed upon the brotherhood, and many are made to give in a way contrary to their conscience, to those whom they don't wish, in some instances, to give, and money is extorted from those who have not been profited, and should not give. Nay, more: some precious brethren who are poor in this world's goods, and thus not able to minister, are so put to shame that they are kept from the assemblies of the saints on this account. Would it not be better to leave this, as other matters, to the King of glory? Surely all dominion is his, and should we not praise him as the King of kings and Lord of lords? I don't wish to be understood as discouraging liberality towards God's faithful stewards, but on the contrary, to urge it, not as a duty, but as a glorious privilege. The motto of a dear old brother, whom we trust has fallen asleep in Jesus, seems here to be in place. "I will," said he, "feed those who feed me." That is, those whom God enabled to feed him in spiritual things, were made to partake of his carnal or temporal things. Let God's servants never fear; be faithful in this, as in other matters. Exhort the dear saints to work out what God works in them—no more, no less; and as he has prospered them, and put in their hearts to do, do it according to the law of the King. And thus, methinks, their gifts will be dispersed just as the blessed King would have them done.

We don't wonder that the daughters of Babylon, which compose the body of anti-christ, who have to furnish their own ministers from the schools of men, and by their means and devices build up and replenish their so called churches, should contend that the gospel (their gospels, at least) must have a decent support

by money. Indeed, they could not preach without it, as all they get is by dint of study, and hence have to provide themselves for their own warfare; providing their sermons before hand. But it is different with God's ministers. The gospel they preach is not by man, neither have they learned it or received it of man, but by revelation of Jesus Christ. Being made able ministers, not of the letter, but of the spirit, they are pre-eminently qualified, and their teacher is infallible. They are taught of him of whom his enemies even testified that he "spake as never man spake." Having freely received, they are commanded to freely give.

In conclusion, may we, dear brethren, be enabled to observe the divine rule in this, as in other matters, and ever praise the King, and rejoice in his everlasting dominion. Amen—Even so, Lord Jesus. With the poet may we be enabled to sing,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

These thoughts are submitted to you, brother Beebe, to publish or cast aside, as you think best.

With love to all the household of faith,

J. M. DEMAREE.

ABINGDON, ILL., Jan. 18, 1875.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—I herewith send you the following:

Mal. iii. 1, "Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of hosts." Psa. xxiv. 9, 10, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Matt. iii. 1, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Now Jesus comes to John the Baptist to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus said, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And when Jesus was baptized, he went up straightway out of the water; and lo, the heavens were opened unto him, and he (John) saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

This much has been referred to, to show that Jesus is the very Christ of whom Moses and the prophets did write. He came to be about his Father's business, in establishing truth in the world. And he went

throughout Galilee, and the country around, teaching and preaching the gospel of the kingdom, healing the sick, cleansing lepers, and raising the dead. In speaking from the mount, he appears to be laying out and opening the way for the setting up of his kingdom, or church. He did not come to make void the law, but to fulfill its mandates. The law was all sufficient, being a covenant of works, the code from Mount Sinai; but the time had come for a change. The first heaven being the worship under the law, was about to pass away, and give place to the second heaven, or gospel day, the reign of grace. The third heaven is the glorified state beyond the grave, as I understand, which Paul got a view of. But I must return to Jesus on the mount, who said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," or the church, as I understand. But the government of God's people was about to be changed; therefore the laws must be changed, to meet the requirements of the change; therefore Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." For every child must be taught of God and born of the Spirit. This is by grace, from first to last, as every true born child does know. But the children of the bond woman trust in their own works; this being the policy of all arminians at this time. But with what Jesus has said above, they must be rejected. The law of Moses would not do for the church, to govern it. Yet the law said, Thou shalt not kill; and whosoever kills, shall be in danger of the judgment. But Jesus says, Whosoever is angry with his brother, without cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, (or vain fellow) shall be in danger of the council; but whosoever shall say to his brother, Thou fool, shall be in danger of hell fire. These recursory remarks of Jesus are given by way of an opening to a clearer light of gospel truth at hand, which only waited a further development of the Son of God. No violent acts in regard to the government of the church is to be indulged in by what Jesus has said above, which might do under the law, but not under the reign of grace, in a gospel church. For the cord that binds the church is love; first, love to God, and then to the brethren. The law of compulsion will not do. Anti-christ works by that rule, compelling obedience. Anything further is to be settled by the xviii of Matthew, and other scriptures in connection. The sword is never used in Christ's church, nor out of it, to settle any religious difficulty. Jesus, before his death, made choice of twelve disciples, who are the witnesses, and by the Spirit, founders of the church at Jerusalem. Christ Jesus said to Peter, that flesh and blood had not revealed to him that he was the Christ, the Son of the living God; but the Father had

revealed it. This agrees with this scripture, "And they shall be all taught of God." And, "No man can come unto me, except the Father which hath sent me draw him." This same teaching and drawing is required for all the children now, as much as at that time. "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Also, "Except a man be born again, he cannot see the kingdom of God."

But I will now return to the prophet, in reference to the fall of the Jewish polity. Zech. xiv. 4-8, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel. Yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Juda. And the Lord my God shall come, and all the saints with him. And it shall come to pass in that day that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day nor night; [this may refer to John's time, before a full development of the gospel light] but it shall come to pass that at evening time it shall be light. [The close, as I suppose, of the law dispensation.] And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, [or God's Spirit with his chosen before Christ] and half of them toward the latter sea; [or since Christ] in summer and in winter shall it be." The living Spirit of God never will fail, but will be given to his people through all time.

But I will return back to Abraham and his son Isaac, nearly two thousand years before the coming of the Son of Man, Abraham having received the promise that in him should all the families of the earth be blessed; also his seed was to inherit the land of Canaan, and that through Isaac, his only legitimate heir, the son of his old age. But strange as it may seem, God requires Abraham to offer up Isaac a sacrifice, which he attempted to do, on Mt. Moriah, the place where Jerusalem now stands, near by where Jesus was made a sacrifice for sin. When Isaac was fastened to the fatal altar, and the knife of death raised in the hand of his father, it was only stayed by the timely intervention of God. And a sacrifice close at hand for the relief of Isaac appeared, which was made use of by Abraham, greatly to the gratification of a father, who, in view of what was before him, received his beloved son from the dead. This is a very strong and lively figure of Jesus, our Isaac. At the time Isaac was offered by Abraham, he was the

embodiment of national Israel; and had he then perished, the Jewish nation would have been lost to the world. No Jacob and his twelve sons as founders of that nation; all lost. See Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." So the inheritance was given by promise to Abraham, without the works of the law, which law was given four hundred and thirty years later than the promise. Inasmuch, therefore, as Isaac was the only heir of Abraham, he inherited the promise of the land of Canaan; and in him should the seed be called. For it was not all Israel who were of Israel, nor are the children of Abraham all heirs, but just the children of the promise are counted for the seed; so a seed should serve him, (or God) and it should be counted to the Lord for a generation.

Now let me turn to Christ, who was offered a sacrifice, outside the walls of the city of Jerusalem, being the embodiment of all the children of God; he being the head and representative of all the spiritual seed, we read, "Both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." And again, "I in them, and thou in me." Jesus said, before his death, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This refers to himself, with all the seed in him; he having to die, to bring forth the church, he being head over all things to the church, which is his body. Eph. v. 30, "For we are members of his body, of his flesh and of his bones." So if he had failed, the whole would have been lost. But he was sufficient for the work, having in view the perfecting of the body. But in the agonies of death he cried aloud, and gave up the ghost. His work was finished. Three long days had to be waited, to know the result, while he grappled with death and hell. But glory to his name, he was able for all, and conquered the whole power of death, arose in the full strength of God, and now is exalted a Prince and a Savior, to give repentance to Israel and the forgiveness of sins. It is all complete in him, for he satisfied the law, and redeemed the body, the church, from death, and brought life and immortality to light through the gospel. The law was sustained, the seed preserved, and the whole crop secured, in the one offering of the body of Jesus Christ, once for all. Jesus was laid in the grave, but on the third and appointed morning he broke the bars of death, and rose a mighty conqueror over death, hell and the grave, and appeared alive to his disciples, opened their understanding, that they might understand the scriptures. And the church was set up soon after his ascension, at Jerusalem, under the guidance of the Holy Spirit, and continued through all the dark ages of persecu-

tion, a wonder to the world, like the burning bush which Moses saw, but was not consumed. May the same hand sustain his people to the end.

I have continued this much longer than may be interesting, so I will stop, for I am in favor of short communications, as a general rule,

I remain as ever,

B. BRADBURY.

LEXINGTON, Ky., Feb. 7, 1875.

MY DEAR BROTHER BEEBE:—I have reflected much, and more recently, on the ancient, compared with the modern systems of religion. In the days of Christ and his apostles, "the wisdom of this world is [declared to be] foolishness with God;" that "He taketh the wise in their own craftiness."

I am thoroughly convinced, from experience and observation, that all the schools, from that of one "Ty-rannus," the "Alexandrian," and all subsequent schools gotten up for the avowed purpose of teaching the religion of Christ, have grown out of ignorance of the true nature of bible religion, and the pride of the human heart. It seems the lessons taught by Christ and his apostles have been entirely lost on modern divines, who teach the necessity of human science in order to explain and unfold the divine mystery. Christ said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." And Paul taught, "The preaching of the cross is to them that perish, foolishness; but to us who are saved, it is the power of God." How does this agree with the teaching of modern professors, in theological schools, who tell us it is as easy to believe as to turn your hand over? The Savior said to the Jews, "Why do ye not believe my speech? Even because ye cannot hear my word." "They have eyes, and see not, ears, and hear not, a heart, and understand not." How ridiculously absurd the idea of bringing the blind, the deaf, aye, the dead, into their divinity schools, to be taught, and to teach others, the religion of Christ! Are they not emphatically blind leaders of the blind? And should we wonder that both fall into the ditch? I had, a short time since, a pretty fair specimen of school divinity, in a graduate of a theological school, who is called to the pastorate of a Missionary Baptist Church. He asked me if I did not believe the design in preaching the gospel was to save unregenerate sinners. Not a bit of it, said I. He then quoted, "It pleased God, by the foolishness of preaching, to save them that believe." I replied, Do you not understand plain language better than that? The apostle says, "to save them that believe," not unbelievers. He looked astonished, and quoted, "It is the power of God unto salvation to every one that believeth." I asked, Does the apostle say *unbelievers*? He looked more astonish-

ed, and asked. How does the gospel save believers? I replied, Saves them, when they listen, and heed its teaching, from the errors, delusions and false ways you teach. I wanted to know of him whether he supposed the preaching of poor, finite and imperfect mortals is to have more influence on the carnal mind, enmity against God, than the preaching of the Savior, when he was upon earth. I further remarked, It is declared to be "the gospel of the kingdom." It is given to a spiritual kingdom, composed of spiritual subjects, and they only understand its mysteries as the Spirit unfolds them. He wished to know if I did not believe that sinners are condemned for not believing it. I replied, Neither in whole or in part. They were condemned before the gospel was preached on earth; that sin is the transgression of the law; that where no law is, there is no transgression. And I have found no precept in the law requiring men to believe the gospel—it is "good tidings of great joy; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord."—Those born of God.

The doctrine of missionaries and arminians generally, if I understand them, and I believe I do, is, God requires evangelical faith and evangelical repentance of mankind universally, and damns them where they are not found. In this assumption, they slander the Righteous Judge. Let us see. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Hence we learn that "faith is the gift of God." How with regard to repentance? "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance unto Israel and the forgiveness of sins." How does the matter stand? Let us see. According to their theory, God withholds faith, and Jesus withholds repentance; and Jesus, as Judge, pronounces the sentence against them!! Christian, is this the just God and Savior, through whom you hope to inherit eternal blessedness? No, say you, they would dishonor my Lord, and impeach his justice. I well recollect hearing the late Elder Jonathan Going, one of the early apostles of Missionism, sent to the west, some forty or more years since, in preaching to a large assembly, at an association, say, in substance, the best time to convert and bring into the church the fallen sons and daughters of Adam, is from eight to twelve years, and that it was certain that more Sunday School scholars were the subjects of salvation than others. I suppose he entertained the same opinion with an *author* professing to believe in the sovereignty of God, "When men become old and hardened in sin, it is almost impossible for the Lord to convert them." Such is the extravagance, wickedness and folly of those who "desire to be teachers of the law, understanding neither what they say, nor whereof they affirm." And here I am reminded of another preacher, and *author*, who, after hearing me preach, asked,

What objection have you to our missionary operations? I replied, You have asked me a question, and I shall, of course, answer candidly. In the first place, I find no authority in my bible for your missionary operations. In the second place, I have to say, I have never heard one of your missionary preachers, whom I could lay my hand on my heart and say, I believed, is called of God to the work of the gospel ministry. This brought the exclamation from another preacher of the same stripe, "O, brother Dudley! brother Dudley! that is too uncharitable." I replied, I have answered candidly. Another objection I have is, that they have the condemnation of sinners to result from the disbelief of the gospel, when you acknowledge they cannot believe it without the direct operation of the Spirit of God. They then said, The disbelief *enhances* their condemnation. I replied, That is about as bad. If they, or either, be living, they will remember this. Another of their preachers asked me, some five and forty years since, "Brother Tommy, where did you get the idea that natural duties pertain to natural men, and spiritual duties to spiritual men?" and added, "I have read a great deal, and heard many of the ablest preachers in this country, and have never heard the sentiment, only from you." I replied, When God formed man of the dust of the ground, did he say, Come, man, I formed you, now animate your body? You will say, No. I continued, Did he require action of him until he had breathed into his nostrils the breath of life, and man became a living soul?—a living, intelligent, conscious being. Nor does he require of sinners, dead in trespasses and sins, living spiritual action. It just occurs that some have objected to my remark, that "natural duties pertain to natural men," and, to sustain their objection, quote the apostle Paul, "Wherefore the law is spiritual, but I am carnal, sold under sin." But will they remember that every law, whether human or divine, has its spirit, or meaning, as well as its letter. The letter looks to the act, the spirit to the intention. For example, A determines to take the life of B, and adopts the most certain means of accomplishing his aim; but the providence of God intervenes to defeat his intention. A is a murderer in his heart, although he has failed to commit the murder, according to the spirit of the law. Another example: An *idiot*, or demented person, takes the life of a dozen sane men. Why is he not adjudged guilty of a crime, and subject to the penalty? Because malice aforethought, or previous intention to commit the act, cannot be predicated of him. He is not conscious of the crime. But, says the objector, man has a spirit. I reply, The horse has a spirit, too. Suppose the horse shall kick to death a man, is he amenable to the law? Why not? Because of the lack of intelligence.

But to the contrast between then and now. The Savior called and

sent forth twelve apostles, only one of whom, so far as the bible informs us, was learned in the sciences of this world, being "brought up at the feet of Gamaliel, a doctor of the law." What is the testimony he bears? "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you save Jesus Christ and him crucified." Where do you find this example followed, outside of the Particular, Primitive, or real Old School Baptists? Again, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that cometh to naught; but we speak the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." I again ask, Where do you find this example imitated, but by our people? Where do the workmongers of our day find authority for the *machinery* put in operation for evangelizing the world? If truth be said, it originated in the disordered brains of their priests, who would make merchandise of the gospel; and brought these measures into being, in their conventions, general associations, missionary boards, &c., &c. And yet they have the effrontery to claim to be Primitive, and Old School Baptists!!! In my judgment, they are ignorantly offering a direct insult to the author of our holy religion, and virtually saying, the "means he has devised, that his banished be not expelled from him," are inadequate, and we will supply the deficiency with our *moneyed inventions*.

That they have bewitched many of the Lord's children, by their *sorceries*, or something quite as deleterious to spiritual health, I believe; and regarding the divine caution, "If I speak evil concerning Israel, and thou warn them not, they shall die, but their blood will I require at thy hand; but if thou warn them, they shall die, but thou shalt save thy soul,"—God grant that his bewitched children may take the warning.

Let us examine the contrast between then and now, further. While all the denominations, outside of the church of God, so far as I am ad-

vised, must have learned preachers, vainly supposing that the sciences of this world, which are based on natural principles, will enable them to unfold the mystery of godliness, and several of them profess to believe in the call of God to the work, they seem to have overlooked the fact that "The husbandman that laboreth must first be partaker of the fruits." They are evidently not willing to entrust their education in the school of Christ; that school will not allow the inventions of graceless men a place in quickening the dead, opening the eyes of the blind, and raising up the bowed down, but attributes this indispensable work alone to him who has said, "I will work, and who shall let it?" My counsel shall stand, and I will do all my pleasure."

I wonder whether these theological preachers have ever thought of what the Lord says, by the prophet, "Behold I am against the prophet that steals my word, every man from his neighbor!" Again, "They are the prophets of the deceit of their own hearts, prophesying lies in my name, saying, I have dreamed, I have dreamed. The prophet that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully: what is the chaff to the wheat, saith the Lord."

Brother Beebe, it would be an endless job to attempt to follow the errorists of our day in all their windings and twistings, their means and instrumentalities, their assumption of names wholly inconsistent, with the practice of those who legitimately bear them. They remind me of the saying attributed to the late Lorenzo Dow, "You can, and you can't; you will, and you won't; you'll be damned if you do, and you'll be damned if you don't." They are very bitter against those they call Campbellites, and the assertion in the "Western Recorder," over the signature of "Old School," which charges that "extremes have met, that the Particulars and Campbellites both deny regeneration and the new birth," reminds me of what the apostle Paul said, "Thou that preaches a man should not steal, dost thou steal?" I know of no denomination more inconsistent than those claiming extra benevolence, who conclude the furnishing them the money, for from "twenty-five to fifty cents per head, they can evangelize the world," thus claiming to do that which our God has given us no warrant to believe he intends shall be done. They have manifested a bitterness and unrelenting spirit of persecution of those who, in the absence of divine authority to sustain their moneyed schemes, oppose them, which, it would seem, ought to open the eyes of those whom they have duped.

It may be thought by some that I have been too severe in some things I have written. I would invite such to examine the sacred text, the word of the living God, and the injunction of the apostle, "Reprove, rebuke, and exhort, with all long-suffering and doctrine. For the time will come

when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Has not that time come? Why do their scribblers hide behind some covering when they assail personally those whom they dare not meet in argument in open day? The reason may be found in the text, "He that doeth evil hateth the light, neither cometh to the light, lest his deeds be reprov'd." They claim the name Baptist, but have left the practice of *real* Baptists, both ancient and modern, in bringing the uncircumcised into the congregation of the Lord, then setting at naught the divine command. It is true, they *immerse*, but I very much doubt whether the administrator or the subject be such as the gospel recognizes. The truth is, brother Beebe, Universalists are more consistent than they. Their frequent change of name—first Regular Baptists, next United Baptists, then Missionary, and lastly Old School—should arouse suspicion.

Our adversaries have charged that we are opposed to education, because we will not consent that the literature and science of this world, however extended it may be, can qualify the men of this world to comprehend the mystery of the kingdom of God. But have they considered that "The world by wisdom knew not God," or that the "natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned?" We esteem learning highly valuable to the inhabitants of this world, preparing them to understand and appreciate the blessings of civil, social and political rights and immunities. In this latter sense we are, and have been, the decided advocates of learning.

It is more than forty years since we first met and exchanged salutations with, if I am not mistaken, between twenty and thirty ministers, all of whom have passed away, but you and myself. I desire to thank God that the affection and christian fellowship and confidence formed then has remained unbroken on my part. That there may have been a difference of opinion between us on some points, is possible, but never that interrupted the cordial relations between us.

The quotations I have made in the foregoing communication, are from memory; it would tax my eye too heavily to compare them with the word of God, to test their correctness; I feel confident I have given the substance.

Faithfully your brother and companion in tribulation, and defense of the truth,

THOS. P. DUDLEY.

WILL Eld. W. M. Mitchell, of Ala., give his views, through the "Signs of the Times," on the doctrine of adoption? Especially on Gal. iv. 5, and Eph. i. 5, and oblige a poor, short-sighted brother.

I. N. VANMETER.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1875.

LUKE XII. 50.

"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke xii. 50.

DEAR ELDER BEEBE:—Will you please give your views on the above passage of scripture? I desire to know if Christ, in saying this, alluded only to himself; or do his children bear a part in this declaration, in the opposition they may meet from those whom they naturally look to as friends? If you will give your views, you will very much oblige one who desires to know and understand the truth.

A WANDERER.

LOCKTOWN, N. J.

REPLY.

In reply to "A Wanderer," we will give our understanding of the text proposed for elucidation.

The baptism of which our Lord is speaking in this passage was not that which he had already received at Jordan, by John, for that had already transpired; and the baptism of which he spake was prospective, and to be endured subsequently to the time he made this declaration. His baptism by John was truly emblematic of the dreadful sufferings which he was soon to be immersed in when he endured what was implied in the prophetic exclamation of the psalmist, "Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me."—Psa. xlii. 7. And again, "Save me, O God, for the waters are come into my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me."—Psa. lxxix. 1, 2.

When our dear Savior came from Galilee to Jordan unto John to be baptized, (Matt. iii. 13) there was no expression of anguish or sorrow. Bright and refulgent was the glory of that day, when the Holy Ghost descended upon him like a dove, and the voice of the Eternal Father from his throne in glory was heard in approving accents, testifying, "This is my beloved Son, in whom I am well pleased."—Matt. iii. 16, 17. This was a day of joy, and John himself bore record, saying, "He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled."—John iii. 29. It is true he passed from this scene of glory immediately into the wilderness to encounter the sore temptations of the devil, and passed onward as a man of sorrow, well acquainted with grief, until he came to that baptism of agonizing sufferings, of which his baptism by John was but a figure. Of this baptism of sufferings and death he spake in reply to the request of the mother of Zebedee's children, that her sons might be distinguished by seats on his right and on his left hand. "But Jesus answered and said, Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"—Matt. xx. 22.

It is very interesting, instructing and edifying to the saints to compare these scriptures, and trace the wonderful import of christian baptism, as figuratively signifying the great work of salvation by the life, death, burial and resurrection of our Lord Jesus Christ; and with him the burial of his people by baptism into death, and resurrection with him from the legal death in which they were involved under the law, and resurrection with him to newness of life. It was for the joy which was set before him, in the perfect and everlasting salvation of his people, that he endured the cross and despised the shame when he bowed his sacred head in death, bearing all the sins of his people in his own body on the tree. As he himself said to his disciples before his ascension, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." He asked his disciples, saying, "Ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 26, 46, 47. This was the joy that was set before him, that having obtained eternal redemption for his people, he should enter into his glory, ascend his Mediatorial throne, and reign in righteousness as the King of saints, and preside in all the power of both heaven and earth, as head over all things to his church, in all the glory which he had with the Father before the world began. Can any child of God, born and taught by the Spirit, fail to see a beauty in the ordinance of baptism, as enjoined on all true believers by the command and example of him who descended from his excellent glory to the lowest parts of the earth, even to the depths of the grave, and having vanquished and abolished death, arose in glorious triumph and ascended up on high, bearing his sheaves with him? But all this beauty is lost to those who pervert the ordinance by any change in manner or form, or in applying it to unbelievers, or unconscious babes. Was our precious Savior only sprinkled with sufferings, or merely crossed with the ponderous weight of the transgressions of those whose iniquities were laid upon him? The scriptures assure us that he was put to death in the flesh, and his crucified body was buried in the grave. Baptized into death, planted in death, and then raised from the dead by the glory of the Father, and received up into glory. Who then shall dare to say that some other mode, manner or way than that which is required by the example and precept of our Lord will as fully answer the purpose and design of the ordinance, or as strikingly signify the death, burial and resurrection of our crucified and risen Lord and Master? Such presumptuous triflers and perverters of the laws of Christ we leave to the righteous judgment of our God. But the baptism of our Lord in the overwhelming sufferings in which he

was immersed, and on account of which he was straitened until it was accomplished, rises in its figurative import immeasurably above even all that we have thus far written, and beyond all that we have ability to write or say.

It was not only in his body as seen by men when he stood accused before the bar of Pilate, or as he hung bleeding on the cross, that his baptism was inevitable. Were it not for the relationship which he as the head over all things to his body, the church, bore, there was nothing for which he could be put to grief. He was and is immaculately pure; no guile was found in him; he was holy, harmless, separate from sinners, and higher than the heavens. But he was numbered with transgressors, "and he made his grave with the wicked, and with the rich in his death; because he had done no violence. Yet it pleased the Lord to bruise him." But we are told in the word of God, "It was for the transgression of God's people he was stricken."

Do we ask how divine justice could inflict the penalties of the transgressions upon one who was pure and holy, who had done no violence, and release from punishment the guilty? We can find no other solution of the mystery than that which is predicated on the ground of a vital relationship and identity in which he as the head was legally one with the body, the church, for which he suffered. When Jesus was baptized by John in Jordan, not only his head was buried beneath the yielding wave, but his whole body and all the members of his body were with him baptized. So also when he was buried beneath the swelling waves and billows which went over him, it was in the body of which all his redeemed are members. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." He took not on him the nature of angels, for it was not for angels he was to be baptized in death; but he took on him the seed of Abraham. All the seed of Abraham, in the sense in which Abraham's seed are reckoned, were in the body which was to be baptized into Christ's death. "The children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." This body, the seed of Abraham, as children of promise, as Isaac was, those who were buried by baptism into his death, are the body which Jesus took on him; for if ye are Christ's, then are ye the children of Abraham, and heirs according to the promise. Thus when he came, respondent to the call of divine Justice, he said, Sacrifice and offerings, &c., thou wouldest not, but a body hast thou prepared me. Then said I, Lo, I come; in the volume of the book it is written of me, to do thy will, O God. This was written of him in the volume of that same book in which he says, All my members are written, which in continuance were fashioned, when as yet

there were none of them. His members were under the law, and to redeem them he must needs be made under the same law, and to this end must be made of a woman, to redeem them, his members, which were under the law, that they might receive the adoption of sons. Having thus come in the flesh, by taking on him the seed of Abraham, he himself, who certainly knows them that are his, positively declares, by the mouth of his apostle, that these are "members of his body, of his flesh, and of his bones."—Eph. v. 30. This body of Christ includes the entire seed of Abraham—all the children of promise. These are fitly framed together.—Eph. ii. 21. "Know ye not that your bodies are the members of Christ?"—1 Cor. vi. 15. "For we have many members in one body."—Rom. xii. 4. "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4—6. "But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body."—1 Cor. xii. 18—20. "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ."—1 Cor. xii. 12.

Having, as we trust, fully identified and demonstrated the body of Christ, as his church, his body, his flesh and his bones; Christ the Head, the Resurrection, the Life and Savior of the body, and all children of promise, his body, and members which God hath set in his body, as it hath pleased him; may we not reiterate the challenge, "Who shall separate us?" Who shall sunder what God hath joined together? "Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword?" Nay, in all these things we are more than conquerors through him that hath loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii. 35—39. In this body of his flesh and of his bones, "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." "And of his fullness have all we received, and grace for grace."—John i. 14 & 16. Thus the church, which is his body, is the fullness (or complete fullness of members) of him that filleth all in all; for they are all from his redundant fullness of grace and truth filled. In taking on him the seed of Abraham, Christ came under the law which held dominion over that seed, and assuming our flesh, the law which we had transgressed could demand satisfaction at his hands, and hold him, as the head of the body, responsible

for all our iniquities which were laid on him.

So perfectly identified in his flesh was Christ with all the members of his body, the church, that his obedience to the law, and suffering of its penalties, were imputed to all for whom he lived and died, and arose from the dead. Hence the baptism for which he was straitened was that wherein the Head and body of Christ were together immersed, overwhelmed in death, when all the waves and billows of wrath went over him. When he was baptized by John, his whole person, head, body and members were all buried in the waters of Jordan, showing, in the figure, that his baptism of sufferings, to answer to the emblematic import of that solemn ordinance, must be together buried by baptism into death, and then be raised up together in newness of life. The penalty of the law was death, and if Christ when he died did not bear our sins in his own body, and die our death, then our sins are still upon us, and all the penalties of the law of God are still in full force against us. But what is the testimony of the word on this, to us, vitally important point? "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 19. All the posterity of the earthly Adam were made sinners by his disobedience, because they were all in him when the offence was committed. As Levi paid tithes to Melchisedec when he was in the loins of his great-grandfather Abraham. When Abraham paid tithes, all his unborn posterity also paid tithes, for they were then undeveloped parts of Abraham. Even so, long before the Gentile church were developed in the order of time, they had their seminal spiritual existence in Christ, as a seed that shall serve him, and be counted to the Lord for a generation: and when Christ was made flesh, he took on him their flesh, and they were all identified legally in the body of his flesh in which he suffered. "He gave himself for us, that he might redeem us from all iniquity." He died for us and rose again. "For the love of God constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Cor. v. 14, 15. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might

be destroyed, that henceforth we should not serve sin."—Rom. vi. 1—6. By the old man, which was crucified with Christ, we understand the body of Christ, which he came to redeem, in its unregenerate relation to the law, loaded with sin, and held under wrath; now being put to death in the flesh, and quickened by the Spirit, is dead with Christ, and as the sentence of death is executed, in the regeneration of the church, old things are passed away, and all things are become new, and the members of Christ are to be known no more after the flesh, in their former legal relations to the law; but now begotten again to a lively (vital) hope by the resurrection of Christ from the dead, our name is no longer Jacob, but Israel, because in our struggle with the angel of God's presence in the fiery law we, as a prince, have prevailed with God; are freely justified through the redemption that is in Christ. Dead to the law now, by the body of Christ, that she should be married to him that is risen from the dead, that she should bring forth fruit unto God. "For he that is dead is freed from sin." "Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?" Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him: for in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. vi. 1—14.

In the baptism of Christ, for which he was straitened, he was plunged into death, by the law which he was made under by his incarnation in our flesh; but baptism does not leave the person baptized in the element into which he is plunged, but signifies also a resurrection, to make the baptism complete. So all the members of Christ, being with him baptized into death, are with him raised up from under the law, and qualified by his resurrection life to walk in newness of life. So then if any man be in Christ Jesus he is a new creature; old things are passed away, behold all things are become new.

In further illustration of this baptism, the same apostle, writing to the Colossians, says, "For in him [Christ] dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off

the body of the sins of the flesh, by the circumcision of Christ." But how? Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 9—14. Observe, the apostle keeps steadily in view the head and body, in this baptism, and warns the saints to beware of those who do not hold the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances?" &c.—Col. ii. 18—20. He continues his exhortation to the saints, saying, "If ye then be risen with Christ, seek those things which are above." Above what? Above that Jerusalem typified by Hagar, which is in bondage with her children. Those who are risen with Christ, and the children of that Jerusalem which is above, is free, and the mother of all who are, as Isaac was, children of promise. "Seek those things which are above, where Christ sitteth on the right hand of God." For he sitteth on God's right hand, till his enemies shall be made his footstool. He sits upon his holy hill of Zion, as the King eternal, immortal, invisible, the only wise God our Savior. "Set your affections on things above, not on things on the earth. For ye are dead, [being crucified with Christ, and buried with him by baptism into death, and being risen with him] and your life is hid with Christ in God."—Col. iii. 1—3.

In view of this doctrine of baptism, the apostle ceased not to give thanks for the saints, mentioning them in his prayers, that they may know what is the hope of his calling, and what the riches of the glory of Christ's inheritance in the saints, and what the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. And you [his body, all of whom he filleth] hath he quickened, who were dead in trespasses and sins," &c. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and

made us sit together in heavenly places in Christ Jesus."—Eph. i. 16—23, & ii. 1—6.

We read with wonder and amazement of his baptism, how deep he plunged beneath the billows of almighty wrath, and then how high he rose to heavenly places—so far above all beings, and all names, either in this world or in that which is to come. This is the baptism which made him exceeding sorrowful, even unto death, and he was in an agony until it was accomplished. But most of all we gaze, admire and rejoice, that when our God went up to glory with a shout, he bore with him the ark of his strength; this his church, his body, were buried with him in this wonderful baptism, into death, and rising with their glorious Head they are made to sit with him in the heavenly places. Quickened together with Christ, with his dead body they arose.

"One in the tomb, one when he rose." And one with Christ, even as Christ is one with the Father.

"A Wanderer" inquires whether these words do not imply that the children of God are to suffer persecution with their Lord, and for his sake. We have endeavored to give our views of this particular text, but we are informed that all his saints must suffer with him, that they may be also glorified together. And Paul desired to know him, and the power of his resurrection, and the fellowship of his sufferings, and to be conformed to his death. When the saints suffer for Christ's sake, they may well rejoice and be exceeding glad that they are accounted worthy to suffer for his sake.

MISCELLANEOUS.

THEY PASS AWAY.

BY W. D. SULLIVAN.

All things on earth are passing away! The edict, *mutanter*, has gone forth from the Great Eternal, and all things of earth hasten to make room for those that follow after. See the mighty host as it comes on its march to Oblivion, where it sinks beneath the dark waters of Lethe's cold stream, and is forgotten. Like a mighty river that rolls on towards the ocean, the tide of life sweeps on to the sea of Death. Morning's rosy dawn deepens into day—noon-day splendors soften into mellow twilight—night settles down and the world is wrapped in gloom.

Where are those who were here before us? Go search among the nations that sleep, and there you may find them inhabitants of the silent cities of the dead! The good, the bad, the grave, the gay, the proud and the humble—all, all are gone—they have passed away.—Death makes no distinction, and the king and the peasant alike sink to the tomb and sleep side by side.

But it is not individuals alone that pass away. Nations and empires rise, flourish, fulfill their destiny, and pass away. Time drives on his triumphant car—crushes them beneath its

wheels—sweeps them together as a heap of rubbish, and they, too pass away, and leave no trace of their glory or their grandeur, save on the page of history's dim record.

Man erects monuments to perpetuate his name, but Time crumbles his regal palaces and his lofty columns to dust in his mighty fingers, and they pass away. But the heart of ambition feels no pang at their fall, for with its aspiration it, too, is no more.

Season succeeds to season. The Spring time comes, and decks the world in robes of living green; the flowers sparkle and gleam, the bee and the grasshopper sing and dance through the long summer's day, the bird carols on the topmost spray of the waving bough, and soft winged zephyr whispers among the shadowy groves. But these may not stay—they must go away! Anon, with melancholy wail autumn's winds moan a requiem to departed summer. The flower droops and falls away from its stalk, the last golden sheaf is gathered, and the insect lays it down to die. The leaf changes to a brighter hue, but it is the hue of death, its brightness fades away, it loosens its hold, and sails fluttering to the ground. Old Winter locks the world in his cold embrace; and then—

"Tis sweet to dream of summer woods,
When the wintry blast is high—
Of the laughing joy of the bounding flood,
Which flung their spray o'er leaf and bud
Neath the blue transparent sky."

Such is life. But a picture, a summer's cloud—a fitful dream that flies away, "as a watch in the night;" a song that is heard and not remembered. Each year as it passes away, and goes to join the ghosts of those that were, is a post down life's highway, to mark the road and tell man that he is fast passing away.

But among all that perishes, one thing passes not away. The Paradise of God is as eternal as the Great Omnipotent himself. Then let us draw instruction from the mutable things of nature, and weaning our affections from earth, may they be placed upon things beyond the shores of Time, we prepared for that existence which will never pass away.

CORRECTIONS.

LEXINGTON, Ky., Feb. 18, 1875.

MY DEAR BROTHER BEEBE:—In my reply to "Old School," in the *Western Recorder*, which I see you have copied in the "Signs" of the 15th inst., there are several errors I desire to correct. In the 10th line from the commencement, I feel quite confident the original manuscript read, Old "School of one Tyrannus, with whom Paul disputed," instead of Saul. Next line, "See Acts xix. 9," instead of xxx. 9. In the second column, as published in the "Signs," 10th line from the bottom, the manuscript read *suppressing*, and not *supplying*. The errors occurred in the *Recorder*.

Most truly and affectionately your friend and brother,

THOS. P. DUDLEY.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

John B Green N C 2 50, N R Smith Ga 2 30.—Total \$4 80.

SECOND VOLUME.

Welden E Bullock N C 2 50, Jas M Wright 20 40, J A Poe W Va 2 30, E B Moore III 2 30, Isaac Tucker N Y 2 30, Eld W M Smoot Va 2 30, Wm Culwell Ark 2 30.—Total \$34 40.

RECEIPTS.

NEW YORK—Theo Uptegrove 2, Miss C Woolworth 2, W W Weld 2, Eld K Hollister 7, Mrs Mary Perry 2, Mrs D Corwin 2, Mrs W L Reeves 2, Peter Mowers 44 70, S Kellogg 4, H Thompson 2, P W Gordon 2, Mrs P Gates 2, Aaron Eaton 2, Mrs E Candler 2, Isaac Tucker 2, Stephen Sprague 2, J T Rowe 2, J J Antes 4, Eld B Bundy 1 20, Col S Clark 2.....\$90 90

MASSACHUSETTS—A B Mecomber 2 25

MAINE—Eld Wm Quint.....2 00

NEW JERSEY—J M Beers.....2 25

PENNSYLVANIA—Mrs J A Curtis 2

Moses Swarpe 2, Eld Wm J Purington

10 75, N Potter 2, Eld S H Durand 2,

Eld A Bolch 1, Miss Martha Scott 2... 21 75

DELAWARE—Eld E Rittenhouse... 10 00

MARYLAND—Mrs Mary Jenkins 2,

Geo Harryman 6, Miss M A Oler 2, Eld

F A Chick 4, J L Staton 2.....16 00

VIRGINIA—M F Norman 2, Jas A

Poe 2, E A Adler 2, Armstead A Ash-

worth (for whom, and to what post-

office and state?) 2, Eld Wm M Smoot

4 60, H R Hixon 2, G W Bell 2.....16 60

LOUISIANA—J J Maffatt.....2 00

NORTH CAROLINA—J S Woodard

4 20, Eld P D Gold 2, Jeff Horner 4, Mrs

L Balls 2, Robert Jones 1 75, D Gay 2,

Eld C B Hassell 2.....17 95

GEORGIA—J H Harper 1, S J Stal-

lings (two dollars, less sixty cents ex-

pressage) 1 40, D G McCowen 2, Mrs F

C Hitchcock 11, A R Rounton 25 cts, J D

Vaughn 1, Eld J R Respass 2.....18 65

MISSISSIPPI—Jane Eubanks (two

dollars, less twenty-five cents express-

age) 1 75, M H Car 3, S W Adams 4, H

W Lang 5, W Beeman 2, Elder E A

Meaders 3 40, S M Warren 4, R A How-

ard 2, J R Youngblood 3 50, W F T

Hickman 2, R L Barrentin 2, Eld R B

Gunn 2 10.....34 75

TEXAS—Mark Meeks 2, Mrs J C

Ward 2, J D Raddock 1, I D Parker 6,

Stephen Carroll 2, G R Hoge 6 25.....19 25

ARKANSAS—C Bullock 4, Elder A

Tomlin 25, J H Wright 50c, Wm Cul-

well 2.....31 50

ALABAMA—Saml Smith.....5 00

TENNESSEE—J F Hancock 3, Isaac

Wright 2.....5 00

FLORIDA—J H Knight.....2 25

OHIO—Rd Hance 2 25, S S Place 2 50,

B D DuBois 6.....10 75

INDIANA—Barnet Chastain 2, Ira

Bishop 2, R M Bartley 4, Daniel Smith

2 20, Chilion Johnson 3, Eld I W Den-

man 2, C S Jones 75c.....15 95

ILLINOIS—Andrew Wood 2, Eld B

Bradbury 2, Wm A Jones 4, E B Moore

4, Jas Jeffries 2, Emeline Hopkins 2, N

Brumsey 2, Sarah Osborn 2 25, B F Mon-

ey 5, A P Lester 25c, I Jordan 2 20,

Nancy Brumback 2, Eld I N Vanmeter

2, James McCoy 2 50, C G Samuel 4... 38 20

MISSOURI—Miss D A Grimmett 5, T

Knight 2 25, Galen Shiflet 2, Jas Som-

merville 2, H A Brooks 2 15, C B Lane

2.....15 40

IOWA—Jacob Owens 2 20, Justus

Worcester 6.....8 20

OREGON—John T Crooks.....4 00

KENTUCKY—Susan Tucker 2, H

Rankins 2 15, A T Winstead 2, E K

Wilkins 6, J T Clayton 4, J T More

2 20, J J Gilbert 2, Elder J H Walling-

ford 2.....22 35

Total.....\$572 90

MARRIAGES.

Feb. 25—At the residence of the bride's parents, by Eld. Gilbert Beebe, Mr. James J. McNally, late publisher and proprietor of the "Newburgh Telegraph," and Mrs. P. A. Carmichael, daughter of the editor of this paper.

OBITUARY NOTICES.

Brother **Isaac G. Parker** departed this life Jan. 23, 1875, aged a little over 58 years. He retained his usual calm and composed reason and steadfastness in the faith, to the last. He said he had finished his course, and was ready to go. He left no children, but many friends and relatives, with a lonely wife, to mourn their loss.

I. D. PARKER.

Birdville, Texas.

DIED—At his late residence in Wilmington, Del., on the 14th of October last, **Mr. Silas H. Watson**, in the 66th year of his age.

Mr. Watson was formerly of the London Tract congregation, but for the last few years he had resided in Wilmington, and while there has been one of a few faithful friends and supporters of the Old School Baptist cause in that city. He was moderate, but firm and consistent, and always showed himself a friend to the cause.

Through a protracted illness he was calm and patient, and appeared to enjoy that good hope which is through grace.

The church and congregation share the affliction of this event with the bereaved family, but God is able to heal every wound and give peace.

E. RITTENHOUSE.

DIED—At his late residence in the city of New York, on Sunday morning, the 14th of February, 1875, after an illness of several weeks, which terminated in congestion of the lungs, **Mr. Henry R. Conklin**, aged 57 years and 8 days. The deceased was born and raised in the vicinity of New Vernon—was the eldest son of the late Joseph Conklin, and nephew of Eld. Gabriel Conklin. For many years he has been a resident of the city of New York, and was extensively known among the business men of that city.

His remains were brought to New Vernon for interment by the side of many of his kindred, in the cemetery belonging to the Old School Baptists of that place; and on Tuesday, the 16th, after a discourse by Eld. G. Beebe, his remains were committed to the house which is appointed for all the living, leaving an aged mother, one sister, and several brothers, with many relatives and friends to mourn their bereavement.

Please publish the obituary of **Uriah Fairfax**, who died Jan. 22, at the age of 59 years. He was not a member of the visible church, but I believe he was numbered among the redeemed of the Lord, for he gave evidence that he loved the truth. He was an unwavering friend of the Old School Baptists, and a punctual attendant upon our meetings.

His funeral was attended on the 25th ult., and a discourse delivered from Rev. xxi. 4, and its connections.

Mr. Fairfax was born, lived and died in this county. He leaves a wife and eight children to mourn their loss. His wife and one daughter are members of the Old School Baptist Church.

May the God of all comfort be with the afflicted family, to soothe, solace and comfort them.

Yours in hope,

WM. M. SMOOT.

Ocoquan, Prince Wm. Co., Va.

DIED—On the 26th of April, 1873, **Elder Robert Toler**, of Bradley Co., Ark., after a long and painful illness of chronic inflammation of the bowels.

Brother Toler was born in Georgia, January, 1805, and was ordained a minister of the gospel in 1832. After several years service to the churches in his native state, he removed to Alabama, where he remained for several years; then moved to Louisiana, where he remained until two or three years before his death; then moved to Bradley Co., Ark., where he remained until his departure from his toils, to his crown. He was an able minister of the New Testament, faithful to his appointments, as also faithful and honorable in his dealings with men.

In the death of brother Toler, his wife has lost a kind and provident husband, his numerous children and grand-children a kind and watchful parent, the community a use-

ful citizen, and the church a strong defender of gospel truth; but we hope our loss is his eternal gain. May God comfort the bereaved and resign us all to his will, and send laborers into his harvest, and to his name be the praise.

AZARIAH TOMLIN.

DIED—On Sunday evening, Dec. 11, 1874, at his late residence in the village of Maryland, Kent Co., Del., **William Meredith**, at an advanced age.

Brother Meredith was baptized in the fellowship of the Cow Marsh Church, by one of the Elder Woolfords, in May, 1830. In Dec. 1838, he was appointed Clerk, for which office he was eminently qualified, and which he continued to fill until his departure. For more than forty-four years he stood a faithful, devoted member of that church, ever ready to serve, and ever preferring others before himself. We feel to say, "Well done, good and faithful servant."

I think he was about 68 years of age, and although complaining, was able to be about until the Saturday evening above mentioned, when he walked out, and not returning, search was made, and he was found dead a few steps from the house, having fallen, and apparently instantly expired. His physician pronounced it apoplexy. This sudden and unlooked for event falls heavy upon the family, and also upon the church. Those faithful pillars who were in that church when I commenced serving them, are now all gone. He is no doubt better off, but we shall greatly miss him here. Many friends have enjoyed his fellowship at his pleasant and hospitable home.

E. RITTENHOUSE.

DIED—At North Berwick, Maine, Dec. 31, 1874, **Mr. Ira Ford**, aged 72 years and some months. He has had poor health for years, and a number of times had been so low that the doctor said he could live but a few days. But beyond the expectation of his friends, he has been raised from time to time to that measure of health that he has been quite active the most of the time, until about five days before he died.

Twenty-nine years ago last August Mr. Ford, in the eastern part of the state, called upon me to preach at the funeral of his wife, which was the first funeral I ever preached at. From that time to this I have attended four hundred funerals, and have got quite a number on the fifth hundred marked down. This reminds me that my work in the ministry will close up soon.

ALSO,

DIED—At North Berwick, Maine, Jan. 8, 1875, **Levi Quint**, aged about 70 years. His disease was lung fever, and he lived only six days after he was taken sick. He was so sick that he could say but little about any thing. When he breathed his last he went easy. He has left a wife, who believes he is better off than to be here. At the time of his funeral she was very sick with the same fever, so that we only had one prayer and a few remarks, and that in a low tone of voice, but it overcame very much at the time; but she is now some better. May God bless her, both in providence and grace, with all the family and relatives.

North Berwick, Maine.

WM. QUINT.

DIED—Oct. 20, 1874, at his residence in Granby, Oswego Co., N. Y., **Elder Charles Merritt**, aged 81 years. His departure was very sudden, being stricken down in an instant, with disease of the heart. But sudden as he was called to go from his earthly home, he was not unprepared. Evidently he had been conscious for months that his time was short, that his summons would shortly come, and at any time might overtake him. The symptoms of his disease were not so alarming as to call immediate attention, as he was around and seeing to his business, although quite feeble, and had often remarked to his family that his work was nearly done. His mind was as unwavering and his judgment as sound as ever. For the past two years his care as a pastor has been given up, as his health would not sustain him in his work. On the morning of Oct. 20, he arose as usual, and after dressing went out doors,

and when about ten feet from the house he fell, and never after gave signs of life.

As a minister of Christ, he was sound in the faith, consistent in his walk and conversation, and had great zeal, always regulated by knowledge. As a pastor, he was ever faithful in the discharge of his duty. His house was ever open to receive the lovers of truth, and he was always ready to lend a helping hand to the needy. As a citizen, friend and counsellor, he was entitled to the greatest confidence, and was true to every trust. As a husband and father, he was loving and kind, ever striving to make all about him happy. He leaves an afflicted wife and family to mourn their loss, which we trust is his eternal gain. Truly the hand of the Lord seems to be heavy, not only to the afflicted ones, but to all the lovers of Christ and his cause.

J. W. MERRITT.

Landon Bagby died Sept. 3, 1874. He was born in the state of Virginia, Dec. 30, 1795. In 1819 he emigrated with his parents to Barren Co., Ky., where he was soon after united in marriage to Nancy C. Field, who survives him, after living happily together for more than half a century. He joined the United Baptist Church soon after his marriage, to which faith he adhered strictly up to the time of his death. He moved from Kentucky to Missouri in the spring of 1843, and settled in Buchanan County, near St. Joseph, and resided there thirty-one years. He died in the triumphs of living faith. During nineteen days of severe suffering, he was not heard to murmur or complain, but bore his affliction with more fortitude than the writer ever before witnessed. He conversed in reference to his departure with calmness and composure, which the religion of Jesus alone can inspire us with in the trying hour of death. His daily walk and conversation may well be said to be worthy of imitation. He was an affectionate husband, a kind father, an obliging neighbor, and a devoted christian.

Asleep in Jesus—O how sweet
To be for such a slumber meet;
With holy confidence to sing,
That death has lost its cruel sting."

DIED—At her residence in Baltimore, Co., Md., of consumption, Feb. 1, **Mrs. Rachel Bond**, beloved wife of John Bond.

The subject of this notice was a loving, affectionate wife and mother, and highly esteemed by all around her. She had been in feeble health for a number of years, and seldom went from home. I have known her a few years, and have conversed with her upon the subject of religion. When able, she, together with her husband, attended our meetings at Black Rock. She had an understanding of, and love for the truth, though she had never become a member of the church. In her last sickness she was quiet and patient, though she suffered much. She expressed a hope in the Savior, and that she trusted in him. Her last request was that they should sing for her.

I attended the funeral on the 3d inst., at Black Rock, and tried to present the comforts of the gospel from 1 Cor. xv. 57.

"Gone home! gone home! She lingers here no longer

A restless pilgrim, walking painfully,
With homesick longing, daily growing stronger,

And yearning visions of the joy to be.

Gone home! gone home! The door through which she vanished

Closed with a jar, and left us here alone;
We stand without, in tears, forlorn and banished,

Longing to follow where our loved has gone.

Gone home! gone home! Oh, humane hearted Savior!

Give us a balm to soothe our heavy woe;
And if thou wilt in tender pitying favor,
Hasten the time when we may rise and go."

In conclusion I would say, may the Lord comfort and bless the bereaved companion and children, for his name's sake.

As ever your brother,

F. A. CHICK.

Reisterstown, Md.

DIED—At his residence in Clackamas Co., Oregon, June 9, 1874, of dropsy and heart disease, **Deacon Jackson Mayfield**, son of James and Nancy Mayfield.

Father was born in Murry Co., Ten., Feb. 9, 1811; was married to Miss Dicy Roberts April 14, 1833, and in 1834 moved to Illinois, where he lived until 1836, when, being entered out of his home by speculators, he removed to Washington Co., Ark., where he lived until 1846, when he moved to Barry Co. Mo., where, in 1854 or 1855, he united with Little Flock Church of Regular Predestinarian Baptists, by experience and baptism, dating his first experience back to the eighteenth year of his age. He was baptized by Eld. Martin Whitley. He was soon after ordained deacon of that church, in which capacity he served until the late war, when, being compelled to leave his home, he moved to Green Co., Mo., where he lived without church privileges, there being no church of his faith and order in that section. In 1867, with his family he emigrated to Oregon, and in 1870 he and six others were constituted into a church of Regular Baptists, known as Cedar Creek. He was chosen by the church as their deacon, which office he filled up to the time of his death. It can be truly said of him, he used the office of a deacon well, and adorned his profession by an orderly walk and godly conversation. As a church, we greatly miss him. He was sound in the faith, a good counsellor, and highly esteemed by all who knew him. He leaves a widow, 62 years old, who has shared the cares of this life with him for forty-one years; also seven sons and four daughters, all grown, and twenty-seven grand-children.

He requested that his funeral should not be preached at his grave. Eld. J. P. Allison sang hymn 1250, Beebe's Collection, after which he engaged in prayer. His remains were then laid in the grave, to await the resurrection.

May God of his infinite mercy support my aged mother under this sore bereavement, and grant that his cheering presence may be abundantly realized by her as she travels down to her grave.

G. E. MAYFIELD.

DIED—In Preble Co., Ohio, July 23, 1874, **Mary E. Skillman**, aged 34 years and 1 month. Sister Skillman was a faithful member of Sugar Grove Church, and was baptized in the fellowship of that church four or five years ago. The weather was never too cold or stormy for her to go to meeting, and Jesus and him crucified was the theme she delighted to talk of.

The writer tried to preach at the time of her burial, from 1 Cor. xv. 25, 26, to a very large congregation.

She has left a husband and three little children to mourn their loss of a kind and pious wife and mother. May the love of God rest and abide on the little family, and on all whom grace has made it our duty to pray for every where.

ALSO,

DIED—In Union Co., Ind., Feb. 17, 1874, **Thomas Skillman**, aged 68 years, 2 months and 17 days.

The subject of this notice never made a public profession of the religion of Jesus Christ, but his daily walk and conversation was that of a christian. He said his hope of eternal life was in the Lord Jesus Christ. He lingered with disease quite a while, but bore his affliction with patience, until death came to his release. He leaves a widow, but no unmarried children. May the Lord comfort the widow, our sister, and lead the children in the way of truth.

ALSO,

DIED—At his residence in Wayne Co. Ind., Nov. 13, 1874, brother **John Bradbury**, aged 78 years and 8 months. He was born in Kenton Co., Ky., March 13, 1796, and raised between the Miami rivers, in Butler Co., Ohio. He came to Wayne Co., Ind., Feb. 20, 1815, and for a while lived with his two brothers in the cabin built by Charles Morgan, who was previously killed by Indians. He afterwards married Lydia Murphy, now deceased. He acted as justice of the peace, in Wayne County, about ten years. He was baptized in the fellowship of the Regular Baptist Church called Salem, on the third Sunday in September, 1844, by Eld. John Evans, where

he lived as an orderly member up to the time of his death. I asked him, a few days before he died, if he felt that the doctrine he had contended for was true. He said he did, and was willing to go.

Eld. George Harlen preached at his funeral on the third Sunday in January, at our regular meeting at Salem, (in accordance with the request of our departed brother) from 2 Tim. iv. 6-8.

O that we may die the death of the righteous, and our latter end be like theirs.

JAMES MARTINDALE.

Hagarstown, Wayne Co., Ind.

Please publish the death of my husband, **Robert F. Wheat**, who left us Jan. 13, 1875, aged 48 years, 3 months and 16 days. Two years ago last July he had a stroke of paralysis, and before he recovered entirely from that he was taken with the dumbague, which he had every few weeks during the remainder of his life. Sometimes it caused an illness of two or three hours, but oftener he would be confined to the house as many days. Last August he had a second stroke of paralysis, which came on gradually, and for several days he was unable to talk, although able to understand all that was said to him. This attack left him weaker than the first, and he gained but little, and that little very slowly. Some days he seemed much better, and we would think he was improving, and he would say he thought he was gaining, and would talk of what he intended doing another year. But these seemingly well days would be followed by days of sickness. At such times I think he thought he would not be long with us; yet we hoped he would be better when the weather became warmer. Extreme cold weather made him so numb that he could not speak so as to be understood. The last day he was with us he appeared as well as he had for several days previous; and as I was going to Beloit, a distance of two miles, I asked him if he would like to go with me, as he had wished to go the day before. He said he would go, and helped harness the horse—a thing he seldom did. He drove directly to a grocery where we intended to stop, when I noticed that he was not well, and helped him out of the sleigh, and with the assistance of myself and another person he walked into the store, and we placed him in a chair. A doctor was summoned, but before he arrived he was past help. He became unconscious almost as soon as taken. We brought him home on a bed, reaching here about five, and at seven o'clock that evening he passed away so gently that we scarcely knew when the spirit left the body. He is now free from sin and suffering, we have every reason to hope. I feel assured that he is at rest within that mansion not made with hands, eternal in the heavens.

The "Signs" has been a welcome visitor to him. Every piece was read and re-read to him, when not able to read them himself. The day before he died he brought me the hymn book, opened at the 20th hymn; and very often during the winter he wanted me to read it, or sing from it for him.

He has left, besides myself, four children, to mourn our loss. But I feel to say,

"Submissive to thy will, my God,

I all to thee resign;

And now before thy chastening rod

I mourn, but not repine."

HARRIET WHEAT.

Beloit, Wis.

It becomes my painful duty to write the obituary of **Elder William Baker**, who died Nov. 13, 1874, after a sickness of about eight days.

Elder Baker was born in the state of Virginia, (then Wasington County) in 1795, was married to Sarah Bryant Feb. 8, 1816, and joined the Regular Baptist Church called St. Clair's Bottom, and was baptized by Elder Drewry Center, then pastor of the church, Feb. 2, 1821. In 1822 he moved to East Tennessee, Monroe County, and united with the Hopewell Church. In 1827 he moved to Indiana, Wayne County, and united with the Elkhorn Church, and was ordained a deacon of the church. In 1832 he moved to Rush, Indiana, and united with the Little Blue

River Church, and after a few years commenced preaching, and was ordained in that church a minister of the gospel, by Elders Wilson Thompson, Morgan McQuerry, Elias Poston and J. E. Armstrong. In 1852 he moved to Boone Co., Ind., and united with Eagle Creek Church, where his membership remained until his death.

He bore his sickness with marked patience, remaining conscious, and steadfast in the doctrine of God our Savior, till his last expiring breath, saying to brother John Baker, his son, "Place me straight on the bed; I must go." His ransomed spirit then took its flight to the realms of eternal bliss, as I firmly believe. His whole trust was in the merits of his Redeemer, and his whole theme was free and sovereign grace, from first to last. He was a great lover of the "Signs of the Times," and had been a patron nearly all the time of its publication. He took a deep interest in the welfare of the brethren, traveling as long as he was able, and consoling them amidst their doubts and fears. And O my Father's lovely children, how my mind reverts back thirty-one years or more, when he preached from Heb. ii. That was the first gospel note I ever heard. It fell from the lips of this dear Elder. He always seemed like a father to me. His house was always a home for the dear children of God. Truly it can be said of him, he lived a christian life, fought a good fight, finished his course, and kept the faith.

He has left a large number of relatives and friends to mourn their loss, which is his eternal gain.

The following acrostic was found in his bible, after his death, written by his own trembling hand—

When I was young and in my prime,
I, like all the rest of mankind,
Loved sin, and chose the ways of death.
Long time I was for folly set;
I was then touched by some kind hand;
Awake, said he, at my command;

Make ready, for you soon must go

Beyond this world, to a world of woe.
A thought like this did then take place—
Keep me, O Lord, from such disgrace.
Ere long he said, Thy sins are gone!
Rise, and rejoice—thy days are long.

May the God of all grace be with and sustain his children and brethren in all their afflictions, is the prayer of an unworthy brother in hope of eternal life.

B. M. ZION.

Elder James Jefferson died at his residence on Roberts Ridge, Marshall Co., W. Va., on Tuesday, Dec. 22, 1874, in the 82d year of his age. He was born in Alexandria, Va., Nov. 21, 1793, and emigrated with his father to the wilds of Western Virginia, in 1809, and settled on the farm upon which he died, it being then in Ohio Co. He was among the first settlers of that rich and thickly settled portion of Marshall County known as Roberts Ridge, lying about three miles south of Moundsville. He was a descendant of that sturdy stock of Virginians of the same name from which Thomas Jefferson sprang. In the war of 1812, he being then a young man, enlisted in the service of his country, received an honorable discharge, and was a pensioner at the time of his death, by virtue of said service. He was a regularly ordained minister of the Baptist Church, and labored in that capacity for over half a century, with a great measure of success, and almost always without pecuniary compensation. In his family relations he was kind and indulgent, and received in a remarkable degree the devoted esteem and regard of a large line of descendants, who had grown up around him. In fact, all who knew him unite in honoring his memory, and in testifying to his many virtues. His strong mental faculties remained unimpaired up to the time of the death of the beloved partner of his bosom, which occurred Nov. 27, 1873, which sad event so shocked him that it was only at intervals since that his mind gave evidence of that vigor and clearness that characterized it through a long life. For the last year he has manifested a great indifference to remain here, and expressed a desire to go to that peaceful rest which remains for the people of God. May he rest in peace. G.

APPEAL FOR HELP.

EASTON, Leavenworth Co., Kan., Jan. 18, 1875

ELDER GILBERT BEEBE—DEAR BROTHER: I will write you a few lines and request you to publish through the "Signs of the Times" the needy condition of the brethren of the First Regular Old School Baptist Association in Kansas, owing to the failure of crops for the last two years, and especially the last. Some of our brethren perhaps can get through without help, but others cannot. I do not wish to exaggerate or complain, but I have been living here 20 years, and trying to preach for this association 17 years, and have passed through all the privations and hardships which Kansas has suffered, but I never saw people in such a needy condition. If the cold continues long, most of the stock must perish, and the needy must suffer.

Brethren and friends in other States who have it in their hearts to contribute to the relief of the needy, are assured that it will be thankfully received, if sent to brother John Miller, Winchester, Jefferson Co., Kansas, or to Lewis Thornbrue, Tonganoxie, Leavenworth Co., Kansas, or to Abner Simmons, Atchison, Kansas, or to Gideon G. Wood, or J. Schent, Spring Dale, Leavenworth Co., Kansas. Whatever may be sent to any of these brethren will be faithfully distributed to relieve the suffering.

[This appeal is signed by Elder Wm. F. Jones, who is a well known and faithful minister of our faith and order. According to the apostolic injunction, 1 Cor. xvi. 1, 2, we suggest that our churches take up collections and send to the relief of our suffering brethren. Whatever they may collect can be sent by Post-Office Money Order to brother Abner Simmons, Atchison, Kansas, or by Registered Letter to either of the other brethren named in the appeal. Atchison being a Money Order Office.]

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., MARCH 15, 1875.

NO. 6.

POETRY.

BE NOT AFRAID, 'TIS I.

When toiling in the breakers,
And they almost o'erwhelm,
Look unto me, be not afraid,
For I am at the helm.

My thoughts are ever on thee,
I will not pass thee by,
And when the sea is raging,
Be not afraid, 'tis I.
Though dark and long thy trials,
My Spirit's ever nigh;
O soul, mid all thy troubles,
Be not afraid, 'tis I.

SUSIE E. FRANCIS.

IT IS WELL.

Beloved, it is well
God's ways are always right,
And love is o'er them all,
Though far above our sight.

Beloved, it is well;
Though deep and sore the smart,
He wounds who knows and cares
To heal the broken heart.

Beloved, it is well;
Though grief benight our way,
'Twill make the joy more dear
That comes with dawning day.

Beloved it is well;
The path that Jesus trod,
Though rough and dark it be,
Leads home to heav'n and God.

THE OCEAN.

Of't have I stood upon the shore
And seen the mighty waves roll in;
They mount on high, they dash, they roar;
Fit emblem of the power of sin.
Thus far they go, no farther can;
Their boundary's fixed by God, not man.

Depth of the deep, the heart of man;
Unfathomed ocean, deep as hell;
The greatest saint at best can't scan
Its breadth, its depth, ah, who can tell?
Yet, Lord, there's one thing deeper yet—
Thy love to those on whom 'tis set.

But O! to feel this ocean rise,
Proud waves and winds upon us beat;
The filth that at the bottom lies,
Stirred up, polluting hands and feet;
Yet longing to be set quite free,
And pass the boundary of the sea.

Onward this mighty deluge rolls;
Our feeble bark it creaks and groans,
Threatening destruction in its folds;
We faint, we cry, Lord, hear our moans!
Satan, the serpent of this sea,
Raiseth these fearful storms in thee.

But see, this bark goes swiftly on,
For time is ever on the wing;
And ride she must, till life is gone;
No power can her destruction bring,
Though sorely toss'd amidst the sea.
Our Pilot says, "Have faith in me.

"I know the way, I've gone before;
I know the sorrows thou shalt find;
For 'twas on me the billows sore
Roll'd o'er and o'er, both soul and mind.
Then, as thy Pilot, look to me
To guide thee through this troubled sea.

"Thou shalt surely reach the haven,
Whene'er the storm of life is pass'd;
I've purchased thee and giv'n thee heaven,
Thou shalt receive it at the last;
Yea, thou shalt safely pass this sea,
For thy salvation is of me."

—Gospel Standard.

CORRESPONDENCE.

OCOQUAN, Prince Wm. Co., Va., Mar. 4, 1875.

DEAR ELDER BEEBE:—I have been thinking of the daily cross that the believer has to encounter in his mortal journey through this world of sorrow and sin. The words of the Savior in the garden of Gethsemane have rested upon my mind: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again upon the cross of Calvary, struggling in the agonies of death: "My God, my God, why hast thou forsaken me?" There are times in our experience that we feel, I think, to some extent, the force and power of these words. No matter how pleasant our surroundings are, there is, at times, a secret cry within the soul for rest, a cry for rest from sorrow and sin upon the eternal shores; and through the daily cross which we continually bear, we are made to look beyond the portals of time to the happy immortality awaiting us there. In bearing this cross there is a daily crucifixion. In our experience we are crucified unto the world, and made to look beyond it for lasting joy and enduring rest. Few indeed, if ever, are the times when the mind is free from sorrow and trouble. "Though now for a season," says Peter, "if need be, ye are in heaviness through manifold temptations." Truly they are *manifold*, manifested in various ways, and many in number. While reflecting upon and realizing the truth of this fact, the words of John in Revelation entered my mind: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

—Rev. vii. 14. I have thought so often upon these words, together with the context in which they occur! Time and again have they come to my mind with comfort, as I felt that I could realize and enter into the truth which they present. "And I saw another angel," says the inspired apostle in the opening of the chapter, "ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand, of all the tribes of the children of Israel." He presents them as twelve thousand out of each of the twelve tribes of Israel. "Af-

ter this I beheld, and lo, a great multitude, whom no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." It is declared that man cannot number this company. They are gathered from all nations, and from the tribes of Israel. The work has been going on down through the generations of the children of men. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven." Though man cannot number them, yet our God knows their number. His foundation standeth sure, having this seal, "He knoweth them that are his." Their names are enrolled in the Lamb's book of life, written there in the hand-writing of the immutable God. Poor, finite, feeble, mortal man claims to have the power to take the pen from the hand of "him that sitteth upon the throne," and write his own name in that book, or write more names than are written there! What a thought! How full of error and blasphemy! "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." When God brings a quickened sinner to realize his wretched and undone condition as a sinner before him, he is broken down under the knowledge; and when "the light of the knowledge of the glory of God in the face of Jesus Christ," arises as a day star in his heart, he is made to rejoice "with joy unspeakable and full of glory," and melted down under a sense of his unworthiness of the loving kindness and tender mercy of the Most High God. This feeling of unworthiness attends him ever in his mortal journey.

The words of Watts in the closing verse of the 15th hymn of your Collection, are expressive of our feelings:

"In thy fair book of life and grace
O may I find my name,
Recorded in some humble place,
Beneath my Lord, the Lamb!"

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

I want to briefly notice the place from whence this company came. They came up, it is declared, "out of great tribulation." Tribulation; what

is it? The word is derived from the Latin word *tribulare*, which means, to thrash, or beat out the corn with a flail; to press; afflict. There is a threshing and grinding process; a passing between the upper and nether millstone, but the life of the grain is not destroyed. The dross is consumed, and the gold shines forth; our own works are destroyed, and the faith of God is manifested. The third part are brought through the fire, refined as silver and tried as gold.—Zech. xiii. 9. In the burning flames of the fiery furnace, the form of the fourth is there. "In all their affliction he was afflicted, and the angel of his presence saved them." Through the workings of tribulation there is a daily crucifixion unto the world, and we are made to look beyond it for enduring happiness and unending rest. Tribulation is a part of our inheritance here. It belongs to us. The world of mankind in nature know nothing of it experimentally. "In the world," says the Savior, speaking to his disciples, "ye shall have tribulation." The irrevocable decree has gone forth, his word is settled in heaven, and we are living witnesses of its fulfillment; for the sea of tribulation opens wide and deep around and beneath us, while we struggle to extricate ourselves from its apparently unfathomable depths. And tribulation worketh patience, an abiding trust in Israel's God, a calm and quiet waiting for his salvation. Herein is the experience of the saints, this is the way over which they pass, and these are the marks by the wayside, the mile-posts along the route, showing up unto us that we are in the path of the just.

John says, "great tribulation." In another place we have, "much tribulation." John, writing to the seven churches of Asia, calls himself their "companion in tribulation." David says, "Let the Lord deliver me out of all tribulation."—1 Sam. xxvi. 24. And Paul says, "we glory in tribulations." When tribulation hath worked patience in our experience, we enter into the heavenly refuge which rears its head above the storm, and rest with peace and comfort there. A calmness settles upon the face of the waters, and the ragings of the tempest are feared no more. We rest in heavenly assurance of our acceptance in the beloved, and in the strength of the eternal God. By faith we look within the veil, and see

"The saints above, how great their joys,
How bright their glories be."

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins and doubts and fears."

Ed S. H. Durand 18 Dec 75
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We realize and feel within the heavenly assurance of the guiding presence of Israel's God through all the way *here*, and the crown of immortal glory awaiting us *there*. But it is stated they came out of great tribulation, "and have washed their robes, and made them white in the blood of the Lamb." "In that day," says the inspired prophet, "there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. xiii. 1. Abel saw this fountain in the bleeding sacrifice which was accepted above the offering of Cain. The patriarchs saw it in types and in shadows before the ushering in of the legal dispensation. "Abraham rejoiced to see my day, he saw it, and was glad." Throughout the measure of that dispensation, the tribes of Israel were continually reminded that "the day of the Lord should come." Prophets spake of it in unmistakable language. It was seen in the daily offerings, in the blood, which "As constant as the day was on their altar spilt." In all the service of the tabernacle, and of the holy temple, the fountain of the Lord was shadowed forth.

"In that day it shall be opened." The "Sun of Righteousness shall arise with healing in his wings," break through the types and shadows of the legal heavens, and assume his place in the spiritual firmament of God, and "the day of the Lord," the glorious gospel day, shall come. The Sun of Righteousness has arisen; it still shines in the brightness of its primitive splendor; and throughout the length and breadth of the gospel dispensation the fountain of the Lord runs full and free for the sins of his chosen people.

"This is the fountain filled with blood,
Drawn from Immanuel's veins."

The fountain is opened for sin and for uncleanness, and we must realize our utter undone condition because of sin, our need of its cleansing properties, before we can experimentally partake of the healing efficacy of its waters. Under the legal dispensation the leprosy covered all parts of the body of the leper before the priest pronounced him clean. In our experience we must feel the leprosy of sin entering into our every thought, word and action, and we are made to realize its dreadful reign over us unto death. There are no streams within the land of his nativity where he can bathe and be healed, for they all flow from a corrupt fountain and are defiled by sin. Like Naaman of old, he must leave the rivers of his own country, and go to the river of Israel; and as the blind man spoken of in the ninth chapter of John, there is a propelling power within, which sends him to the pool of Siloam. He washed, and came seeing. He bathes, and is cleansed. What rapturous joy, what heart thrilling pleasure fills the soul of the quickened sinner when he beholds the opened fountain and realizes its opening in his own experience for his sins.

"Sinners plunged beneath this flood
Lose all their guilty stains."

Truly their robes are made white in the blood of the Lamb; yet in their travel here they are continually realizing that they are in the body of this death, and with their flesh they serve the law of sin.

Thus from among all nations the innumerable company of our God are assembling. The tribes of the Lord are gathering upon the eternal shores. Their long, loud, exultant shout is heard forevermore. Truly it is an undying song. We strike the keynote while here below. David speaks of it when delivered from the horrible pit and miry clay; Jonah when delivered from the belly of the whale; but there it is heard in the highest.

Yours in love for the truth's sake,
WM. M. SMOOT.

HARES CORNER, Del., Feb. 9, 1875.

DEAR BROTHER BEEBE:—My pen has been laid aside for some time, as far as writing for publication is concerned; for when the Spirit has moved me to write, and a subject has been on hand, the flesh has been slothful and backward. I can hardly feel persuaded that I can write any thing for the "Signs" any more. I do not propose to-day to write a communication, but merely refer to one, and endorse it.

I have been thinking frequently of late of two or three passages of scripture that have been understood by many to speak of "fallen angels." On this subject I propose to write a few lines. The old English writers whose works have been received on this side of the water as standard works, appear to have all fallen into about the same theory about the fallen angels—whom they were, from whence they fell, and what was the transgression, or cause of their fall. Milton, the poet, has led off in removing the veil, and disclosing to mortals the things that God himself has concealed, and which were not lawful for a man to utter. Gill, Bunyan, and others, have followed in the same track, and reiterated and endorsed the same general theory. These distinguished writers appear to be agreed that the sin of the angels was rebellion, and that Satan was the instigator, and afterwards the leader in this rebellious movement. How many angels there were whom Satan was successful in drawing into the plot, none of these eminent writers have informed us. The occasion of this sin has been thought to have been "When he brought his first begotten into the world and said, Let all the angels of God worship him." Bunyan informs us that this Satan "was made son of the morning, and a brave place he had of it: it brought him much glory and brightness, an income that might have contented his Luciferian heart, had it not been insatiable and enlarged as hell itself." That they were unsuccessful, and were cast out of the *brave place*, and that there is no salvation for them, or for any of them, are points which appear to have been accepted, whether with or without testimony, certainly without disagreement.

I remember yet very distinctly

when, about thirty-five years ago, your views were asked for and given through the "Signs" on the above named subject. Your views as given embraced not only an entire dissent from those of Milton, Gill, and others, above alluded to, but were quite a surprise to most of us, and seemed quite startling in their effects upon many, who had evidently regarded the theory about the *fallen angels* as settled, and beyond controversy. The ideas advanced by you at that time were all new to me, but I was not frightened at them, nor did I join in any hue and cry of heresy; but I have occasionally considered them, from that time to the present, and I take up my pen at this time on purpose to endorse them. I have gone back and looked over the article again quite carefully, and I have discovered nothing in it to dissent from. Jude speaks of "the angels that kept not their first estate," directly after and immediately in connection with the declaration that the Lord had saved the people out of the land of Egypt, and afterwards destroyed them that believed not. These *angels* are spoken of, not as having rebelled or made war, or as having been expelled, or thrust out, but as *having left their own habitation*. The whole sentence, "Which kept not their first estate, but left their own habitation," implies voluntary action on their part, and the necessary consequences of voluntary transgression.

Stephen, in charging home upon the unbelieving Jews the nature and measure of their apostacy, says, "Who have received the law by the disposition of *angels*, and have not kept it."—Acts vii. 53. Those who received and ministered that dispensation, with all its laws and ordinances, its priesthood, and solemn and sacred rites and ceremonies, are here denominated angels. And here is an estate which has priority in the order of time, as compared with the gospel dispensation, which those who received it have forever forfeited. Being called to receive and minister a heavenly given covenant, and enjoy its provisions, is what in scripture appears to constitute an office and mission denominated angelic.

I do not hesitate to recommend the re-perusal and examination of your article on the above subject. It may be found in the first volume of the Book of Editorials, page 571.

E. RITTENHOUSE.

LOUDBOX CO., Va., Feb. 1875.

DEAR BROTHER BEEBE:—It has been impressed on my mind to write a few lines to you, hoping the Lord may guide my pen and mind. Since the Lord has seen fit to take our dear pastor, Eld. J. L. Purington, from us, I have been low down in my mind, for he was one I could always look up to for advice, instruction and comfort. With love he admonished us to live and walk so as to adorn our profession. But O how it cuts me down when I look at my walk and conversation. Why, my thoughts are so vile and sinful that it causes

inward groaning. In truth I can say, I have been made to mourn on account of sin which dwells in my flesh. I have a thorn in my flesh, which is sin. O, why am I thus tossed to and fro? Why are my hopes thus crossed, wherever I am called to go?

Brethren, it yet remains a mystery to me why our pastor was taken; but I know the Lord has done it, and I hope I have a desire to be reconciled to his will. Truly the Lord's ways are not our ways; and it does give me comfort to know that he will guide and direct us in his own good way and time.

Brethren and sisters, be not cast down, for if the Lord is for you it matters not who is against you. The Lord has promised that he will never leave nor forsake his people. It matters not how low and depressed in spirit we may get, the Lord's everlasting arm is around us. Truly the Lord is our all in all. Bless the Lord, O my soul! I have had many doubts and fears since I was baptized as to whether I was a fit subject. My desire is that if I am deceived the Lord may undeceive me. There seems to be an abundance of chaff about me.

To the brethren and sisters abroad I will say, It is with much comfort I read your communications, especially when you speak of your unworthiness and your sinful heart, for then I can go with you in the same truth. Sometimes I think there is a oneness in our feelings, and that bears me up. So I say to one and all, Be on your guard, for you know not what hour the thief will come.

Your brother,

EPPA NORMAN.

HUTCHINSON STATION, Ky., Feb. 22, 1875.

DEAR BROTHER BEEBE:—I am now nearly seventy-three years old, and it is not often I enjoy the blessed privilege of meeting with God's people in church capacity, where we can feast our souls on his divine word as proclaimed by his messengers, or join my voice in the anthems of praise that are raised in his sanctuaries. Yet here in my humble home, with my children gathered around me, and the "Signs" as a welcome messenger from faithful christian friends abroad, I hope to spend the remainder of my long and varied life, in the service of the blessed Redeemer, whose yoke I have always found so light, and his service so pleasant, and who is crowned with such bright glories. To one whom age has almost bereft of hearing, a good religious paper is a welcome messenger. It affords material for reflection when others are buried in the cares of the world, and is full of the experience of others who are journeying on in the cause of Christ. That adds comfort and consolation to one who is approaching the end of her earthly pilgrimage.

I hope you will excuse my writing so long a letter, which was merely intended as a renewal of my subscription. Your sister in the Lord,

SUSAN SMITH.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" &c.—1 John iii. 1, 2.

BROTHER BEEBE, IN THE BONDS OF LOVE:—That part of holy writ cited and partly quoted above, was sent me last June by brother J. M. True, of Kingston, Canada, with a request that I should write my views on the same through the "Signs of the Times;" and if you shall see proper to publish the following thoughts, they are submitted for the perusal of that dear brother, and other readers.

No enlightened reader will deny that the subject presented in the text is a glorious and sublime one for contemplation; and in view of its infinite importance and unsearchable riches, I feel deeply my inadequacy to the task, the pleasing task, of its investigation. It appears to me that almost anyone that has experienced the love of God in his heart could say something interesting about it; and yet I often feel that while the love of God to sinners is so clearly manifest as a truth, and so abundantly revealed in the gospel as a fact, I am lost in astonishment and wonder in attempting to portray the manner of that love which passeth knowledge. The nature and origin, the manner and extent, the power and glory of the love of God in the salvation of justly condemned sinners, are themes that have engrossed the minds and employed the tongues of inspired men and angels from the dawn of their revelation from the bosom of the divine mind.

"Angelic minds cannot explore
This deep, unfathomed sea;
'Tis void of bottom, brim or shore,
And lost in Deity."

The apostle says, *Behold*, and well may the saints, sinners saved by grace, look on, and gaze with sweet and amazing wonder at the rich, free, unmerited and unparalleled love of God displayed in their redemption from sin, death and hell. We not only *look on*, and try to explore this ocean of love, this mighty river of the water of life, but with intense, yet excusable desire, attempt to *look into* the depths of the inexhaustible, the unfathomable fountain, and strive to comprehend the breadth and length, the depth and height, and to know the love of God, but it is a river that no man can pass over, nor sound to the bottom.

I stood amazed, and wondered when
Or why this ocean rose,
That wafts salvation down to men,
His traitors and his foes!

Behold, what manner of love! The nature of the love of God, and the manner of its manifestation, the grounds upon which it is extended to sinners, and the kind of objects embraced within its ample and saving folds, are important matters about which men have ever differed since the opposite doctrines of grace and works, or of salvation by grace, and the arminian notion of a conditional salvation. I propose to give only my own views very briefly. The manner of love, as revealed to us in the redemption of sinners, is, first, *eternal*, having neither beginning nor

end; for "God is love," and he is eternal, hence he has eternally loved them that he loves now, and will love them without end. "I have loved thee with an everlasting love."—Jer. xxxi. 3. "Thou hast loved them as thou hast loved me," "and thou lovedst me before the foundation of the world."—John xvii. 23, 24. God's love, then, embraced sinners before the creation of the world, and the formation of man out of its dust, and he saw them and their ruin in sin, "when, as yet, there was none of them."—Psa. cxxxix. 15, 16. There were no sinners anywhere, actually existing, till man was formed and sinned. Christ rejoiced in the habitable (not *inhabited*) parts of the earth, and his delights were with the sons of men, before the world or man had an actual existence.—Prov. viii. 22-31. God "callesth those things that be not, as though they were."—Rom. iv. 17. The scriptures nowhere teach that the world is eternal, nor that man has eternally existed; but they teach that God is eternal, hence he existed and loved sinners prior to their existence: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlv. 10. But the manner of the love of God to sinners is not only eternal, but, secondly, *immutable*. It has ever been, and will ever be the same. No goodness in them, if they indeed had any, can increase his love to them, nor can any faults or remissness on their part decrease his love, or cause it to cease toward them. He loves all who are embraced in the covenant of grace alike, and amidst all their mutations before they sinned, after they sinned, before and after their regeneration, and amidst all their conflicts, trials and wanderings, his love remains unalterably the same. In spite of all their sins, and notwithstanding all their disobedience and unworthiness, his love to them is as unchangeable as his holy nature. "I am God, I change not."

"He saw me ruined in the fall,
Yet loved me, notwithstanding all."

"But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." God chastens his children for their disobedience, after they are brought under law to Christ; but his love is manifested even in this, for he scourgeth every son whom he loves, and does it for the good of his children; yet his loving kindness he will not utterly take from them, nor suffer his faithfulness to fail. He, as a loving Father, pitieth his children, and knoweth their frame, and lays on his stripes in love, and not in vindictive wrath.—See Ps. lxxxix. 30-36; ciii. 10-14; Heb. xii. 5, 6.

"Dear Lord, though bitter is the cup
Thy gracious hand deals out to me,
I cheerfully will drink it up:
That cannot hurt that comes from thee."

"'Tis full of thine unchanging love,
Nor can a drop of wrath be there;
The saints forever blest above
Were often most afflicted here."

Thirdly, the manner of love we are called upon to behold is *great* and *strong*. "But God who is rich in mercy, for his great love wherewith he loved us." That love must be great and strong that moved the eternal mind of him who is inflexibly just and incorruptibly holy, to pity and commiserate the condition of rebellious enemies to his sovereign authority, who were guilty of violating his law, and of trampling his authority and his mercy under foot. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John iv. 10. "Love is strong as death."—Song viii. 6. "For, scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Rom. v. 7, 8. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John iv. 9. Incomparably great and strong must have been that love that moved the Lord Jesus, who was rich in the sublime glory of the realms of immortal bliss, to become so poor as to have nowhere to lay his head, to submit calmly to the contradiction of sinners, to be a man of sorrow and acquainted with grief, to be oppressed and afflicted, wounded and bruised, to be smitten, not only by sinful men, but by the more direful strokes of inexorable justice in the hands of the sin-avenging law, to be scourged, mocked and derided, spitted on and crowned with thorns! But, O, kind reader, let us go to the garden and behold the manner, the greatness, the power of the love manifested by the incarnate Son of God, while crushed under the mighty load of our guilt! While his soul was in the agonies of hell, charged with all the black crimes of those whom he loved, the Father cannot spare his only Son, for he has assumed their guilt and their debt, and he demands payment of him, and there is none to help! The avenger of injured justice is after him with the sword of vengeance, due to our sins, but as they are imputed to him he treads the winepress of the fierceness and wrath of Almighty God alone, while the lightnings of his indignation, and the thunder-bolts of his wrath, and billows of vengeance fall upon his holy soul, until his unparalleled and intolerable agony produced his bloody sweat!

"This was compassion like a God,
That when the Savior knew
The price of pardon was his blood,
His pity ne'er withdrew."

But the cross of Calvary presents scenes of agony and wo, wherein we behold the manner of his love exhibiting its greatest strength and power, while he grapples with death in its most horrid and shameful form! The disciples forsake him in this awful hour of suffering; a mocking crowd follows him, and vents its ridicule upon him as he sinks under his load; the legal authorities of Rome and of Israel refused him an

asylum, and he is nailed to the shameful tree! He hangs, a victim to divine justice, and yet a victim to the enmity and spite of wicked men, a gazing-stock for men, angels and devils, but a spectacle from which the luminary of day veiled his face! He writhes, he struggles, he contends with the powers of darkness, with the ponderous load of our guilt, the unmitigated strokes of infinite justice, sustained the while by the indwelling Godhead, till all his claims were met, the debt of his people canceled, the penalty of the law inflicted, and then, (O heaven, have pity!) in the darkest and most direful hour of agony, the Father forsakes the victim, the spotless, holy Jesus, and with one loud cry of victorious agony, he shouts, as he falls, "IT IS FINISHED!" Brother Beebe, my heart leaps for joy, and I am filled with love and wonder in beholding, and I hope, feeling, the power of the love displayed on the cross by my Savior and God. The rending veil, the bursting rocks, the opening graves, the blushing sun, the tottering earth, all, all bear testimony to the power and greatness of the love that brought the Redeemer to the cross, and caused him to give his life a ransom for the guilty.

"With pleasing grief and mournful joy
My spirit now is filled;
That I should such a life destroy,
Yet live by him I killed."

Fourthly, his manner of love is *discriminating*, and embraces those only who are included in the covenant of grace, and are given to, chosen in and blessed in Christ with all spiritual blessings; and while all men are the subjects of his temporal blessings and providential care, his eternal redeeming love is unchangeably fixed upon those only who shall be heirs of salvation. "Jacob have I loved, but Esau have I hated."—Rom. ix. 13. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," &c. "Christ loved the church, and gave himself for it."—Eph. v. 25.

Fifthly, The manner of this love is *free* and *unmerited*, and bestowed upon the guilty and ungodly sinner without money or price, works or merit on his part. It finds him lost and helpless, guilty and enthralled, and forgives, pardons and justifies him freely by grace. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye," &c.—Isa. lv. 1, 2. See also Hosea xiv. 4; Romans iii. 24; Titus iii. 5.

Sixthly, the manner of this love is *irresistible*, by the poor sinner, and he cannot successfully oppose or destroy its power and effects. "With loving kindness have I drawn thee." "The love of God constraineth us." "Love is strong as death—many waters cannot quench love, neither can the floods drown it."—Song viii. 6, 7.

Seventhly, this love, when shed abroad in the heart, is *assimilating* and *reciprocating* in its effects. "We love him, because he first loved us," and becoming the sons of God, experimentally, we are conformed to

his image. I want to write on the connection further about this wonderful love of God to vile and helpless sinners, but space forbids.

"O for such love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak."

Yours in the love of God,
I. N. VANMETER.

P. S.—Brother Beebe, if you shall publish this article on the love of God, I wish you would publish in the same number, either under the article, (which is certainly a very poor one) or elsewhere, the 25th hymn in "Pocket Hymns," as it is found in very few books, and is certainly worth the space. Please supply the word of before *water* in the second line.

I. N. V.

FULL ASSURANCE OF HOPE.

More than thirty years sojourn as a pilgrim and stranger in the land of sin and temptation has impressed me with heartfelt sympathy for my fellow exiles, and the strongest desire of my heart is to speak comfortably to them that mourn and weep because of a sense of weariness and desolation in their lonesome wanderings through this wilderness. Often the temptation arises suggesting doubts as to the reality of the hope on which the poor little christian is living while he dwells in the transient tents provided for the hard journey he is called to pursue in the body of this death and through this strange land where we have no continuing city. When long weary nights are passed in silent watchings, and for many days the heavens are hidden by lowering clouds, and no small tempest of doubts and fears assail the trembling child, it is not strange that despair of even life should overcome him, and rob him of the comfort of love which so sweetly sustains, when it is realized, even under the severest trials.

As the saints are all children of the same Father, and Jerusalem which is above is the free mother of us all, our heritage is the same substantially, however mere external circumstances may vary with us. All must realize in the world, tribulation; in themselves, the absence of good; in their own hearts, deceit and desperate wickedness; and in every effort to do that which is good, they must find evil present with them; so that their only peace and rest must be in Jesus as their Savior in every conflict here, as well as their only Hope for final triumph in eternal glory. To us, while enveloped in clouds and darkness, the sorrows of the way seem unaccountable and inconsistent with the truth of our hope in the salvation of God. If by the grace of God we are born of incorruptible seed, and the Spirit indeed dwells in us, sealing us heirs of God and joint heirs with the Lord Jesus to that incorruptible inheritance with the saints in light, it is strange that sin is interwoven with our best deeds and our most sacred reflections are polluted by the thoughts of foolishness. Is this your experience, dear

doubting child of sorrow, in your every day life? Do you find your words and thoughts, as well as your actions, continually at variance with the perfect pattern left you by the holy Captain of Salvation? Then, however your carnal mind contends against it, and your natural man receives it not, you bear the unmistakable seal of the children of the kingdom. The fear of the Lord is to hate evil; and none but those who are led by the Spirit of God can have that fear.

It is sometimes said that christians cannot have assurance of their union with Christ while dwelling in these tabernacles of flesh, and that only hypocrites and deluded souls can claim to *know* that they are of the redeemed family. On this point, "Beware lest any man spoil [i. e. rob] you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." While only the fool rageth and is confident in the reliance of the Pharisee on his own merit, the beloved John by the pen of Inspiration has recorded, "WE KNOW that we have passed from death unto life, because we love the brethren." Here, then, is perfect assurance beyond the possibility of error, yet it is not the confidence of folly, since this knowledge rests not on a reason tangible to the natural mind, but on that holy principle peculiar to the children of God. None can control this principle. A persecuting Saul could not love the saints any more easily than the loving Paul could persecute them. The "new creature" has new affection, new motives, and new feelings, which testify to the wonderful work of God in translating him from the love of sin to the love of holiness, from darkness into the marvelous light of the kingdom of Jesus Christ. Yet as these new principles and emotions cannot be comprehended by the natural man even of those in whom they abide, the effect of their lively exercise is inevitably manifested in warfare, uncompromising and perpetual, between the old man and the new man, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."—Gal. v. 17. Plainly as this truth is here stated, it can never be understood until the subjects of grace are led into it, as into all revealed knowledge, by the Spirit, which takes of the things of Jesus and shows it unto each one experimentally. This revelation can never be anticipated by the forethought or study of the one to whom it is shown, nor can it be taught from one to another, like worldly knowledge, for the Lord by his free Spirit is the exclusive teacher in this heavenly school.—Isa. liv. 13, Jer. xxxi. 34. His instruction is always effectual, because it is impressed in the heart of such as are taught of him. Much of their experience is in the wilderness where they see no way, so that they necessarily feel their dependence. With no meaningless vain repetition do they pray to be led by

the right way. It is with them a necessity, since they could as easily direct their course on the trackless ocean without a compass, as choose their way in this desert by their own wisdom. But although they realize that "The Lord hath his way in the whirlwind and the storm, and the clouds are the dust of his feet," and learn with the psalmist, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known," yet in all their darkness and deep sorrows they only prove the continual watchfulness and tender care of their Redeemer. Without seeing the darkness and distress of nights of sorrow, they could have no personal experience of the joyful dawning of the light of their precious Sun of Righteousness with healing in his wings, in which they are made to go forth and grow up as calves of the stall.—Mal. iv. 2. In this appears the love of God even in giving the privilege to his redeemed ones to know the fellowship of the sufferings of their Lord. How often have we felt under afflictions and trials that if we could only feel that we were suffering with Christ, we could indeed glory in tribulations! But if we knew at the time that our sufferings were evidence of our unity with our Lord, there would be no tribulation in them. He makes us feel the darkness that we may attest our preference for the light of his presence. Our mourning in darkness as fully demonstrates our interest in the salvation of God as does our joy in the light. Indeed, under deep distress and gloom Jeremiah expresses the ground of his hope, not in consequence of remembered joys, but "Remembering mine affliction and my misery, the wormwood and the gall; my soul hath them still in remembrance, and is humbled in me; this I recall to my mind, therefore have I hope."—Lam. iii. 19-21. How different this from the natural ground for hope! Doubts and distress militate against hope in a natural view; but here the very anguish of the sufferer yields the soothing balm to comfort and sustain his sinking soul. So the psalmist ascribes his comfort alike to the chastening rod and the sustaining staff of the Lord, his watchful Shepherd. As the crushed flower gives forth its richest fragrance, so affliction develops most clearly the graces of the saints of God. Without trials we could never be assured of the strength of that love which glows in our heart toward our gracious Lord. For our good, therefore, we are chosen in the furnace of affliction. So much of pride and selfishness lurks in our carnal minds, that in ease and continual prosperity we should be in danger of trusting in ourselves and forgetting our entire dependence on the care and love of our ever present God. Since the weakness of our frame could not endure the unclouded rapture of perfectly assured knowledge of our interest in the joys of his salvation, he has kindly ordered for us the assurance of hope, that we may be saved from despair in our weary pilgrimage,

and also kept back from the presumptuous sin of vain confidence in ourselves. Only the wisdom of God could have provided the everlasting covenant, ordered in all things and sure, wherein are secured all the treasures of grace needful for our support in time as well as for our eternal inheritance with the saints in light. In vain our finite wisdom endeavors to attain the knowledge of this glorious mystery of godliness. The mere statement of its external manifestation, as given by Paul, 1 Tim. iii. 16, overwhelms us with amazement in each separate particular there specified; yet how infinitely beyond all that the letter of that expression states does this glorious mystery extend when its full glory is revealed by the Spirit in the experience of the sinner who feels the assurance of a personal interest in that wonderful revelation!

Great mystery! I can't tell why
That Christ for sinners e'er should die;
But here's a greater mystery—
That Christ should ever die for me!"

Feeling the innate sinfulness by which our whole being is polluted, it is not strange that we hesitate to claim the exceeding great and precious promises recorded for the redeemed of the Lord; no wonder that we feel to tremble while we view the glorious light of the knowledge of the glory of God thus revealed; and yet, to redeem sinners conscious of their vileness, Jesus died. The spotless Lamb of God was made sin for us, that we might be made the righteousness of God in him. The evidence of our interest in him is not that we are better than others, or that there is any good in ourselves; for Paul confesses, "I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." Yet who has long been in possession of a hope in Christ and escaped the temptation to doubt because compelled to confess this same truth? For the comfort of all such trembling little ones let the expression of Paul be remembered. Will you despair because you are in company experimentally with the apostle to the Gentiles? But you seek for direct proof of your own individual interest in the salvation of God, and think that assurance of this would release you from all your troubles. Knowing that in all your trials the love of God is working for your good, you could endure all things for Jesus' sake.

Dear, doubting one, the assurance you seek is recorded in the inspired word of our God. You have the witness greater than the witness of John the Baptist, and more sure than the memory of the transfiguration and the voice from heaven heard by the disciples in the holy mount. The Spirit itself beareth witness with our spirit that we are the children of God.—Rom. viii. 16, 17. This Spirit, the Comforter, abides with you and shall be in you, so that you have no room to doubt without impeaching the veracity of God that cannot lie. In the testimony of this ever-present witness you have the most

unquestionable assurance of hope. The painful anxiety and distressing doubts you feel, prove clearly the genuine earnestness of your love to God, and that love never can exist in any but such as are led by the Spirit from which this pure and heavenly fruit originates. This abiding, internal testimony always agrees with and concurs in the witness of the Spirit, because it is the first fruit of the Spirit. Let not the craftiness of the tempter beguile you of this assurance by suggesting that your love is not genuine. This holy fruit has never yet been counterfeited. You cannot be mistaken in it. The hypocrite may pretend to possess it, but knows he does not love in reality. Satan has nothing in his laboratory which he can transform into its semblance so as to make one think he loves the brethren when he really is destitute of that heavenly principle. Devils may indeed, in some sense, believe and tremble, but only the Spirit of Christ can love the truth and the brotherhood. And this love will always discriminate and find its object where the Spirit of Christ is manifestly the ruling principle in the daily walk and conversation of those on whom it is fixed. If the conduct of a professed christian is conformed to the world, there is nothing in such a professor to attract this love, and hence it is impossible that a real christian should love all professors with the same manifest fervor which is felt for such as let their light shine in word and deed. Hypocrites may feel alike toward all, for they have no love to any; but the christian whose habitual deportment is in conformity to the pattern given by our Lord, will always command the warmest love of the real subject of grace. A heavenly sympathy unites all such by ties unknown to nature; they rejoice in the same joy and sympathize in the same sorrows. Each feels the pain or pleasure of all, as one body though having many members is yet all animated by the same life.

This unity of heart is the peculiar characteristic of the saints of God, and the unerring rule presents it as the ground of assurance. "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."—1 John iii. 18, 19.

As this is the first time I have written for the "Signs" since brother Joseph L. Purington was called home, I must unite with the many who have already rendered their tributes of affectionate regard to his memory. To all the household of God where he was known his removal is a severe loss; but except to the crushed heart of our dear sister, his bereaved widow, and to his only son, I cannot think the dark winged messenger inflicted heavier sorrow on any heart in this case than on mine. For many years as my familiar friend, my confident, my fraternal counsellor, and my sympathetic pastor, he had become so intertwined with

my very being as to seem indispensable to my sojourn in this weary world. His translation to his everlasting rest severs one of the strongest ties which bound me to earth; and while I would desire to say in spirit, "Thy will be done!" I feel that without the leading of the Spirit of God it is impossible to be reconciled to this heavy privation. May the Lord give supporting grace to every soul called to mourn by this inscrutable dispensation, and especially may his sheltering arm sustain and protect the churches of his charge and his bereaved family, and give grace to enable them to see his hand in their affliction, and cause them to be still and know that he is God.

I still hope, if the Lord will, to visit the spring associations, and brother Patman designs to accompany me if his health will justify him in undertaking the journey, as I trust it may, though he was afflicted with a severe cold and cough when I saw him about a week ago.

With sincere love and sympathy for the afflicted, poor and destitute strangers scattered abroad, I am as ever in hope of a better resurrection, less than the least of all saints,

WM. L. BEEBE.

COVINGTON, Ga., March 1, 1875.

CARROLLTON, Ky., Feb. 21, 1875.

BROTHER BEEBE:—I am in receipt of a letter from brother Charles Poston, of Gallatin, Tenn., in which he says that an aged brother by the name of Harper has expressed a desire for me to extend my remarks further on the subject contained in the 14th verse of the 5th chapter of the epistle to the Romans, upon a part of which I wrote a commentary, which was published in the "Signs" of Oct. 15, 1874. He asks the question, "Who was it that died from Adam to Moses, who had not sinned after the similitude of Adam's transgression?"

I regret that these brethren had not called on some other person better qualified to enlighten them upon what is taught in that text and chapter. I fear that those brethren, and perhaps others, are misled in their conclusions in regard to me and my vocation. I am not, as they seem to think, a preacher of the gospel, but engaged in perhaps one of the most worldly vocations in which any can be employed—that is in the practice of law. Hence I feel so fully my unfitness and want of the necessary qualifications to write to the edification, instruction and comfort of God's children. I have for many years taken the most profound interest in the investigation of the great and glorious truths presented in the sacred word. This has led me to occasionally send communications to the "Signs," for publication. Yet I have seen in those communications, after they were published, so many defects that I have often thought I would cease to occupy the space in that paper which would be filled with the communications of those who were capable and did write to the edification of the household of faith. But to the subject.

The apostle, from the 12th verse to the conclusion of that chapter, has treated upon two very great and important subjects—the reign of death, and the reign of grace through our Lord Jesus Christ—tracing each to its true source. In the 12th verse, the apostle declares, "By one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." It is also declared that "the wages of sin is death." The apostle also declares, "The judgment was by one to condemnation." That one was the first Adam, who by his sin became not only guilty, but corrupt, and so transmitted corruption to his posterity. We learn that Adam begat a son in his own likeness, after his own image, and called his name Seth. Anterior to that part of his history, he had received the law in the garden, the penalty of which was death, and he had violated that law, and incurred all its penalties. All of Adam's posterity were in his loins, vitally and seminally connected with him when he received that law, and when he violated it, and was driven out of the garden. This truth is illustrated by the apostle in the seventh chapter of Hebrews, when he declares that "Levi also, who received tithes, paid tithes in Abraham when he was yet in the loins of his father, when Melchisedec met him." Then a oneness existed at the time Adam violated the law, between him and all his posterity. They all acquired by that unity all that pertained to him. It is written, "Male and female created he them, and called their name Adam." The law was proclaimed to Adam in person by the Almighty, and the penalty thereof was death. No other law was given from Adam to Moses, yet all that lived of Adam's descendants during that long period died, for the reason that they being part and parcel of him partook completely of his nature, of his fallen and dying nature; hence death reigned over them. Yes, it reigned over their mortal nature. The sentence, "Dust thou art, and unto dust shalt thou return," was fully executed. But they did not sin after the similitude of Adam's transgression, for two reasons. Up to the violation of the law, he was upright, not corrupted, while all his posterity after that violation was corrupted in him, and in their individual development retained that corruption, and they all die by reason of their corrupt nature. It was not necessary for Seth to eat of the forbidden fruit in order to his death. No; he was in the likeness of his corrupted and dying father, and hence he died. Then Adam became subject to death, and did die by reason of his violation of a law given expressly to him, and his posterity die by reason of their relationship to him. They did not sin after the similitude of his transgression, for the reason that they did not receive, like their ancestor, a law from their Creator; but they sinned because of their sinful and corrupt nature. They are all, in their relation to that ancestor, carnally minded,

and to be carnally minded is death. Thus we see, day by day, friend after friend, and relative after relative, fall around us, like the seared autumnal leaves before the swift November gale. But the christian sometimes is enabled to rejoice in the confident hope that he, like national Israel, is journeying toward the promised land, and to feel that at each succeeding night he has pitched his moving tent one day's march nearer home. Then they sing,

"O land of rest, for thee I sigh,
When will the moment come
When I shall lay my armor by,
And dwell with Christ at home?"

But we have said that the apostle, in the last nine verses of that chapter, presented two great and important subjects, and now we hope our brethren will excuse us, after having, like Harvey, been wandering among the tombs, and witnessing the reign of the grim visaged monarch of the grave, from the fall of man up to this moment, if we turn to the brightest and most glorious subject to which the attention of mortals has ever been called. We mean the reign of grace. That subject, the contemplation of which enables the poor way worn pilgrim to mount aloft on the wings of hope, and view by faith that land of rest, his future and eternal home.

The apostle concludes that chapter with these heaven-inspiring words: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." The reign of grace then is by Jesus Christ. Well might the apostle say, "By grace are ye saved." Saved from all the pollutions of sin, and saved from the curse of the law; yes, and saved from death. David said, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." The apostle says, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Then the victory is through Jesus Christ, and it is a complete and perfect victory. David, beholding that victory, was enabled to realize that he would only pass through the valley of the shadow of death, for the reason that by faith he was enabled to see Jesus meeting all the demands of the divine law, and hear him say, "It is finished." Then he could triumphantly say with the apostle, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Then,

"It is not death to die,
To leave this weary road,
And midst the brotherhood on high
To be at home with God."

Then, "Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."—Psa. xl. 4.

Thus we have seen that death reigned from Adam to Moses, for the reason that Adam, as the federal head of the human race, became the

subject of death, and because of their union and relation to him, they partook of his nature, and therefore must sink into the dark caverns of the tomb. But the child of God is enabled to rejoice, having the love of God shed abroad in his heart by the Holy Ghost, being enabled by faith to look away to Jesus, the author and finisher of his salvation, and the head and representative of his people. Yes, looking to him who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Then they are redeemed from all iniquity, and purified, and fitted for the society of the just made perfect. Then, by the first Adam all were made subject to death; but thanks, eternal thanks, for that reign of free and unfrustrable grace through our Lord Jesus Christ, by which that peculiar people were redeemed from death and the grave, and enabled to sing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." Beholding the great work of redemption, realizing in their hearts the renewing of the Holy Spirit, and witnessing daily that they are kept by the power of God, through faith unto salvation, ready to be revealed in the last time, when he shall come the second time, without sin unto salvation, and shall claim all the trophies of his victory over death and the grave. We say that, realizing all this, they can with joy unspeakable and full of glory cry out, Alleluia! The Lord God omnipotent reigneth.

Brother Beebe, if you think these poor thoughts can be of any profit to the brethren at whose instance they are written, or to any others, please publish them, otherwise cast them aside, and believe me

Affectionately yours,

H. COX.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him."—Malachi iii. 16, 17.

These words of comfort were spoken by the Lord of hosts, and are therefore well calculated to cheer and comfort those to whom they apply. Whatever the children of men may say or think of us—in however high esteem we may be held by them, if we have not the approbation of the Lord of hosts, it will avail us nothing in the trying day; but though we may be rejected by men, persecuted, and our names be cast out as evil; though we may suffer reproach, shame, afflictions, losses and crosses, if we bear the marks of those whom the Lord of hosts says shall be his in that day when he makes up his jewels, we may bid defiance to all our enemies, and rejoice in our sufferings for Jesus' sake.

We have an account in this prophecy of the awful degeneracy of na-

tional Israel, at the time the prophet Malachi was sent to them, of their departures from the law of their God, and their robbery of him, in withholding those things which he had required of them: also the prediction of their final overthrow as a nation, God's rejection of them, and the setting up of that kingdom of which they were but the type. But in the midst of all these abominations in Israel, there were a few who sighed for the wickedness that was committed, and who were "as the new wine in the cluster," which should not be destroyed. These feared the Lord, and spake often one to another, and we are told that the Lord hearkened and heard it, and that a book of remembrance was written before him, *for them that feared the Lord*. Our God has no need of writings or records to refresh his memory, but we are poor forgetful creatures, and often have to write or record things, lest we forget them entirely. Thus we are exhorted by the apostle to give the more earnest heed to the things which we have heard spoken by the Lord, his apostles, &c., "lest at any time we should let them slip." How our hearts should swell with gratitude when we remember the book of remembrance which God has written before him for us. Holy men wrote as they were moved by the Holy Ghost, and the Lord in his goodness to his children has been pleased to preserve the record for their comfort and instruction, wherein "the man of God is thoroughly furnished unto all good works." To this book of remembrance they may come, and there read of the perplexities, trials, afflictions and persecutions of those in ancient times who feared the Lord, and who were owned by him as his jewels; and of the wonderful deliverances he wrought for them, in delivering them out of their distresses, filling them with joy and gladness, giving the oil of joy for mourning, and the garments of praise for the spirit of heaviness.

"They that feared the Lord." By nature, the saints, in common with all mankind, were children of wrath, dead in trespasses and sins, and without the fear of God. There is a fear of punishment, which is felt by the children of men, but this is not the "fear of the Lord," spoken of in the text. Of this *slavish* fear the Lord by the prophet said, "Their fear of me is taught by the precepts of men."—Isa. xxix. 13. That kind of fear, or dread, which hath torment, is felt by devils, and by those who know nothing of the love of God; for perfect love, the love of God, which is felt and known only by the saints of God, casts out all slavish fear.—See 1 John iv. 18. But the saints have not received the spirit of bondage, again to fear, but they have received the spirit of adoption, whereby they cry, Abba, Father.—Rom. viii. 15. The fear of the Lord is wisdom; it is the beginning of wisdom; it is to hate evil; it is a fountain of life, to depart from the snares of death; and those who possess it shall have a place of refuge.—See Job. xxviii. 28,

Psa. cxi. 10, Prov. viii. 13, & xvi. 26, 27. Of his people the Lord has said, "I will give them one heart and one way, that they may fear me forever; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."

—Jer. xxxii. 39, 40. Those who have this fear in their hearts, have a desire to meet often together, to speak to each other of their trials, their temptations, their doubts and fears, and of the wonderful deliverances which God has wrought for them, in delivering them out of the hand of their enemies, and causing them to rejoice in him as their Rock, their high tower, and their exceeding great reward.

"Mid scenes of confusion and creature complaints,
How sweet to their souls is communion with saints."

When this fear is put in their hearts, they feel to say with the psalmist, "Come, and hear, *all ye that fear God*, and I will declare unto you what he hath done for my soul." This is characteristic of the children of God; they delight to tell what God has done, but never what they have done for God; for the fear of God has taught them that they can do nothing, either for themselves or for God, in the matter of salvation. It is written in the Psalms concerning them, "They shall speak of the glory of thy kingdom, and talk of thy power."—Psa. cxlv. 11. How blessed is our condition if we have been thus taught of God to know our own helplessness and depravity, and been made to exclaim with the poor despised publican, "God, be merciful to me, a sinner."

"For they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." *That day* without doubt has reference to the gospel day—"the day by prophets long foretold," which was to dawn upon the church of God, when the night of Judaism should pass away, and the substance of the shadows under the law should appear, and the Sun of Righteousness should arise with healing in his wings, to all those who feared the Lord, not only among the fleshly seed of Abraham, but also among the Gentiles; for, from the rising of the sun even unto the going down of the same, the name of the Lord of hosts should be great among the heathen.—Mal. i. 11. This is the day that should burn as an oven, in which all the proud, and all that do wickedly, shall be stubble, and shall be burned up, that it shall leave them neither root nor branch, but they shall be ashes under the feet of the saints. "But who may abide the day of his [the Messenger of the covenant] coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap." "Who shall dwell with devouring fire? Who shall dwell with everlasting burnings?" Not the proud, the wicked, the self-righteous, for we are told by the Lord of hosts that they shall be stubble, and shall be consumed, root and branch. But

"He that walketh righteously, and speaketh uprightly, that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, and shutteth his eyes from seeing of evil; he shall dwell on high; his place of defense shall be the munition of rocks.

In nature, the jewels which appear so beautiful were once hid in the earth, mixed with dross, in which state they presented but little or no beauty; but, to separate the precious metal from the vile, the entire mass is sent to the refiner, who subjects it to the fire, until the dross is separated from the precious part; the pure metal is then given into the hands of the jeweler, who fashions it according to his will and pleasure. So the Lord's jewels are found in the quarry of nature, and are so mixed with dross that we could not distinguish them from the rest of mankind in a state of nature; in that state they are unknown to us; but the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And he searches them out, and refines them as silver is refined, and tries them as gold is tried. The Lord of hosts sits as the refiner, and they shall remain in his crucible until he shall have purged away all their dross, and they reflect only his image. It is a fiery ordeal, but their Refiner ever has his eye upon the furnace, and upon them. He knows just how hot to have the fire, and how long they require to be tried in the fire. How cheering the thought that the "Lord of hosts" is the refiner; and how sweet the assurance he has given his tried ones, "When thou passest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee."

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply."

These are the ones who may abide the day of his coming, and who can and do dwell with the devouring fire. Like the three Hebrews in the fiery furnace, the fire but burns off their chains, and leaves not the smell of fire upon them; and like the bush which Moses saw enveloped in flames, yet not consumed, so the church of God is not consumed, though dwelling with consuming fire. "Our God is a consuming fire," and he dwells in his church, not to consume it, but consumes all their dross, that they may offer to him an offering in righteousness.

There are many of the Lord's jewels who give abundant evidence that they possess the fear of the Lord, but have not sufficient strength to declare in Zion what God has done for them. They are fearful that what they have experienced is not the teaching of the Spirit, but merely something they have learned from others. They have been led so very differently from what they ever expected they should be, and seemingly so very differently from some in whom they have full confidence as being the children of God, they fear to venture upon what they have seen and felt. Their convictions have not been as pungent as some others have

described, and their deliverance has been so gradual that they cannot tell when their burden of guilt was removed and they began to hope in the mercy of God. They think if they had been suddenly stricken down, and as suddenly brought into the light and liberty of the sons of God, they would feel more confidence that their hope was well founded, and they would not hesitate to follow in the footsteps of him whom their soul loveth.

An illustration occurs to my mind which was used by our dear brother F. A. Chick, while preaching at the Warwick Association last June: Two men are confined in dark prisons. Into one of these prisons light is gradually introduced, and so gradual that the change from the darkness to the light is scarcely observable. To the other, in the same midnight darkness, the door of his prison is suddenly thrown open at midday, and all the beauties of the light are at once presented to his enraptured vision, and his joy seems unbounded. But are not both in the same light? Do they not see the same things? Thus it is in the experience of the saints. While some are suddenly brought into the light and liberty of the gospel, and are made to shout aloud for joy, with others the transition is very gradual; the darkness slowly gives way, the day star appears, a faint glimmer of light is seen, and gradually the Sun of Righteousness arises upon them, with healing in his wings. But whether the change be sudden or gradual, they can all testify that in the light of the Sun of Righteousness they see the same things, and experience the same sensations; for the experience of all the saints is the same *substantially*.

There are some of the Lord's jewels who will even deny that they have a hope, for fear they may deceive the saints, and thus cause them to think they are what they fear they really are not.

But there is this one thing about these weak and fearful ones, that while they cannot feel that confidence they desire to, their thoughts are almost continually on the name of the Lord of hosts; they love to meet with the assemblies of the saints, and desire above all things to honor and glorify God. Why, ye fearful ones, be of good cheer, for the promise is unto you, far off as you feel that you are; for the text says, "For them that feared, and that *thought upon his name*."

And when that great and terrible day shall come, and all the elements of nature shall melt with fervent heat, when the earth and all that is therein shall be burned up, all these jewels of the Lord shall be spared, as a man spareth his own son that serveth him. They shall be caught up with him, to dwell forever in his presence, where is fullness of joy and pleasures forevermore. In view of this delightful and heavenly prospect, well may the saints say with the apostle, "I reckon that the sufferings of this present time are not

worthy to be compared with the glory that shall be revealed in us." But a few more days of sorrow, or years at most, and all our sorrows and trials shall be ended—

"Then shall our souls complain no more;
The tempter then shall rage in vain;
And flesh, that was our foe before,
Shall never vex our spirit more."

In hope of immortality,
BENTON JENKINS.
MIDDLETOWN, N. Y., Feb. 28, 1875.

NEW HOLLAND, Pickaway Co., Ohio, }
Feb. 8, 1875. }

(Second Letter.)

"Upon this Rock I will build my church."

These words contain three propositions; first, the foundation; second, the church; third, the builder.

Rock and stone are used in scripture as emblems to represent the durability and immutability of the mystery of God's will, which he purposed in Christ Jesus to execute for the defense and safety of his chosen people. Christ glorified not himself to be made a High Priest; but he that saith unto him, Thou art my Son, to-day have I begotten thee. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. The name of Jehovah is sacred, and no one will be guiltless that takes his name in vain. Moses the prophet declares, He (Jehovah) is the Rock; his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he." Who can know the extent of the infinite perfections of the eternal Jehovah? When we endeavor to know more than he hath revealed of himself, we are confounded and lost in the attempt. True it is that the mystery of godliness is wonderful; and is it not distressing to know that the mystery of iniquity is deceitful? The scriptures make known to the children of men two reigning powers in this world; the one the Prince of Peace and Lord of glory, the other the prince of the power of the air and god of this world. Each have their ministers to execute their purposes. And while there is an infinite disparity in the design of each in setting forth each his servants, to set up a kingdom in this world, one opposite to the other as light is from darkness. "I saw," said Daniel the prophet, "in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days. And they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His kingdom is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Notwithstanding all the opposition from the power of darkness, the Prince of Peace will establish his kingdom in

righteousness. Yet will the prince of darkness send forth his ministers as servants of unrighteousness to deceive the simple and to ensnare the unwary. But the children of the light should watch and pray, and take heed, and examine closely those who assume to be ministers of righteousness. The Lord cautioned his disciples to beware of false prophets that come in sheep's clothing, but inwardly are ravening wolves; for such will destroy your peace and fellowship in him. Paul's address also to the church at Corinth is worthy of attention in this dark and cloudy day. He says, "Would to God ye could bear with me a little in my folly; and indeed bear with me; for I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ; for if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which we have not received, or another gospel which ye have not accepted, ye might well bear with me." For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers be also transformed as the ministers of righteousness; whose end shall be according to their works.—2 Cor. ii. Jesus enjoined on his disciples to take heed that they be not deceived; "For many shall come in my name, saying, I am Christ, and the time draweth near. Go not after them." The time hath come that we have many professing to be ministers of Christ, each preaching his own Christ, such as the Universalists' Christ, the Methodists' Christ, the Unitarians' Christ, and the Baptists' Christ, with many others. These christians are not God's Christ, the Son of the living God. You shall know them by their fruits.

The name of the church of God is derived from the name of its foundation, which is Christ; not from what professed believers choose to denominate themselves for religious purposes. It is assuming an authority that God has not delegated to them. Any religious body, to change the name, the laws or the ordinances of the church of Christ from what God hath ordained, is rejecting his wisdom. The church of God does not now comport with that which Paul described in his epistles. Wherefore the children of God should take heed and consider what Christ they received from the ministry of those who profess to preach the gospel of God. Christ Jesus said, "Upon this Rock I will build my church." On what rock? Was it on any other than the sovereign will of God his Father, whose love, purpose, grace and power, according to his eternal purpose which he purposed in his begotten Son, whom he chose to be the

Head, Savior and Judge of his fore-known and beloved people? I qualify these words with the word sovereign, because it is an act of God's grace, and not of his justice. God would have remained just if he had not provided grace for any sinner; but as he has ordained the salvation of many, it will be accomplished in accordance with his own wisdom and prudence. All true knowledge is valuable, and therefore precious to a believer in Jesus. The knowledge of Christ Jesus in this world is a treasure which no man can purchase with all the wisdom and riches that he may possess, and to die without it in this world he will surely be miserable in that beyond the grave. No professor is wise who neglects to search after such wisdom, or is indifferent to ascertain a true knowledge of eternal life. All the truth must be essential to be known by the believer, for his faith to be founded in the will of the Father, the Word and the Holy Ghost, whose record is in heaven. Should the foundation of God's church be destroyed by preachers, what could the righteous do? Every branch of divine truth must be essential for the believer; faith for him to be one with Christ Jesus the Lord forever. The eternal God is the Rock of salvation, and from him all truth proceeds through Christ Jesus, by the Holy Spirit, unto the heirs of salvation. The Lord is the Rock, and his work is perfect; for all his ways are judgment: a God of truth, and without iniquity; just and right is he. After the fall of our first parents, Adam and Eve, from innocence, the merciful God declared unto the serpent that beguiled Eve, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." For this purpose, in due time the Son of God was manifested, that he might destroy the works of the devil.—Gen. iii. 15, 1 John iii. 8. The Son of God was then in secret as one in God, who was to accomplish that which God had promised he should do. Moses and the prophets predicted of this wonderful person who was to accomplish such great and glorious things. I know, for a minister of the gospel to affirm and plead that Christ, as the man that God has made strong for himself to execute his will, was the first born of every creature, the faithful and true witness, the beginning of the creation of God, that in all things he might have the pre-eminence, is deemed heresy even by those of the household of faith in this age of darkness. But perhaps it may be true that some are so zealous as to denounce a gospel truth that they do not understand, and in their haste have mistaken aspersion and noise for scriptural argument. It may be true also that some persons have advanced ideas while affirming the antiquity of Christ as the Son of God, have too much lost sight of his personal divinity, and who seem to have no other idea of his divinity than that of a union of the man to the person of the Father;

and though they object not to call him God, and apply to him every divine title and character, yet by no means believe he is personally God, but that the Man Christ Jesus is called God because the Father is in him. But the acts of the Son of God as a Mediator were meritorious; for no creature simply considered could merit salvation from the law of God for the guilty; but he who is called Immanuel, God with us. "*Each nature in Christ's person doth preserve its own natural essential properties unto and in itself, without mixture, without composition or confusion, without such a real communication of the one unto the other so as that the one should become the subject of the properties of the other. The Deity in the abstract is not made the humanity; nor on the contrary, the divine nature is not made temporary, finite, limited, subject to passion or alteration, by this union; nor is the human nature rendered immense, infinite, or omnipotent. Unless this be granted, there will not be two natures in Christ—a divine and human, nor indeed either of them, but somewhat else composed of both.*" I remarked that the Rock upon which the church is built is founded in the sovereign will of God, and should be made known as such unto them who are interested in it, of all nations of people. Wherefore Christ being so constituted the God-Man as to qualify him for so high and dignified station as the Messenger and Mediator of the covenant, to execute his Father's will, His goings forth have been from of old, from everlasting. It has appeared strange to me that serious people should have manifested such opposition to a doctrine so plainly taught in the scriptures, and yet so ready to condemn that which they have least investigated, on which their confidence rests. I presume it is the case with many professors that what their preachers believe they also believe, with due reverence for their preacher's superior knowledge, without knowing why they so do, when they have not examined the scriptures on the subject.

The idea of Christ as a divine person being begotten, brought forth, and set up, is evidently conflicting with the doctrine of his self-existence, independence and eternity. But what we first received as religious sentiments, without examination, we are very apt to retain without suspicion. We are so likely to think that what we believe is right, because we never supposed it to be wrong. All truth proceeds from the God of truth, and should be received as such by all professors of Christ, with fear and reverence. Only truth is essential for a believer, faith as founded in the sovereign will of the eternal God. It cannot be expected that a careless reader of the word of God will have a correct understanding of the mystery of God's will. The book of God should be read prayerfully, attentively and repeatedly, in order to a right knowledge of the mystery of Christ Jesus our Lord. The apostle Paul was determined not to know anything

among the saints save Jesus Christ and him crucified. "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward, how that by revelation he made known unto me the mystery, as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit. According to the grace of God which is given unto me, as a wise master builder I have laid the foundation, [ministerially] and another buildeth thereon; but let every man take heed how he buildeth thereupon. For other foundation can no man lay than is laid, which is Jesus Christ."—Eph. iii. 1—5, 1 Cor. iii. 10, 11.

The various emblems, types and sacrifices in the ceremonial law shadowed forth the glory of the Lord, the Redeemer of Israel, and his Holy One, to him whom men despised, to him whom the nation abhorreth to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel; and he shall choose thee. Moses was faithful in all his house as a servant to him that appointed him, to build the house of Israel according to the pattern given him by the great Architect, the Lord of heaven and earth. The least deviation from the pattern given by God to Moses would have failed to answer the design that God had intended to fulfill his promise made to Abraham, Isaac and Jacob, and their seed, for a testimony of things which were to be spoken after. The persons and things that Moses was to consecrate for the service of the sanctuary, and for the purity and order of their divine service of the whole house of Israel, were peculiar and significant, though it was an external service only which their Lord God demanded of them. The city of David, Mount Zion, was the holy place where they should worship the Lord their God who loved them: for they did not possess the city from their own choice, but it was chosen of God and given to them as a nation. They rebelled against the Lord their God who had so wonderfully delivered them from their enemies, and were unmindful of his wisdom and power, and rejected the words of his prophets, and discarded his holy covenant. We have, said the people of Jerusalem, made a covenant with death, and with hell we are at agreement. When the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep

away the refuge of lies, and the waters shall overflow the hiding place.—Isa. xxviii. 15—17. The inspired apostle affirms that other foundation can no man lay than is laid, which is Jesus Christ. The Lord God by his prophet declared that he laid in Zion for a foundation a tried stone, that he that believeth shall not make haste. And upon this rock, said Jesus, I will build my church, and the gates of hell shall not prevail against it. The testimony of these witnesses who dare disallow? It would be the highest presumption for any creature to do so. The believer in Christ Jesus the Lord is not hasty to contradict the testimony of God, but ponders over in his mind the great mystery of God's salvation. The believer has the knowledge of his guiltiness as a sinner before the just and holy God, and is assured that no perfection can be found in his nature; for this reason he is desirous to ascertain his interest in the risen and glorious Redeemer, the Son of God. For this purpose he seeks diligently for knowledge; he attends upon the ministry of the gospel; he reads the productions from the pens of good and pious learned men on religious subjects, to ascertain whether he has the faith of God's elect. But he discovers so many discrepancies both in their writings and their preaching, that perplex his mind and grieve his soul to such a degree that he concludes a spiritual knowledge of the true God and eternal life is not to be attained in this life, at least for him. The inquiring mind of the believer wants to know what the foundation is composed of that is laid in Zion. It is described as a tried and precious corner stone, a sure foundation, and permanent for a believer's hope, who does flee to it in every time of need. The God of salvation has not laid promiscuously this stone in Zion; nay, but in judgment and in righteousness, to the equitable demands of his holy law; for God has actually tried it with the line and plummet, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Many good ministers have mystified the word of God, and by so doing have bewildered the minds of many sincere believers in Jesus, to a great extent. God has not ordained his ministers to mar the peace and fellowship of his people, but to instruct them in the mysteries of his grace, that they may know how to walk in the way of righteousness and true holiness. What can any man know of God before time, only that which results from his eternal purpose in time, and that through the Word which was God, and with God in the beginning of time; for the same was in the beginning with God: all things were made by him, and without him was not any thing made that was made. The Word was made flesh and dwelt among us, and we beheld his glory, said the apostle, the glory of the only begotten of the Father, full of grace and truth. The Word that was made flesh was sent of God, when the full-

ness of the time was come, to execute his Father's will; and the work that his Father gave him to do he perfectly completed in every act of his Mediatorial office, whether as the King, Priest or Prophet of his church. We should not consider it was done or wrought by this or that nature in him alone, but the act and work of his whole person, as of him that is both God and Man in one Christ. The soul and body of man are united, yet distinct from each other, so that the act done by the body is the index of the soul that wills the action which is performed by the body; and we approve or disapprove of the deed as done by an intelligent agent, who is responsible for all his acts done by his body. When we contemplate the union of Manhood with Godhead in the eternal Word, we are lost in our contemplation. The mysterious is above our comprehension, and we should be contented with that which God has revealed of himself and of his Son to them who believe in his name. It is true of the begotten Son of God and seems expressed in Prov. viii. 22, where we find Wisdom saying, Jehovah possessed me in the beginning of his way, before his works of old. We should duly consider that the human nature of Christ can only know and enjoy divine perfections in subserviency to the divine will, though his knowledge of enjoyment far exceeds what any other creature can possibly receive. The highest display of sovereign grace is the personal union of two natures in the Son of God. It surpasses our conception that God's own Son, being so exalted as the Head and Lord of all things. This is surprising grace, and well might it be called the mystery of godliness, and the hidden mystery of wisdom, ordained before the world unto our glory. What may not we expect from interest in and joint heirship with so glorious a Lord and Savior! He is the Lord of glory, the Prince of life, and King of saints, and the Judge of all at the last day. What a luster and dignity is put upon the Man Christ Jesus the Lord! Jesus said, "He that hath seen me, hath seen the Father." The uncreated Majesty and Eternal Love! This is the Lord, our Redeemer and Savior, who declares it for our faith in his word. Upon this Rock, said Jesus, will I build my church. What rock was this? Was it not on the sovereign will and perfection of God, founded in his eternal love and purpose which he purposed in Christ Jesus our Lord? Many mistakes have occurred with the children of God from not duly considering the personal acts of the Father, the Son and the Holy Spirit in the one eternal God, in accomplishing the salvation for a foreknown, loved and chosen people, who should shew forth the praises of God in their salvation. The same God and Father who revealed unto Peter that Christ is the Son of the living God, is the Rock on which the mediation of Christ Jesus is founded for a believer's hope, through the life, sufferings, death, resurrection and glorification.

of the Son of God, the original cause of salvation, is the sovereign will of God in Christ Jesus. Wherefore Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me. This is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." The will of his Father was the governing principle of our Savior's acts, either as King, Prophet or Priest. It appears when Jesus, at twelve years of age, acted as a prophet in the temple, sitting in the midst of the doctors, hearing and asking them questions. He was not in a "Sabbath School," for he told the doctors what they knew not; for all that heard him were astonished at his understanding and answers. His parents had lost him, and in sorrow they went seeking him among his kinsfolk and acquaintances, and found him not. They went back to Jerusalem, and when they saw him they were amazed, and rebuked him for causing them so much sorrow; but he replied, Know ye not that I must be about my Father's business? But they understood not these sayings which he spake unto them. Herein a circumstance is recorded a circumstance of the Son of God, that describes great promptness in doing his Father's business. This child, born of a Jewess virgin, and circumcised on the eighth day of his age, according to the law of Moses, and as a Jew observing all the rites and ceremonies of the Jewish polity, that the scriptures should be fulfilled according to prophecy, that salvation is of the Jews: "There shall come out of Sion the Deliverer, and shall turn ungodliness from Jacob, the chosen people of Israel."—Rom. xi. 26; Psa. xi. 7; Jer. xxxi. 31-34; Heb. x. 5-10. This is the foundation stone that the Lord God laid in Zion. "When Jesus was teaching in the temple, the chief priests and the elders of the people, they said, By what authority dost thou these things? Who gave thee this authority? Jesus said unto them, Did you never read in the scriptures, The stone which the builders rejected, the same is become the head stone of the corner? This is the Lord's doings, and it is marvellous in our eyes." "Without controversy, great is the mystery of godliness. God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." No one in heaven, or in earth, or in hell, could have filled the office of a Mediator between God and man, but the Man, Christ Jesus, who was sent by his Father to execute his will in right-

eousness. When we contemplate the divine perfections of the Jehovah, whose nature is infinite, and his will unalterable, what must be his wisdom in constituting his Son as a complex person, to be called the Word of God. While God is gracious in showing mercy to millions of guilty rebels, whose natures are corrupt in every part, not a spark of goodness is in them, either in their bodies, souls or spirits, but totally defiled in sin. What must have been the perfection of that Savior, who came from heaven to take the body his Father had prepared for him! The angel informed the virgin Mary that the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. For without the body he could not do his Father's will. For the Son of man is come, said Jesus, to save that which was lost. Behold, said the inspired prophet, the Lord God will come with a strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him; he shall feed his flock like a shepherd, &c. These words are plain in meaning, and positively declare that the Lord God is Christ, the Son of God; and Luke likewise verified the fact.—iii. 4-6. No mere creature could procure salvation from the claims of a violated law, however high in purity he may be before the righteous God, except Christ, who is God and Man, whom God had made strong for himself to satisfy its claims, and to procure everlasting righteousness. We should retain in our minds that while Jesus saved his people from their sins, and endured the curse for them, the holiness, truth and justice of God must be maintained. A deliverance from guilt and condemnation could not be accomplished by altering or appending to the perfection of God's rigorous law; it must stand inviolate against all encroachments. For God to be just, and the guilty world to be saved, which he had eternally loved, is such a mystery that the highest angel in heaven could not unravel. The various christs that are presented to the people in these days can never save a sinner from his sins; but believing in such saviors will increase his fears, by discarding the true God and eternal life, who only is the true Christ of God. The Son of God came down from heaven, not to do his own will, but the will of his Father who sent him. Therefore all his Mediatorial acts were founded and limited by his Father's will. Jesus Christ, when he appeared in this world, came not as a private individual, but as a Savior fully prepared with personal and Mediatorial riches, to maintain the righteous claims of the law and the honor of God, that the ungodly sinner should be justified; for which cause he should be called Jesus, for he would save his people from their sins. The question might be asked, What condition were his people in when Christ came? Children of wrath, even as others of

Adam's posterity, and in their creative relationship with him were legally innocent and righteous by law with their father Adam; before he had sinned and lost his innocence and standing with his Creator, law-giver and benefactor.

JAMES JANEWAY.
(To be continued.)

NEAR FALKNER STATION, Miss., Dec. 21, 1874.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—By request, I send you an obituary for publication. To prepare an article of this kind for the press, is a task which I seldom attempt, and as often with a conviction of my imperfections. And although I have had a name with the people of God eighteen years, I yet feel at times that I am not where I should be. If my mind were as well established in the genuine nature of my hope, as it is that the Primitive Baptist Church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, I should have but little reason to doubt. But I derive much comfort through the communications in the "Signs." Doubts and fears seem to be a common heritage. "We know that we have passed from death unto life, because we love the brethren." This paragraph often supports me. Yes, I feel, I know that I love the fellowship of the brethren and sisters. But the question often arises, Am I a subject of that divine love which moved the Lord of heaven to give himself a ransom for many? But I do not expect the question to be satisfactorily answered in this life. But I desire an interest in the prayers of God's people, that I may not bring a reproach upon the cause of my Redeemer. J. W. NORTON.

HICKMAN Co., Tenn., Feb. 13, 1875.

DEAR ELD. BEEBE:—Inclosed I send pay for the "Signs of the Times" for this year, as I am not willing to be deprived of the privilege of reading so valuable a paper; for very frequently I can say the reading of one communication from a dear brother or sister, richly repays me for what they cost for a year.

As I desire to know the truth, and to understand the scriptures, and need to have some one to guide me, I hope you will give your views on 2 Cor. xii. 2-4. The subject has been much on my mind for many months, and some of the wisest preachers of my acquaintance say it seems to be a secret thing which belongs alone to God, and is not revealed to men. But, dear Elder, as all scripture is given by inspiration of God, and is profitable for doctrine, &c., how can this scripture be profitable to the man of God, if he does not understand it?

I wish to ask a few questions, which I desire you to answer when convenient: Did not Paul have reference to himself as having been caught up to the third heaven? What is the third heaven, and what is the paradise into which he was caught? What law would have been violated by speaking the unspeakable words which were heard? Was it lawful in Paul's day to confess that Jesus was the Christ?

[Several other questions we here omit, as we trust the reply to the above will cover the whole ground.] Yours in hope of eternal life,

ISAAC WRIGHT.
(Editorial reply on page 70.)

MISCELLANEOUS.

Eld. Spencer F. Jones having removed from Mt. Sterling, Ky., desires his correspondents to address him hereafter at Sharpsburg, Bath County, Kentucky.

WILL brother J. M. Petty, of Erath Co., Texas, please give me his post-office address, either through the "Signs," or by private letter? My address is Brookhaven, Lincoln Co., Miss.

J. R. YOUNGBLOOD.

MRS. Mary Jane Bradly desires you to publish in the "Signs," an inquiry for the whereabouts of the following named persons: Mrs. Mary Ann Mays, John Mays, Joseph Davis Mays, Thomas Jefferson Mays. If any person seeing this should know where any of these persons are, please inform me at Hamburg, Ashly Co., Ark., and oblige a sorrowing widow.

MARY JANE BRADLY.

ORDINATIONS.

MT. GILEAD, Ky., Jan. 24, 1875.

MY DEAR BROTHER BEEBE:—Some time ago I sent you the following for publication: By an act of the church at Bald Eagle, Bath Co., Ky., on the third Saturday in May last, a council was organized on the next day, composed of Elders Samuel Jones, of said church, J. A. Johnson, of Ind., and myself, of Mt. Gilead Church, together with the church at Bald Eagle, to take into consideration the propriety of setting apart by solemn ordination to the important work of the gospel ministry, our dear brother, SPENCER F. JONES.

The council was organized by choosing Eld. S. Jones Mod., and C. Ratliff Clerk.

Brother Jones then gave a reason of his hope and call to the gospel ministry, to the satisfaction of the council.

Brother Jones then retired, and it was unanimously agreed by the council to proceed with the ordination, which was done in the following order:

Ordination prayer by myself.

Charge by Eld. J. A. Johnson.

Right hand of fellowship by Elder S. Jones.

Brother S. F. Jones is a nephew of old Elder Jones, and whom we recommend to the consideration of the brethren. Old brother S. Jones' health seems to be declining very fast. He says he is ready to depart, and anxious to go and be with Christ. O, my brother, my greatest earthly desire is to die the death of the righteous; let my last days be like his. I feel more and more as I grow older that we have no abiding city here, that we are strangers and pilgrims on the earth. May God bless you, my dear brother, is my desire for Jesus' sake.

As ever your friend and brother in tribulation,

J. H. WALLINGFORD.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1875.

PAUL'S UNSPEAKABLE VISION.

Reply to brother Isaac Wright, on 2 Cor. xii. 2-4, whose communication will be found on page 69. "I knew a man in Christ above fourteen years ago, (whether in the body, or whether out of the body, I cannot tell; God knoweth) such a one caught up to the third heaven. And I knew such a man, how that he was caught into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

To brother Wright's first question we answer, Most undoubtedly Paul spake of what he himself had experienced, for in the connection he was speaking of his labors, trials and persecutions which he had personally experienced; and then leaving that part of his experience, he says, I will come to visions and revelations of the Lord. Secondly, as the things heard and seen were unspeakable, and such as no man can tell or make known to another, Paul could not have known the man, had he not been the very one who saw the vision.

Second. "What is the third heaven?" We have understood the first heaven to refer to the legal dispensation, wherein God's people were held under the law. The second, or new heaven, to be the church of God under the gospel dispensation. And the third, which is also called the paradise of God, to be the immediate presence of God, as realized by the spirits of just men made perfect, as shall be fully realized by all the saints in the final consummation of their happiness in immortal glory. Into this holy, happy and paradisiacal state, Paul was taken in his rapturous vision.

Third. "And what is the paradise to which he was caught?" Answer: It was heaven, which is not confined to any special locality, but where such visions of the unveiled glory of God are enjoyed as makes a saint perfectly unconscious, while in the enjoyment of being in the body which is so full of infirmities as to make one groan, being burdened. Such was the perfect ecstasy and transport of the apostle at the time, that he seems to have lost sight of earth and all earthly things, and so supremely blessed, that more than fourteen years of subsequent turmoil and buffeting of Satan, and the painful thorn in his flesh, had not obliterated the remembrance from his mind.

In our measure, we believe that all the saints by faith are sometimes enabled to enter within the vail, and partake of the joys of the world to come; and when these precious seasons are enjoyed, they are absent from the body and present with the Lord. We never do enjoy those heavenly seasons when we are taking thought for the body, or worrying over the selfish question, whether we are saints or not. All that we leave with God; it is enough that we enjoy his presence, and bask in the smiles of our God. This is paradise.

Fourth. "What law would have

been violated by uttering the things seen and heard in the paradise of God?" It is said in the text that he heard unspeakable words, which it is not lawful (or as it is rendered in the margin, *not possible*) for a man to utter. The things which, by the laws of human language, are unutterable by man, are by the law that governs and limits our language, unlawful for man to utter. We understand Paul to say that the words heard were beyond the power of human tongues to express. Thus he also speaks of the "unspeakable gift of God, in the gift of his dear Son;" because no human speech can fully express the amazing greatness of the gift. The limitation of our language forbids that human speech shall fully express the unsearchable riches of Jesus Christ.

Fifth. "Was it unlawful in Paul's day to confess that Jesus was the Christ?" We know of no legitimate law that forbid it. The Jews agreed among themselves that any Jew who confessed Christ should be cast out of the synagogue; and the high priests did straitly charge the apostles that they should not teach in his name. But Paul certainly did not allude to any such laws, for in the face of them all he shunned not to declare the whole counsel of God.

The manner of Paul's speaking of himself in the *third person*, would lead one to suppose that he was speaking of some other person than himself; but when we observe that he had been speaking of what he was and had been in the flesh, and of what he might glory in the flesh, as a Hebrew, an Israelite, as of the seed of Abraham, after the flesh, now he comes to speak of what he was in Christ, and what he had experienced in his inner man, and the distinction between the old man and the new, that when in his vision he could not tell whether he was in the body or out of the body. Of such a one, as he knew in Christ, he says, I will glory; yet of myself I will not glory, but in mine infirmities. How often the apostle speaks of himself as the embodiment of two distinct persons, men or natures, the one in Christ, and the other in the flesh: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me."—Gal. ii. 20. "For I know that in me, that is in my flesh, (the old man, the outer man, the natural or fleshly man) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law: that when I would do good, evil is present with me. For I delight in the law of God after the inward man."—Rom. vii. 18-22.

So in speaking of his heavenly vision, of the transcendent glory of the third heaven, the paradise of God, he speaks of a man in Christ,

and says, Of such a one will I glory; yet of myself I will not glory, but in mine infirmities. As a man in Christ, or as a member of Christ, he is a new man, created after God (not after Adam) in righteousness and true holiness—has no infirmities in that new man, but in the old fleshly nature he groaned, being burdened, and cried, "O wretched man that I am, who shall deliver me from the body of this death?"

But Paul was reminded of his connection with the flesh by a piercing thorn, not in his spirit, but in his flesh, and the messenger of Satan to buffet him. This was given him, lest he should be exalted above measure through the abundance of the revelations. The same Paul who as a man went up to the third heaven, even to the paradise of God, and lost all consciousness, for the time, of a fleshly body, who entered, in spirit, within the vail, this same Paul, in his flesh, is pinned down to the earth by a thorn, by the buffeting of the messenger of Satan.

We do not suppose that Paul was more aspiring in his disposition than others, but we are assured that he needed all the weights that were put upon him to keep him humble, and from glorying in the flesh. Had he been permitted to remain forever in his happy state, and unconscious of the sin that still dwelt in his flesh, and insensible to his infirmities, he would have lived too high to be of any use to any of the tried, tempted and afflicted children of God. Our dear Redeemer suffered in the flesh for us, and became familiar with the feelings of our infirmities, that he might know how to succour them that are tempted; yea, he was tempted in all points as his children are, and yet without sin. And Paul must needs also bear in his body the marks of the Lord Jesus, and have fellowship with his sufferings, and be conformed to his death. And it is equally needful for all the family of God to suffer with him in the flesh, that they may be also glorified together. Especially those who are to be pre-eminently useful in the house of God in comforting the saints, like Peter, must pass through Satan's sieve, or like Paul, encounter the buffetings of Satan's messengers.

The Lord measures to his children with exactness all the transporting joys that they can bear, and will not allow them to be exalted beyond that precise limitation; and so also all the counterbalances that are necessary are provided in weight and measure in time, duration and deliverance, according to the wisdom of our God. None of these trials, conflicts or afflictions are, for the present, joyous, but grievous, but they afterwards yield the peaceable fruits of righteousness in them. We may pray, as did the apostle, that God may remove the thorn from our flesh, and like him repeat our prayer; but God will cause us in the endurance of our thorns and buffetings to know the all-sufficiency of his grace, and to know it as we could not know and appreciate it if we had no trials, temptations or buffetings.

TRIBUTE TO THE MEMORY OF ELDER JOSEPH L. PURINGTON.

The Baptist Church of Christ at Shoal Creek, having enjoyed the faithful pastoral services of our beloved brother, Eld. Joseph L. Purington, for the most of the time that he resided in Georgia, and wishing to record on our church book a testimonial of our great love for the dear departed one, it was moved in conference this day that a committee be appointed for this purpose, consisting of our two deacons, William S. Lunsford and William S. Montgomery, with D. F. P. Montgomery, and to which was added our dear pastor, Wm. L. Beebe. The above committee submit the following:

Our dear brother came into our midst from the north, a stranger to all save one or two persons, but by his firm and conscientious avowals of truth, truths that we had experienced in our own hearts, we soon learned that he was a brother beloved. He reflected honor upon every station to which he was called. A firm friend, a good citizen, a patriot, a kind husband and tender father; but everything was made subordinate to the proclamation of the gospel. This was his delightful theme through every opposition. Few had clearer ideas of gospel truth, few were so gifted in force and manner, and had such a happy faculty of comforting and edifying all the lovers of truth. As our beloved pastor, he was always prompt in attendance, faithful in discipline, ever ready to sound the alarm on the approach of danger. His self-sacrificing disposition was manifest from the fact that while here he was in the midst of brethren who entertained for him the strongest love. He had a pleasant home, in a pecuniary view, with everything to bind him to it; yet the destitute churches in Virginia, calling him to their charge, he forsook houses and lands, and turned his back upon his beloved Georgia, (as he often called it) in order that he might give himself wholly to the work. We feel here that a great and good man has fallen in Israel. The loss is common to the household of faith, north, south, east and west. It is our privilege to mingle our tears with them all; but we weep in the confident assurance that the brother is sleeping in Jesus, having only gone on before, and will awake in his likeness. Our dear sister, his companion, who was raised in our midst, together with his interesting son, we commend to the household of faith, praying that grace and submission may be afforded them under this great bereavement. May we all be humbled under the mighty hand of God, feeling the sweet assurance that our Father does all things well.

(Eld.) WM. L. BEEBE.

(Dea.) WM. S. LUNSFORD.

(Dea.) WM. S. MONTGOMERY.

D. F. P. MONTGOMERY.

The above report was received by the church by a unanimous vote.

NEWTON Co., Ga., Feb. 13, 1875.

The Primitive Baptist Church of Christ at Holy Springs, in conference this day, do approve the above tribute of respect, adopted by the church at Shoal Creek, and unanimously adopt it as ours, with the additional remark, that besides being our pastor, Elder Purington was a member of our church from November 12th, 1859, until May 7th, 1870.

WM. L. BEEBE, Mod.

G. D. HEARD, Clerk.

POETRY.

WONDERFUL LOVE OF GOD.

Were oceans, rivers, floods and lakes,
All that the name of water takes,
Beneath the expanded skies,
Turned into ink of blackest hue,
And all the drops of fallen dew,
To make the wonder rise;

Were there a book, could we suppose,
Which thinnest paper could compose,
Large as this earthly ball;
Were every shrub and every tree,
And every blade of grass we see,
A pen to write withal;

Were all who ever lived on earth
Since nature first received her birth,
The aptest scribes declared,
To explain the fullness of that LOVE
Found in the heart of God above,
To men by sin ensnared;

Were each *Methuselah* in age,
And every moment wrote a page,
They'd all be tired and die;
The pens would every one wear out,
The book be filled within, without,
The ink would all run dry.

And then to show that love, O then,
Angels above as well as men,
Bright angels e'en would fail;
Nay, till eternity shall end,
A whole eternity they'll spend,
Nor then have told the tale.

MARRIAGES.

At North Berwick, Maine, Feb. 13, 1875, by Eld. Wm. Quint, Mr. Samuel O. Stillings and Miss Jennie S. Johnson, both of North Berwick.

Dec. 30, 1874, by Eld. Wm. Grafton, at the residence of the bride's father, Mr. Wm. H. Wicks and Miss S. Emmie Jenkins, both of Lancaster Co., Pa.

Feb. 14, 1875, at the residence of the bride's father, by the same, Mr. David Thomas and Miss Rachel A. Wicks, both of Lancaster Co., Pa.

March 4, 1875—At the residence of the bride's mother, in Mount Hope, by Elder G. Beebe, Mr. Charles H. Kirby, of Wawayanda, and Miss Jane Canfield, daughter of Jackson Canfield, late of Mount Hope, deceased.

March 9—By the same, at his residence, Mr. Abraham Cronk, of Walkkill, and Mrs. Sarah Jacobs, of Rockland Co., N. Y.

At the residence of the bride's parents, in Covington, Ga., Feb. 16, by Eld. D. W. Patman, Mr. John T. High and Miss Phebe Louisa, daughter of Eld. Wm. L. Beebe, all of Georgia.

Feb. 13, 1875—By Eld. P. Hartwell, at his residence in Hopewell, N. J., Mr. George Reed and Miss Mary VanDyck, all of Hopewell, N. J.

Feb. 23, 1875—At the residence of the bride's parents, at Halcott, N. Y., by Elder Buel Mabon, Amasa J. Shaver, of Meredith, N. Y., and Fezie A., daughter of the officiating minister.

Dec. 24, 1874—At the residence of the bride's father, by Eld. Buel Mabon, Theodore Mabie, and Charlotte, daughter of Hiram Mead, of Halcott, N. Y.

Jan. 21, 1875—By Eld. Balas Bundy, at the residence of the bride's father, Mr. Dow V. Borst, of Cobleskill, Schoharie Co., N. Y., to Miss Lucy J. Gurnsey, of Middleburg, Schoharie Co., N. Y.

Feb. 9, 1875—By the same, at Binghampton, Mr. J. A. Crosby, of Colesville, Broome Co., N. Y., to Miss Ruth A. Hungerford, of Binghampton, N. Y.

By Eld. F. A. Chick, at the residence of the bride's mother, near Sassafra, Kent Co., Md., Thursday, Jan. 21, Mr. J. Cummings Brice and Miss Agnes Griffith.

Nov. 25, 1874, by Eld. C. E. Stevens, Mr. J. I. Yarbrough, of Milam Co., Texas, (formerly of Ouachita Co., Ark.) to Miss Mollie E. Fullerton, of Robertson Co., Texas, formerly of Columbia Co., Ark.

OBITUARY NOTICES.

DIED—At her residence in Baltimore Co., Md., of consumption, Feb. 1, **Mrs. Rachel Bond**, beloved wife of Thomas Bond, (not of John Bond, as incorrectly stated in No 5 of the current volume.)

As ever your brother,
F. A. CHICK.
Reisterstown, Md.

DIED—At her residence in Fauquier Co., Va., Oct. 23, 1874, sister **Elizabeth Bise**, in the 92d year of her age.

So far as I can learn, our dear aged sister has been a member of the Primitive Baptist Church sixty-six years. She died strong in the faith of God's elect, sensible of her approaching end. She had a deep cold, and was confined to her room nine or ten days. She said she would not recover, and told me she wished the struggle was over. On being interrogated if she was afraid to die, she replied, "How can I? How can I sink with such a prop?"

She leaves relatives and friends with the church to mourn for themselves, but rejoice that she lives with Jesus.

"It is not death to die,
To leave this weary road,
And midst the brotherhood on high
To be at home with God."

Your sister in tribulation,
LOUISE HUNTON.

DIED—July 3, 1874, at the residence of his son-in-law, in the township of Dover, Lenawee Co., Mich., **Dea. John H. Carpenter**, aged 83 years and 2 months.

Deceased was born in Orange Co., N. Y., May 3, 1791, was baptized in 1823, emigrated to Michigan in 1831, and was deacon of the Fairfield Church from the time of its organization until his death.

Our brother was a bold and faithful soldier in the cause of Christ. He leaves children and grand-children, and other relatives and friends to mourn their loss, which we trust is his eternal gain.

The following lines I send by request of his daughter:

He left the world with all its toys,
For better, brighter worlds on high;
His faith embraced substantial joys,
Soaring beyond the starry sky.

He trod the shades of gloomy death,
Could set his seal that God was true;
Finished his course and kept the faith,
And died with glory full in view.

Methinks I see him now at rest
In the bright mansion love ordained;
His head reclines on Jesus' breast,
No more by sin or sorrow pained.

Your unworthy brother,
SAMUEL CARPENTER.

John Biler died at his residence in Adams Co., Ill., on the morning of Feb. 12, 1875.

Brother Biler was born in Hawkins Co., East Tennessee, April 29, 1793, and emigrated to Illinois in the fall of 1836, taking with him a letter from the Regular Baptist Church. He was in the constitution of the Little Flock Church, and has been a consistent member of the Regular Baptists over fifty years, never suffering his seat in the house of the Lord to be vacant, unless providentially hindered. He was respected by all who knew him, as an upright man, always ready to lend a helping hand to the cause of God, and to suffering humanity. He died in the full triumphs of living faith, leaving a bereaved family, which consists of a second companion, by whom he had no issue, three sons and four daughters. Truly the church is bereft of one of her best members, both in counsel and financially. May his mantle fall upon his sons, that his seat may not be left entirely vacant.

A funeral discourse was delivered by the unworthy writer, on the day following, (the 13th) at his late residence, to an unusually large and very attentive congregation, from Rev. xiv. 13. May God's promise rest upon bereaved friends, "I will be a father to the fatherless, and the widow's God and husband," is the prayer of an unworthy laborer in the vineyard of his divine Master.

CYRUS HUMPHREY.

DIED—At North Berwick, Maine, Jan. 17, 1875, sister **Sally Litchfield**, aged almost 78 years.

Sister Litchfield has been a worthy member of the Old School Baptist Church in this town for many years. Amidst all the arminian doctrines of the day, and the means that have been used by their advocates to turn her from the doctrine that God has blessed his people with all spiritual blessings in heavenly places in Christ, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love, she has remained steadfast, unmoveable, always abounding in the work of the Lord. But for a number of years the infirmities of old age have prevented her from attending her meetings. She has gone home to be forever with the Lord.

ALSO,

DIED—In Sanford, Maine, Jan. 27, 1874, **Mr. William Davis**, aged 67 years, 4 months and 14 days. He was confined to his bed four years, the most of the time having to lay upon his back. We can only imagine what he must have suffered within that time. He was willing to die, and hoped he should be saved by grace.

ALSO,

DIED—In North Berwick, Maine, Feb. 4, 1875, **Mrs. Polly Cuptill**, aged 82 years, 8 months and 22 days. She was a fine woman, a kind companion and mother, and a good neighbor. She experienced the new birth in her youthful days, and has ever been firm in the doctrine of salvation by grace alone, as contended for by all consistent Old School Baptists. She always had, when I talked with her, a great view of herself as being the chief of sinners, and it was very touching to hear her talk so understandingly about the same. She took a great interest in the "Signs of the Times." The day before she died she sat up in the bed, and read in them a long time. But she has gone home, and left a large number of children and other relatives to mourn.

WM. QUINT.

On the eve of May 6th, 1874, our father, **James Hanna**, passed away from earth, aged 74 years. His physical powers had been gradually failing since the November previous. He was so gentle and uncomplaining that we did not know until a few days before his death that the end was so near. His mind was clear and active up to the last moment. He talked of death with the greatest composure. In writing to a dear sister, he said he had once dreaded death, but all fears had passed away.

Having been in public office many years, he was widely known and respected; but among the many visitors at his house, none were more truly welcome than our beloved pastor, and others in the church, and none knew the truth better than he. His last moments were so quiet and peaceful, and his death, which was really the entrance into life, so like falling into a sweet sleep, that we are comforted in our sorrow. Among the many who mourn, none miss father as much as my sister and myself, we being engaged in teaching, our father was deeply interested in our success, and capable of advising and encouraging. But we would humbly acknowledge,

"By thy hand the boon was given,
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore thy will be done."

ALSO,

Please publish the death of our dear little niece, **Bessie Carter**, sister Martha's youngest child, which was afflicted from childhood with a spinal affection. Her sufferings, though dwarfing the body, developed sweet traits of character, and her winning manners endeared her to all. Though only a little over six years old when she died, yet she gave many evidences of having been in the school of Christ. Once in hearing her little sister ask her mamma if she was good whether she would not go to heaven, Bessie replied to her, "Not for your goodness, but because God is good." Her sufferings frequently wrung from her the expression, "I'm so tired." Yet often was her sweet voice heard in songs and the hymns she loved. She had no desire to get well, but wished to be at rest.

Death comes to the aged and the young. We know that all is well, since directed by our heavenly Father. It becomes us to be still, and know that he is God.

In much love your sister, I hope,
EDITH HANNA.
Lyle, Pa.

My dear wife, **Catharine E. Cox**, departed this life on the 15th of January, 1875. Her disease was cramp of the chest, or congestive chill. She seemed to be in tolerably good health, though she complained of feeling poorly the night before; but we thought it resulted from doing too much work. She had been at work all day on Thursday, and on Friday morning got up as usual and went to the spring-house, and was taken about half past seven o'clock, and was released from this world of sin and sorrow at one o'clock and forty-five minutes in the evening. She was the daughter of John W. and Rachel Dodd. We were married Dec. 11, 1856. She was taken away in the prime of life, her age being 33 years, 4 months and 13 days. She was a loving wife, a devoted mother, a kind neighbor, a friend to the afflicted, and one of God's dear children, I firmly believe. She was baptized in the fellowship of the new order of Baptists, in the fall of 1865, and lived with them until she died. I often thought it would be so pleasant if we both could be connected with the Old, or Primitive Baptists, and the brethren and sisters were looking forward to that day. I was speaking to her last winter about my sinfulness and unworthiness, and she said she was the greatest sinner on earth. Brother Purington was at my house often, and she always seemed glad to see him. She went with me to hear him preach at Rectortown on Friday before the second Sunday in November, and after preaching she said to me that was the best sermon she ever heard. Brethren Purington and Bartley preached at my house on Friday night before the fourth Sunday in November, and she told some of the brethren that was the sort of preaching that suited her, and requested the hymn to be sung commencing,

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live."

This looks to me like a work of grace in her heart. Though we mourn, we sorrow not as those who have no hope, for we are constrained to believe that our loss is her everlasting gain.

Such afflictions are hard to be reconciled to, but my prayer is that the Lord will reconcile me to his dealings with such a sinner as I am; for the Lord is too wise to err, and his ways are the ways of life and rest.

Your brother in trial and affliction, if a brother at all,

JAMES A. COX.

DIED—**Deacon Japhat West**, of the Ebenezer Church of Old School Baptists, in Morrow County, Ohio, fell asleep in Jesus, Aug. 5, 1874. His disease was dropsy of the heart. He was born June 4, 1809, became a member of Ebenezer Church in June 1834, and was baptized by Eld. Christian Kaufman. He honored his profession by his orderly walk and becoming conversation; was sound in the faith of the gospel, as maintained by the Old School, or rather, Predestinarian Baptists, and was respected by all who knew him, being one of our best citizens. From an intimate acquaintance with him, I formed a strong brotherly love for him. In all my trials, he was always ready to sympathize with me. His house was always a home for Old School Baptists and friends who chose to call on him, and his excellent family was ready to do what was in their power to make all comfortable. But our dear brother has gone to reap the reward that God has laid up for them that love him.

Our dear sister West and family, with the church, are left to mourn their loss. The stroke seems heavy, but we wish not to complain or murmur at the dealings of the Lord with us, for just and righteous is he in all his ways. O may he enable us to be still, and know that he is God.

Our brother's funeral was attended on the fourth Sunday in August, (I being absent at the time of his death, attending the Lebanon Association, and visiting some of the churches) and I tried to preach to a large

congregation of mourning relatives and friends.

We do not mourn as those who have no hope, for we believe that God raised Jesus from the dead, and that he will also raise us up by his Spirit that dwells in us.

Your brother in tribulation,
JOHN H. BIGGS.

DIED—Mrs. Elizabeth Bishop, consort of Mr. Jonathan Bishop.

The subject of this notice was born in the state of Virginia, May 25, 1811, and moved from that state in 1854, to Delaware County, Ohio, and died of cancer on the breast, Dec. 4, 1874. She bore her sufferings, which were terrible indeed, with great patience and christian fortitude. She never made a public profession of religion, yet in every respect she manifested a great love for the truth and cause of God, and during her affliction regretted much that she had not offered herself to the church. She stated to me that at two different times it seemed her way was clear, but a sense of unworthiness kept her back. She often conversed freely with me on her christian experience, which I thought was clear; but she would say, Now, Elder Biggs, I do not want you to think that I am a christian, although I know I have felt as I have told you. But I feel that I am such a sinner, and live such a dreadful life, that no one could be a christian and live as I do. I am hardly ever satisfied with any thing in the dealings of the Lord with me. I am murmuring and complaining." I think I have found but few, if any, who have given clearer evidence of having passed from death unto life, and from the power of Satan unto God. A few days before she passed away she said to me, "O that I could see my way more clearly!" Again, when nearing the cold stream of death, she said to my mother, "Mother Kaufman, I want to see Jesus." During her affliction she said to me, "I believe my affliction is sent upon me on account of my disobedience."

In her death, Mr. Bishop has lost a helpmeet indeed and a dear companion, and I feel to deeply sympathize with him in his bereavement. I also have lost a dear friend. She leaves one child, and one dear sister and her family, to mourn their loss.

By her request I tried to preach on the funeral occasion to a large congregation of relatives and friends.

Your brother in Christ, I hope,
JOHN H. BIGGS.

Ashley, Ohio.

APPOINTMENTS.

Please publish the following list of appointments for the Eastern Shore of Maryland:

On Monday night after the second Sunday in April I expect to be at Forrest Grove; on Tuesday a. m. at Indiantown; Wednesday night at Berlin; Thursday night at Snow Hill; Friday a. m. at Nasaongo; Friday night at Salisbury; Saturday and Sunday at the yearly meeting at Smith's Mills; Sunday night at Pittsville; Monday night at Salisbury; Tuesday a. m. at Rewastico; Tuesday night at Quantico; Wednesday night at Delmar; Thursday p. m. at Broad Creek.

As ever your brother,
F. A. CHICK.

THREE DAYS MEETINGS.

There will be a meeting held with the Lebanon Church, in Logan Co., Ill., commencing at 3 o'clock p. m., on Friday before the fifth Sunday in May, 1875, and continue until Sunday evening following. We invite all Old School Baptists to attend with us, especially our ministering brethren.

Our church is located two miles southwest from the city of Lincoln. Those who come from the north and east will arrive on the morning train, and those from the south and west will arrive from 12 m. to 1:30 p. m., on Friday, and will be met and taken to places of entertainment and to the meeting.

We hope to receive a goodly number of the dear brethren and sisters.

DANIEL BALDWIN.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

John Shearing 1 15.—Total \$1 15.

SECOND VOLUME.

D F Boyd Va 2 30, I B Dawson New Mexico 3 75, Thos S Woodfin Oregon 2 30, Silas Minter Va 2 30, J D Staples Ark 10, S R Boggess Ill 1 50, N W Boddie N C 2 30, Mrs John Brown Ohio 2 30.—Total \$26 75.

RECEIPTS.

NEW YORK—Mrs C H Smith 2 25, J V Winchel 2, Mrs Mary Menzies 2, Mrs T Moore 2 25, C Gordon 4, T H Seybolt 2, Mrs A Canfield 2, Mrs P F Hubbell 2, Eld I Hewitt 4, H Nichols 4.....\$26 50

MAINE—J H Lowell..... 50

NEW JERSEY—Eld P Hartwell 31 50, S Burchell 2..... 33 50

PENNSYLVANIA—A E Carpenter 7 50, Mrs M Mathews 2, Eld T Rose 30, Moses Greenland 4..... 43 50

MARYLAND—Sarah E Townsend... 2 00

VIRGINIA—S Chamberlin..... 2 00

ALABAMA—Thos Sugg (to 15 Nov 76) 5, Eld R T Webb 5..... 10 00

ARKANSAS—Mrs I I Berry 4, Wm Adams 3, E J Wade 2, J D Staples 14, J Winborn 4, J N Kirk 2..... 29 00

GEORGIA—Eld E J Williams 6, Wm H Dollar 2, Eld Wm L Beebe 10, S D Connet 1, A Dekle 4, J D Williams 6.. 29 00

LOUISIANA—J R Goynes..... 4 00

MISSISSIPPI—James Moore Esq 2, J H Caldwell 6, G T Cotton 16, B M Beauman 2, J J Ferguson 1 70, J T Harman 2 20, R A Howard 3, F W Wilson 11 90, Ann N Brown 6 50, S B Guess 2..... 53 30

NORTH CAROLINA—D W Morton 1 10, Mrs E S White 2, J W Pegram 2, N W Boddie 2 70, James Joyce 2, Mrs L King 4..... 13 80

TENNESSEE—Eld Peter Culp 2, E C Alexander 2 20, T B Yeates 2 20, C H Witt 5 20, W C Liscomb 2..... 13 60

TEXAS—J Adams 2, E D Potter 4, John Castevens 4..... 10 00

OHIO—Robt Garnet 7, F Champlin 2, Davis Trumbo 2, Eld L B Hanover 2 70, Jas Garrard 4, Samuel Parker 2, Mrs J Brown 2..... 21 70

MICHIGAN—Nathan Hammond.... 2 20

INDIANA—J A Johnson 4, M K Benson 2, J S Goodin 2, Elizabeth Black 2, Manuel Lawrence 2, Polly Kenton 2, J M Hickmon 2 25, Morgan McClain 2, Eld J G Jackson 4 20, W R Beadle 1, Rd Brumfield 2, John Shepard 4, W T Plumer 2, L N Hendricks 2..... 33 45

ILLINOIS—Eld J H Myers 6, John Downey 2, Wm Fitz Jerrell 8, Eld W A Thompson 11, Flora Gates 2, S Sterling 2, S R Boggess 15, Mrs Martha Hoges 2, Mrs C Caldwell 2, P Stout 2, Mrs M Frank 4, Geo W Stipp 1, Eld I N Vanmeter 4, J R Lambert 6 40..... 67 40

MISSOURI—Eld E C Moore 4, Eld J H McDonald 1 50, J T Ferguson 2, M G Pemberton 2..... 9 50

NEW MEXICO—L I Dawson 4 50, Mrs L A Dawson 4 50..... 9 00

OREGON—Eld Joel Sanford..... 2 00

COLORADO—Lydia Jewell..... 1 00

CALIFORNIA—M W Casida..... 2 00

IOWA—R A Evans 2, Mrs Sarah Dye 2, H M Gott 2, Mrs S Jones 3..... 9 00

KENTUCKY—Eld J M Demaree 2, Samuel Payton 2, Mrs H Wilson 2, Joel Williams 6, Mrs Susan Smith 2, Eld S H Jones 2, Eld D S Bradley 2, A Wood 6 50, J A Money 4..... 28 50

ONTARIO—John McFarlane..... 4 00

Total\$460 45

APPEAL FOR HELP.

EASTON, Leavenworth Co., Kan., Jan. 18, 1875

ELDER GILBERT BEEBE—DEAR BROTHER: I will write you a few lines and request you to publish through the "Signs of the Times" the needy condition of the brethren of the First Regular Old School Baptist Association in Kansas, owing to the failure of crops for the last two years, and especially the last. Some of our brethren perhaps can get through without help, but others cannot. I do not wish to exaggerate or complain, but I have been living here 20 years, and trying to preach for this association 17 years, and have passed through all the privations and hardships which Kansas has suffered, but I never saw people in such a needy condition. If the cold continues long, most of the stock must perish, and the needy must suffer.

Brethren and friends in other States who have it in their hearts to contribute for the relief of the needy, are assured that it will be thankfully received, if sent to brother John Miller, Winchester, Jefferson Co., Kansas, or to Lewis Thornbrue, Tonganoxie, Leavenworth Co., Kansas, or to Abner Simmons, Muscotah, Atchison Co., Kan., Gideon G. Wood, or J. Schent, Spring Dale, Leavenworth Co., Kansas. Whatever may be sent to any of these brethren will be faithfully distributed to relieve the suffering.

[This appeal is signed by Elder Wm. F. Jones, who is a well known and faithful minister of our faith and order. According to the apostolic injunction, 1 Cor. xvi. 1, 2, we suggest that our churches take up collections and send to the relief of our suffering brethren. Whatever they may collect can be sent by Post-Office Money Order to brother Abner Simmons, Muscotah, Kansas, or by Registered Letter to either of the other brethren named in the appeal, Muscotah being a Money Order Office.]

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., APRIL 1, 1875.

NO. 7.

POETRY.

BARNERVILLE, N. Y., Feb. 6, 1875.

By request of a dear brother who heard me sing the following verses, I send them to you, brother Beebe, with the request that they be published in the "Signs."

PETER MOWERS.

What think you, my friends, of the preaching of John?

Say, was it from heaven, or was it of men? We hear him declaring glad tidings of peace, Proclaiming a jubilee year of release.

The law and the prophets continued till John,

Our Savior hath told us, when gospel began, And since that God's kingdom is preach'd, saith the word,

And all men press in who have faith in the Lord.

The first of the gospel, the dawn of the day, "The voice of one crying, Prepare ye the way."

Bring fruits of repentance, ye viperous breed,

And think not to say ye are Abraham's seed.

A new dispensation to them he declares, And preaches repentance to Abraham's heirs. The children of Abraham's natural seed Found they had no right this baptism to plead.

But when he perceived repentance was theirs,

Then he gave baptism to Abraham's heirs— Those who had been sealed to covenant things,

We find him baptizing, confessing their sins.

He tells them the Savior is already here, And while he's baptizing our Lord doth appear

For to be baptized—John shrinks from the thing,

And owns he has need to receive it from him.

But when he informed him it was his request,

He freely baptized him, as he did the rest; And this institution was owned from above, And the Spirit of God was sent down like a dove.

Now his sweet example is left on record, And all who observe it will find a reward; They'll find peace of conscience and joy in the same,

When they are baptized in Jesus' own name.

The eunuch, we find, was in haste to receive This gospel baptism, soon as he believed, Then went on his way, rejoicing in God, While those that rebel are chastised with the rod.

The friends of Cornelius who heard Peter's word,

Believed and received the seal of the Lord; The Holy Ghost fell, then their joys did arise,

And Peter commanded they should be baptized.

Saint Paul's great conversion he found in the way,

The light that shone round him exceeded the day;

Then he, for three days, neither drank nor did eat,

Yet he was baptized before he took meat.

We read, there were thousands believed in one day,

And they were baptized without any delay; And the house of the jailor believed in the night,

Yet they were baptized before it was light.

Forbear then to censure my being in haste, Or show me an instance where it was the case

That primitive christians deferred this thing:

I answer my conscience to Jesus my King.

I'll tell how the gospel appears unto me, And pray to kind heaven that you all may see;

But the wise and the prudent, 'tis hid from their eyes,

While babes of the kingdom rejoice in the prize.

Some call it baptism, and think it will stand, A few drops of water dropped from a man's hand,

On the face of an infant who is under the curse;

But we find no scripture to prove it to us.

For there's no "being buried with Christ" in this case,

For Jordan, or Enon, was John's chosen place;

Our Lord, in a river John did him baptize, And Christ's sweet example we honor and prize.

CORRESPONDENCE.

[This letter, as will be seen, being the first of a series, by Elder Janeway, should have been published first; but by a mistake, the second was published in our last issue, and the mistake was not discovered until too late for correction. Those who wish to follow the connection will after reading this refer back to page 67.—EDITOR.]

(First Letter.)

NEW HOLLAND, Pickaway Co., Ohio, }
January 28, 1875. }

DEAR BROTHER BEEBE:—It is nearly forty years since I became a subscriber and reader of the "Signs of the Times," but I am daily admonished by the infirmities of age that the end of my pilgrimage is near, closing upon all persons and things on this earth; and should I hear the voice of the messenger, death, when he comes, saying, Thy Father calleth thee, then it will be a glorious exit from this world of cares, vanities and disappointments, to enter into the possession of that which I have been living upon by faith for many years.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. I say also unto thee, that

thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.—Matt. xvi. 13—19.

I have not taken my pen to write from these words of Jesus, to censure any brother, whatever may be his station in the church of God, for I know it is much easier to censure that which is wrong, either in theory or in practice, than to teach that which is right. But the Lord commanded those whom he commissioned to preach the gospel, to teach the believers all things whatsoever he commanded, and for them to observe all things that pertain to the order and peace of the church, and to the glory of God. The truth of God is ever in harmony with itself; it is revealed to his saints by divine inspiration. In the word of truth we neither find falsehood vindicated nor truth censured; neither the just condemned, nor the wicked justified; but that the just shall live by faith. What is duty, is commanded of God, and what he hath commanded is right to do; for it cannot be wrong to do right. Yet we should consider in what relation we stand to God, for all men have not faith. The unbelieving sinner is under the law of God, and is bound to obey its just requirements; and by default of obeying, he is under its curse. Those who are born of the Spirit are the children of God, and are bound to obey the law of Christ, their Lord and Savior.

While traveling and visiting the churches, I have heard and seen much among brethren that has distressed my mind, when I expected to hear them speaking of the glorious things of the kingdom of God. It is true, many are the afflictions of the righteous, and we all are the subjects of them, more or less, whether they be of the mind, or of the body, or of circumstances in life; but the good Lord delivers us in due time out of them all. Hence, being delivered from such afflictions, we expect from all such that they would be engaged in speaking the high praises of their souls to God, for his delivering mercies. But instead of this, their minds are filled with jealousies and bickerings with each other, on the account of their partialities for ministers of the gospel. Such a spirit of contention should not exist in the church of God; neither

should ministers assume to be lords over God's heritage for party purposes, but to feed the church of God which he hath purchased with his own blood.

I will consider first, Christ's confirming Peter. The circumstances surrounding the Lord when he inquired of his disciples, Whom do men say that I, the Son of man, am? are very significant. The Pharisees and Sadducees came to Jesus, tempting him, asking that he would shew them a sign from heaven; but he denounced them, saying, "O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? Their request was not unreasonable on the supposition, by Jesus declaring that he had come from his Father in heaven, and the miracles he had done, when feeding four thousand, besides women and children, proved the fact that he was an extraordinary character; but they came with impure motives, thinking to entrap him in his answers. But he foiled them, by referring to the prophet Jonas, of whom they professed to be the children. Jesus warned his disciples to beware of the leaven of the Pharisees and Sadducees. They reasoned among themselves, and concluded it was because they had taken no bread. Jesus perceived their little faith by not considering how he fed so many thousands with a few loaves and fishes, and how many baskets of fragments they took up. O, my brethren, what a lesson of instruction to us is this. How often have I been brought to fear that I should need the necessities of life for the support of my wife and children, and at times have applied to friends for assistance, but failed, not because they were unwilling, but from the want of ability at that present time. We are so naturally inclined to go for assistance to men, when in extreme need, for that which man can at times impart, instead of going to God. Wherefore God does close up every avenue through which we might have conceived to get assistance, and compels us to go to him for our daily need. Hath he ever disappointed us? No, never. I can say with king David, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Jesus asked his disciples, Whom do men say that I, the Son of man, am? They said, Some say thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. It is very probable that those men's opinions were to ridicule him with contempt, because they knew

his wisdom was profound. Is this not the carpenter's son? said they; Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then has this man all these things? At his wisdom and power they were offended; but wisdom is justified of all her children. Is it not so at this day, by all popular leaders of the various classes of religionists? Should we ask them, Who is Jesus Christ? they would speculatively answer like these men. Some would say one thing, and others would say they did not know; but they would refer to their books for knowledge. It is true, they may affirm that Jesus was the son of the virgin Mary, and of the seed of David, and born in Bethlehem; but of his generation as the Son of God they could not tell, nor no man else, until Christ is revealed to him by the Holy Ghost, that Jesus is his Lord and his God. Now, ask the true believer in the gospel, Who is Jesus Christ? He can tell you without wavering that he is the Christ, the Son of the living God. Why? Because Jesus hath revealed himself to him as such, for his salvation. In the case of the man that was born blind, we have a notable instance of the divine power of God. Jesus opened his eyes, and the man received his sight; but who he was that did it, the man did not know; but one thing he did know, that he had been blind, but now he sees. The Jews took him to the Pharisees to be interrogated by them. Because it was done on the Sabbath day, they pronounced Jesus to be a sinner. The man answered, Whether he be a sinner or no sinner, I know not. One thing I know, that where-as I was blind, now I see. They cast him out from the congregation. Jesus heard that they had cast him out, and when he found him he said unto the man, Dost thou believe on the Son of God? The man answered, Who is he, Lord, that I might believe on him? Jesus said unto him, Thou hast seen him, and it is he that talketh with thee. The man said, Lord, I believe; and he worshiped him. This is a gracious illustration of a sinner the eyes of whose understanding have been opened to know that he has been delivered from the power of darkness, and translated into the kingdom of God's dear Son. It is the same divine power in this case as in that of the former. When Peter confessed his belief of the Son of man, that he was the Christ, the Son of the living God, Jesus blessed him for the knowledge he had received, not from flesh and blood, but by revelation from my Father, said Jesus, which is in heaven.

The children of God should duly appreciate a sound ministry, because it is a blessing which God hath sent to them for their edification and confirmation in the truth of God. Paul said, I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him, in all utterance, and in all knowledge,

even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that we may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ.—1 Cor. i. 4—8. It is certainly grievous to the minister of God to behold so much indifference by many who profess to be members of the body of Christ, for the ministration of the gospel, as if it were of no value to be confirmed in the truth as it is in Jesus. A true disciple is different from all other professors; he wants to know his interest in the life, death and resurrection of his Savior, Christ Jesus the Lord; to enjoy by faith his union and fellowship with the Father, and the Son, and the Holy Ghost; delighting in obeying the gospel. The great peculiarity of God's ministers is, in declaring what they know, and testifying of the fellowship they have in the gospel, that the saints also may have the same with them; for truly their fellowship is with the Father, and with his Son Jesus Christ. Should a minister lack this knowledge, he is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. The ministers of Christ minister the truth according to godliness, and the righteousness of God according to his eternal purpose which is manifested through the mediation of his first born Son; not the corruption of the flesh, arising from the fallen nature of the believer, that taints his mind with evil, and disturbs his peace and fellowship with his Savior. Wherefore God hath made his ministers able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. When we consider the solemn charge of Paul to his son Timothy, how he was to conduct himself in the house of God, and to take heed to himself and to his ministry, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the word; be instant in season, out of season; rebuke, reprove, exhort, with all long-suffering and doctrine, that pertains to the church of God. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things; endure affliction; do the work of an evangelist; make full proof of thy ministry." Timothy was an ordinary minister of the gospel, and needed caution from being led away from the simplicity of the truth, by flattery. The natural mind is so predisposed to receive darkness rather than light; for the heat of the fleshly imagination of man expands to such a degree that it thinks the mind is full of light, when the light is only darkness. If we say that we have

fellowship with God, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as God is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make God a liar, and his word is not in us.—1 John i.

These arguments of John, the beloved disciple of Jesus, are conclusive to decide the true nature of the doubts and fears that arise in the mind of a true believer in Christ Jesus. From a lack of knowledge and unskillfulness in the word of righteousness, he labors under disadvantages of living by faith above the feelings of his mind. He should not conclude from this that he is not in the light, as God is light, for in him is no darkness at all. Though God hath withheld the light of the truth from his mind, yet the truth is written in his mind with the hand-writing of God, which inclines his heart to obey, and desires to love him more, and enjoy the light of his presence, as he had so sensibly experienced it before the darkness occurred in his mind. Distressing circumstances may surround the child of God; the dearest object of his natural affection may be taken from him; his body may be prostrated to the verge of the grave, by affliction and infirmity of age; the clouds of providence may seem to be charged with events the appearance of which causes him to fear the evil results; these evils may have a tendency to blast his future hopes and mar his earthly peace and prosperity, and usefulness in this world; yet his faith is in God; he will say, "God is my refuge and strength, a present help in trouble. Therefore I will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early."—Psa. xli. 1—5. This is a figurative description of a child of God in circumstances which he may be placed; neither are the figures too extravagantly colored with things that are transitory, to shew the power of divine faith which God giveth to his children in times of trouble. God reigns gloriously in the events of his providence, in behalf of those who walk in the path of life in which Jesus walked.—1 John ii. 6. Our indulgent Father who is in heaven rules all events in his divine providence for the benefit of his children that obey him. His promises contain their security from all evil, and support and comfort them in time of distress and gloom, while they are obeying the voice of their Savior and trusting in the name of the Lord and staying upon their God. But should

any believer kindle a fire from his own devices, to escape apparent evils, and walk in the light of his own fire from which his sparks have been kindled, he shall lie down in sorrow, saith God. "This shall he have of my hand." Many evils are on record by the Holy Ghost, that many eminent persons were liable to commit. God had placed them in high stations to do his service in the dispensation of his grace and providence, such as Moses, David, Solomon, and others. The evils done by them are not recorded for commendation, but for our admonition, that we turn not to the right nor to the left from the commands, precepts and ordinances of God to his church, for indulging our natural propensities. Moses was faithful to the trust which the Lord had commanded him to speak unto the children of Israel; but they were so rebellious that they provoked him at the rock to speak unadvisedly with his lips, so that the Lord was displeased, and would not permit him to enter the promised land. David was a man after God's own heart, as a king and as a prophet, and as such he obeyed the commands of his Jehovah in truth and faithfulness; but in walking in a path of darkness, to gratify his carnal propensities, he lost the joys of his salvation. For when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death; not eternal death, but dead to God, while at the same time professing truth with the mouth. When Nathan the prophet came to David with a parable in so striking language that David was convinced of the base and cruel deed, he became highly incensed against a man that would commit such a horrible crime. As the Lord liveth, said David, the man that hath done this shall surely die, and restore the lamb fourfold; because he hath done this thing, and had no pity. Nathan said to David, Thou art the man. What must have been the feelings of David's mind when he heard this! No one but himself could describe it, and even himself could not express it fully. The prophet, in the name of the Lord, reproved him for his ingratitude, when such great favors had been conferred upon him by the Lord. Health, wealth and honor are providential gifts which God bestows upon his people, and if rightly used by those who possess such gifts, they redound to the glory of God and are for the benefit of his church and people. David had forgotten his station as king, in which the Lord had placed him, but had given himself up to indulge his carnal nature, and the result was, as God said, "The sword shall never depart from thine house, because thou hast despised me. Thou hast taken that which did not belong to thee." Thus saith the Lord by his prophet, Behold I will raise up evil against thee out of thine own house; for thou didst it secretly: but I will do this thing which thou hast done, before all Israel, and before the sun.—See 2 Sam. xii. No serious person would commend David for his rash deeds, yet God con-

trols all evil for his purpose to be accomplished. But let no man who fears God say, Let us do evil, that good may come. If any person would act so presumptuously, his sin would surely find him out, and that sin will be manifested before all men. We see such things come to pass, and frequently among the people of God. God sent Nathan the prophet to reprove David; yet he, like many of the Lord's people at this day, applied it not unto himself, but to some body else; which is a striking evidence that if we live after the flesh we shall die, having no spiritual sensibility of our own condition before God. When God sends the spirit of his grace by the ministry of his word, it opens the mind of the sinner to the evil he has committed, and brings him to a true sense of his condition before the just and holy God. Whose pen can describe the anguish of David's soul under such remorse of conscious guilt of a crime so heinous in its nature and so damnable in its character? Under the law of which king David reigned, death was his punishment. Nathan the prophet informed him, "The Lord hath also put away thy sin, that thou shalt not die. Howbeit, because of this deed, thou hast given great occasion to the enemies of the Lord to blaspheme. The child also that is born unto thee shall surely die." A child of God that walks in the paths of darkness and pursues objects to obtain them in forbidden ways, will sooner or later experience the displeasure of God; he will know then to his sorrow what it is to forsake God. How many professing to believe the gospel of salvation, are living and acting as if there were no God to take cognizance of their walk and deeds! Let every believer in God beware. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. King David was brought to know this, through the mercy of God; then we hear him confessing his guilt, and entreating the Lord to cleanse him from his sin.

The 51st Psalm contains the evidences of godly sorrow of a penitent believer, for offenses committed against God, and is different in its nature to that sorrow that worketh death. Godly sorrow worketh repentance to salvation, not to be repented of. But natural sorrow only worketh a reformation of personal character before men in this world. David was a believer in the everlasting salvation of God, and his hope only was fixed in the free promises of his covenant God; therefore he prays for them, "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from my iniquities, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned and done this evil in thy sight, that thou mightest be justified when thou

speakest, and be clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." Thus I have transcribed David's prayer, for the brethren to consider the import of the phrases contained in the sixth verse, "in the inward parts," and "in the hidden part." It appears to me to express the two special relations of God to man. The one relating to his moral creation state, the other to his spiritual creation state. Lord, thou desirest truth in the inward parts. The Almighty God is the author of his own word as revealed to man by his own divine inspiration. The law of God to man was the law of truth to Adam in his innocent state, and required of him perfect obedience, on the penalty of death. King David was a man born of the Spirit, and had a perception of the truth of the law; but through his waywardness, and by wandering from the path of rectitude, he lost the joy of salvation, but not the salvation itself, for that is secured in the hidden part. Paul, I think, refers to this hidden part when he says, "Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that cometh to naught: but we speak the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory."—1 Cor. ii. 6-8. Why did David call the Lord's attention to the eternal truth of his law? Was it not on the assumption of his inability to do that which God's law demanded of him to produce? As the truth of the law required in the inward parts, as perfection in the will, in the mind, and in the affections of man. Lord, said David, thou knowest that I was conceived in sin, and what thy law requires of me I cannot produce; but in the hidden part thou shalt make me to know wisdom. Christ, who is the wisdom of God, shall be confirmed in the saints, even that they may be blameless in the day of the Lord Jesus Christ. I may notice this subject further, in a subsequent paper.

Now I will suggest a few thoughts on the christian's experimental knowledge of David's prayer. My soul, thou hast not forgotten the time since thy God had given thee an evidence of his salvation; how

thou hadst gotten into the pit of miry clay, made by thine own fleshly corruptions, by not having thy feet shod with the preparation of the gospel of peace. So unwise wast thou, that when ankle deep thou pursuedst thy downward course, until thou sank so low that even thy head was enveloped in the mire of thy fleshly corruptions. Also, like David, thou wouldst denounce any professor whose belief of the gospel did not accord with thine own, that he should surely die. When the Lord's prophet declared unto thee that the Lord was thy Shepherd, and shewed thee thy departures from his fold, and thy wanderings from his way of holiness, and when thy Savior's voice echoed in thy soul, Thou art the man that shall die, what horrible sensations of mind didst thou experience. But the loving-kindness of God, through his Spirit, melted thy icy heart, and brought thee with contrition to the feet of Jesus, thy loving Shepherd to deliver thee from thy embarrassments and perplexities of mind, into which thy waywardness had brought thee. While struggling with fear, trembling and desponding, though trying to deliver thyself from the miry clay, and out of the pit of thy fleshly and corrupt nature, for to be disentangled from the world, the flesh and the devil; but all thy efforts were abortive. But remember, O my soul, thy Lord that put the cry into thine heart that compelled thee to go to his throne of grace, and to wait patiently for his delivering mercy; and while waiting, and washing his feet with thy tears, and wiping them with thy hand of faith. The Lord looked graciously upon thee, and with a smile of complaisance he bade thee go in peace, for thy faith had saved thee. And he put a new song into thy mouth, even praise unto thy God. Many shall see it, and fear, and shall trust in the Lord. Amen.

Yours in hope of eternal life,

JAMES JANEWAY.

(To be continued.)

(For the second letter, see page 67.)

DAVISVILLE, Bucks Co., Pa., March 5, 1875.

DEAR BROTHER BEEBE:—Will you indulge me by giving this brief article a place in the "Signs," when it is convenient for you to do so? I read the communication of B. Bradbury, published in No. 5, current volume of the "Signs," with satisfaction, except a portion of the fourth paragraph, which reads thus: "When Isaac was fastened to the fatal altar, and the knife of death raised in the hand of his father, it was only stayed by the timely intervention of God, and a sacrifice close at hand for the relief of Isaac appeared, which was made use of by Abraham, greatly to the gratification of a father who, in view of what was before him, received his beloved son from the dead. This is a very strong and lively figure of Jesus, our Isaac."

Now, brother Bradbury, I write desiring you to give a more full explanation through the "Signs," how you understand Isaac to be a "lively figure of Jesus." If Isaac was, or is,

a figure of Jesus, what are we to understand the (a) ram a figure of? When Isaac laid on the wood on the altar, and Abraham took the knife, &c., and was about to inflict the fatal blow, "the angel of the Lord" interposed, and "said, Lay not thine hand upon the lad," &c. "And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: [the Lord will see or provide] and it is said to this day, In the mount of the Lord it shall be seen."

That Christ and his people are a unit or one, as clearly and forcibly set forth in many portions of scripture, is freely and joyfully admitted; and that the church died and rose in him, is clearly established in the scriptures; but was there any sacrifice provided and prepared to take the place of Christ when nailed to the cross? In Hebrews it is declared concerning Abraham and Isaac, that "By faith Abraham" was enabled to endure and perform what he did, "accounting that God was able to raise him [Isaac] from the dead; from whence also he received him in a figure." In the epistle to the Galatians the apostle says, "Now we, brethren, as Isaac was, are the children of promise."

There arises much difficulty in my mind in the view that Isaac was a figure of Christ; but when Isaac is viewed as a type of the church, and the ram a figure of Christ, who died for his people and redeemed them from the curse of the law, it appears quite plain to my understanding. It should be, I think, distinctly noticed that when God called the father of Isaac, his name was Abram; that is, *an high father*; but before Isaac's birth, the name was changed to Abraham, which signifies, *the father of a great multitude*. Now, does not Isaac, in the figure, represent the entire church of God, bound under the curse of the law, and no way of escape, save through the great atonement made by our Lord Jesus Christ? And if the whole church, also each member, in his or her experience, being brought to know the binding power of the righteous law of God, by each one transgressed? Does not the ram caught by his horns in the, or a thicket, represent the Lamb of God, coming in the flesh, bearing the sins of his people in his own body? The original word rendered *thicket*, signifies a dense mass of shrubs or bushes; and the word *bush* signifies *sin*: therefore it appears to me that two important types are presented by Isaac and the ram, instead of one. The land of Moriah was where those wonderful things occurred; and as Moriah signifies *bitterness of the Lord*, it appears to me that all the saints know something of that binding and releasing in their experience, and are led to feel something of the soothing power, grace and majesty contained in that wonderful expression, "Jeho-

vah-jireh," the Lord will see or provide.

Brother Bradbury, I have not written for any other purpose than to have you more fully explain how you understand Isaac as being a lively figure of Christ; and if so, what you understand typified by the ram caught by his horns in a thicket, to set forth.

WILLIAM J. PURINGTON.

CULPEPER, Va., March 6, 1875.

DEAR ELDER BEEBE:—The excellent letter of brother Demaree, of Kentucky, induces me to write a few thoughts on the subject of the support of the gospel ministry; rather to ask for information than to express opinions; and perhaps others may be led to give their views on an important branch of christian duty, and thereby some good may come. The practice of our churches in making contributions for the support of their pastors seems to materially differ. Some seem to depend almost wholly on public or congregational collections; others on yearly subscriptions by the members, collected by the deacons; others, on whatever any body chooses to hand to the pastor, at any time. Might not all these be combined in one, and not hurt any body? Too many collections might be objectionable to some brethren, because it would look like begging; and they think the church members only being benefitted by the preaching, ought to bear the necessary expense; that outsiders desiring to help, can do so by giving the preachers or some member whatever they feel like giving. Now is it wrong occasionally, when there is a good congregation, to give an opportunity by a collection for some of these cattle on a thousand hills to be turned over to the use of their owner? The fund gathered would not be felt by the givers, and might materially increase the allowance already provided, and which is usually too small. Is there not a little pride here which hurts others more than ourselves? Like the patriotism of a man I heard of during the war; he wanted the struggle to continue, even if it took every able bodied relative his wife had.

The Lord can put a hook in the jaw of a fish with money to spare, as well now as in former times; but Peter was commanded to cast a line in the sea where the fish was, and he did it before he got the money to pay his taxes.

The duty is expressly laid on the members to contribute of their substance for this purpose. Would it then be wrong to have a list of their names, old and young, white and black, male and female, put in charge of the deacons, and let each member set opposite their name a sum, such as they feel able to give, and when the pastoral year expired, to copy the amounts paid, with the sum added that was obtained from outside friends and public collections, into the church book? If any member refused to fix a sum, then before the entry let the pastor set opposite his name whatever he had received from

him, and so let the record be. Each member would then see how his contribution compared with the rest, and also the whole amount made up, and could better know if their pastor was properly provided for. And if some member was habitually negligent, and parsimonious, would it be wrong for a deacon to approach him on the subject, in kindness and love, and perhaps with a few gentle and persuasive words he might have an influence for good. The text about the right hand and the left hand is often used, and nearly as often misapplied. That injunction refers to giving of alms, and not to church business. If literally carried out and applied here, it would of necessity make contributions for ministerial support only proper through the medium of anonymous letters. Suppose we obeyed the injunction in regard to prayer, in the next verses, and applied it to all prayer, what would become of our public worship? We have private duties and church duties, and they ought not to be confounded.

There is but little danger that a comparison of the subscriptions would produce too much rivalry, and the contributions become so large as to injure either those who give or those who receive. Our law-records do not show a single case of financial bankruptcy that can be traced to giving too freely to Old School Baptist preachers. People never break from that cause; but on the contrary, there is a record in which we read, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

If a pastor has not an adequate support, ought a church, as a church, take cognizance of that fact and consult as to whether her members are doing their full duty, or what is best under the circumstances? How is she to know if it be so or not, if there is no record? The pastor may know, yet many times all that he knows is that he is going back in his temporal matters every year. He does not know how much each church gives, nor how much he gets altogether. If he knew of remissness, it would be a delicate thing to speak of, or to ask for increased support. Would it be wrong for a member, knowing the fact from the church book, to "speak out in meeting" and call attention to the necessity for more liberality on the part of the members?

Is it right that a church should call a pastor, and set him to the work for which the Holy Ghost has fitted him, and not loose his hands to let him go? Ought a brother with great gifts for the comfort and edification of the church of God, be compelled to toil with mind and muscle to obtain his daily bread? Should he who is called of God to feed the body of Christ, be required to feed his own body also? Would not this gift be cramped, his usefulness impaired, and would not the churches suffer loss in more ways than one? Our brother is disheartened because the church does not seem to appreciate his labor of love among them;

while he spends and is spent in their service, they seem indifferent as to what they ought to provide for him. When his mind should, and would, be dwelling on their spiritual comfort and welfare, it may be filled with harrassing thoughts for the welfare and comfort of his family.

No one denies it is the duty of the members to provide for the pastor's temporal wants; how is this incumbent duty to be faithfully discharged? Has not the church, as an organization, the right to inquire into the matter? Is it not her duty to know what provision has been made? Or shall she ignore the whole subject, and let it go as it may? Shall we be deterred from discharging a plain duty, for fear we will be imitating worldly religionists? Rather, if they for the sake of natural feelings give of their substance to propagate and uphold their human wisdom and devices, ought not we, touched with fire from heaven, feel a greater enthusiasm and spirit of self-sacrifice for the sake of the truth of God, which he has commanded us to preach and to defend? We ought not to need to be provoked to jealousy by them that are no people.

Brethren, let us make our subscription lists, take up proper collections, increase our donations, and withal there will not be too much,

Brother Beebe, if you think the subject of sufficient importance, your opinion would command attention. The pastors cannot reach the evil. Many good brethren would willingly give more if their attention were drawn to it; and some of the advocates of home made jeans coats, as alone suited for preachers, might be convinced that some other cloth would do just as well.

An unworthy brother,

SAMUEL RIXEY.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11.

How can one whose condition is described in the preceding chapter have hope and joy and comfort? If in his flesh there dwells no good thing, if his carnal mind is enmity against God, if he cannot do the things that he would, but finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members, so that he has to cry out, O wretched man that I am; how can he walk so as to please God, and enjoy peace of mind? This question the apostle answers in this chapter, and especially in this verse. Let us briefly trace his argument. "There is no condemnation to them that are in Christ Jesus." He has come "in the likeness of sinful flesh" under the law, died under the curse of that law for his people, and risen again from under that death; and so by that death for sin has condemned or made an end of sin in the flesh, thus raising his people above condemnation, which "the law could not do," in that it was weak through the flesh, being able only to condemn

those who have broken it. Thus they experience a hope of righteousness by faith, (Gal. v. 5) when Christ is revealed to them as their salvation; and this righteousness is that required by the law which is thus "fulfilled in them" as passive subjects of a gracious work, and not by them as active agents. They still have a vile body in which they find dwells no good thing. But the law of the Spirit of life which is in Christ Jesus is experienced in their souls to be stronger than the law of sin and death which is in their members, so that it has made them free from the dominion of that hateful law, enabling them to "walk not after the flesh, but after the Spirit." They are sometimes brought in bondage under that law, but are never again under its dominion as willing subjects. The love of Christ which is in them is stronger than the love of the world, and makes them willing and desirous to forsake the world, and deny themselves of all ungodliness and worldly lusts, which they are enabled also to do whenever that love is in exercise. "For they that are after the flesh do mind the things of the flesh." Their hopes, aims and desires are there. "But they that are after the Spirit the things of the Spirit. For to be carnally minded is death." The natural man is dead, that is, destitute of spiritual life; but being dead, he does not recognize his condition, for "the dead know not anything at all," and to talk to him of such a state as death in sin or total depravity, is to talk what is foolishness to him. The man who has been quickened by divine life sees and feels that death in which his body and carnal mind remain; and whenever he becomes carnally minded, that is, lets his carnal mind rule him, he loses spiritual enjoyment, though he may gain some worldly benefit. "But to be spiritually minded is life and peace." When the Spirit of Christ rules our conduct, and the things of his kingdom occupy our thoughts, what peace and comfort we feel, even though in adversity. We may often think our natural mind will direct us right, because its teachings so well suit the lusts of our vile nature. But we shall always find that it directs us away from the ways of God, away from the ways of life and peace, because it is enmity against God, and is not subject to his law, neither indeed can be. "So then they that are in the flesh cannot please God." How then can I please him, when I so often seem to be altogether in the flesh, and search in vain for anything that is spiritual! How often I have looked as with a special gift of searching sight over the range of my nature, my thoughts and feelings, and found it to be like a wild desert, or rather like a miry swamp full of foul vapors and noxious weeds. And then all at once some portion of the word of God would come into my mind, and bring comfort, and set my soul to singing before I was aware, and make me forget in a moment all these miserable feelings. Why is this? I have often asked. How dare

I take comfort when I cannot see anything good in myself? But I can no more help it than I can help receiving the sweet and healing warmth and light of the sun when he shines. This, I think, is what the psalmist tells also of his experience: "In the multitude of my thoughts within me, thy comforts delight my soul." The apostle tells us the mystery in the ninth verse, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Now we can sometimes gather some evidences that the Spirit of God is in us. We have seen and known some of the blessed things of Christ; but "No man knoweth the things of God, but the Spirit of God."—1 Cor. ii. 11. We have felt our souls at times enabled sweetly though tremblingly to cry, Abba, Father. But it is only by the Spirit of his Son, sent forth in our hearts, that we can in faith use that endearing term.—15th verse; Gal. iv. 6. We know that we love the brethren; but we are assured that he that loveth is born of God, and that God dwelleth in him.—1 John iv. 7, 15. And here we have the assurance by the inspired apostle that those in whom is the Spirit of God are not in the flesh. Can we not see that since we received that precious hope, our desires, our hopes, our joys are not in the flesh, that we have a Spirit which looks away from this sinful flesh, away from this vain world, and centres all its affections and hopes upon the precious things which God hath prepared for them that love.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." It is by the indwelling of the Spirit of Christ that we experience the vileness of the body, and realize that in us, that is in our flesh, there dwells no good thing, that the body is dead because of sin, so that we cannot do the things that we would. "To will is present with us," because of the Spirit of Christ in us, which shows us heavenly things, and causes us to desire them; and which "is life because of righteousness," the righteousness of him who fulfilled the law, rose from the dead, and brought life and immortality to light, communicating it to us by that Spirit. "But how to perform that which is good we find not," on account of the vileness or death of the body, which is therefore felt to be a bondage of corruption. Often the humble saint inquires, "How can I do anything pleasing in the sight of a holy God? If I pray, or hear, or read, sin is mixed with all I do." I am often afraid that all I do is from a fleshly, a sinful motive. How can so sinful a being perform a holy action? How dare I take the name of a holy God upon my sin-defiled lips in prayer, or in an attempt to preach his blessed word? How dare I venture to be baptized, or to baptize one of the Lord's dear children, or take the bread and wine, or walk in any of the holy ordinances? Is it not writ-

ten, "Be ye holy, for I am holy, saith the Lord?" And again, "Be ye clean that bear the vessels of the Lord?" And is not this body dead because of sin? The answer to all of these questions is, as I understand it, the explanation of the text. I have traced the context from the beginning of the chapter, to show why I understand the apostle to be referring to the present experience of the saints, instead of that change which is to come upon this vile body in its resurrection from mortality to immortality.

"If the Spirit of him that raised up Jesus from the dead dwell in you." He has spoken much of the indwelling of this Spirit, but here it is further described by an allusion to the resurrection of Jesus from the dead through its power. The name Jesus is here used, calling to our minds why he died and rose again, "to save his people from their sins." He bore all their sins. We feel each one of us only his own sins, black and heavy enough to sink us down to endless darkness, but still not such a weight as Jesus bore, for all the sins of all his people were upon him. Yet he was quickened by the Spirit, and raised up from under all that terrible load, to be under its dominion no more. "Then," continues the apostle, "he who raised up Christ from the dead." Here the name Christ, or Anointed, is used, bringing to our minds the union that eternally exists between him and his people. "Shall also quicken your mortal bodies by his Spirit that dwelleth in you." Only when thus quickened or moved by the Spirit of the risen Savior can we perform an action that is spiritual and acceptable to God. David prays frequently that the Lord would quicken him. "My soul cleaveth unto the dust: quicken thou me according to thy word." "Quicken me after thy loving kindness; so shall I keep the testimonies of thy mouth."—Psa. cxix. 50, 88, 107. To quicken is not to change the nature of that which is quickened, but to make it alive, or to exercise it by a life already possessed. The bodies of Lazarus and the widow's son were quickened when the Savior raised them up, but they were not changed in their nature, as they shall be in the resurrection. When spiritual life is communicated to a sinner, he is said to be quickened, that is, made alive spiritually. "And you hath he quickened who were dead in trespasses and sins."—Eph. ii. 1. But though we possess this spiritual life, yet these bodies are still dead because of sin, with all their powers both of thought and affection. Indeed it is only because of that spiritual life, or Christ in us, that this death is manifested. But when these mortal bodies are moved or exercised by the spiritual life, that is, quickened by it, then the action we perform is spiritual and holy. Thus in baptism, in communion one with another, in ministering to the poor, in preaching the word, and in all the duties enjoined upon the saints, when we are quickened or moved to do them by the Spirit of

him who raised up Christ from the dead, the work is acceptable and pleasing to God, who has "worked in us both to will and to do of his good pleasure." Our powers of thought and feeling, which in themselves are natural, and a part of that fleshly body which is dead because of sin, are quickened by the Spirit, and thus enabled to dwell upon spiritual things. We cannot always speak or even think of spiritual things. At times we can hardly speak the name of Jesus, or handle the precious word, or walk in the holy ordinances; our lips, our tongues, our hands and feet appear so vile, and we feel so cold and dead spiritually, while our thoughts can neither fly nor go to reach eternal things, but with the psalmist we have to cry, "My soul cleaveth unto the dust; quicken me according to thy word." At another time, ere we are aware, our souls make us like the chariots of Amon; we mount up with wings as eagles, we run in the way of our Savior's commandments and are not weary, we walk in his holy ordinances and are not faint, we handle the word with confidence and delight, while "our tongues break forth in unknown strains and sing surprising grace." Why this difference? He who raised up Christ from the dead has in his faithfulness and loving kindness quickened our mortal bodies by his Spirit that dwelleth in us. And the apostle says he shall quicken you, and thus you shall be enabled to walk in his ways, even though the body be dead because of sin; and though you experience this death daily, and feel the bondage of corruption, yet through this very experience the life also of Jesus shall be made manifest in this mortal flesh.—2 Cor. iv. 11.

"Therefore, brethren," the apostle continues, "we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

I have thus in a very brief and imperfect manner given what I understand to be the meaning and application of this scripture, and I submit it to you, brother Beebe, and to the brethren, to whom also I desire to submit myself in love for Jesus' sake.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., March 5, 1875.

DEAR ELDER BEEBE:—The great Shepherd has brought another of his redeemed into his spiritual kingdom, and with his arm he has gathered this tender lamb into the eternal fold.

Ida, one of our deceased brother John's daughters, died on Wednesday morning, February 17th; but we were made to rejoice in her last days, and in her departure, for she sang the song of redeeming love, and we have the blessed assurance that she left her earthly home for that "better country," where all pains and sorrows are over, and "where the inhabitants shall no more say, I am sick." Her health has been failing

for two years, and it was hard for those who loved her to see her quick step become slow, and her bright form fading. She had just passed her fourteenth year, when she went out for the last time. For ten weeks she walked about the house some, and from the bed to her chair, taking an interest, as usual, in her home and all she loved, reading a good deal, and writing letters when she was able. Sometimes she was very cheerful when her school-mates and young friends came to see her, and at other times she was down-hearted and sad, because she could not join them in their rambles and pleasant amusements. She was confined to her bed two weeks. About the time she was taken down she was asked if she had a Savior to comfort her in her afflictions, to which she answered, "I do not know." She afterwards said this made her feel badly, and caused her to think more of death, and differently from what she ever did before, and she began to realize that she must soon die, which gave her dreadful feelings. She could not bear it, and wished some one who was good for nothing could be in her place. Then all the little things she had ever done wrong came to her mind; even her selfish thoughts and impatient feelings seemed to her very wicked. For two or three days she had much distress of mind, all the time trying to drive away these bad thoughts and feelings, but she could not, neither could she find peace or comfort in anything. But of these exercises no one knew at the time, only that she felt badly. On Tuesday, the 9th of February, about noon, she called her ma, and said, "I have prayed to the Lord to make me resigned, and he has answered my prayer; now, if it is his will, I am willing to die." And she told of a "sweet comfort and peace" she had never known before. This was a stormy, wintry day, but in her soul the winter had passed, and the storm was over and gone, the flowers appeared on the earth, and the time of the singing of birds had come. O blessed time! Let us praise the Lord for his goodness, and for his wonderful works to the children of men. She said, "If some of grandpa's folks would come over now, I could talk to them." Brother Silas and I went to see her that evening, and as we entered her room we saw in her beaming countenance that a great change had taken place. She said nothing of her feelings at first, and whispered to her ma not to speak of what she had said. But this shrinking timidity soon gave way, and strength was given her to speak, and tell something of the wonderful change that had been wrought in her soul. She said she knew now how her pa felt, referring to the great peace of mind he enjoyed in his last sickness. I told her it was true that "Jesus can make a dying bed feel soft as downy pillows are," and her affirmative response was with such a heavenly smile as made my heart bound with a gleam of glad some joy." She said, "If I should live to

get well, I would never want to speak another cross word." She was too weak to talk much that morning, but to know that she had "passed from death unto life" was truly soul-satisfying, and I walked home with a lighter step than I did two evenings before. Then, as I left her, my soul was full of heaviness and longing for her, that she might know the way of life, and that the Savior would take her into the bosom of his love, and show her his glory. Now my whole being was filled with gratitude and thanksgiving to him who hath "out of the mouths of babes and sucklings ordained strength, and perfected praise," who exalts the valleys, and causes that every mountain and hill should be made low.

Brother Silas was with her some every day till the last, and she asked him a number of times to read in the bible, and explain some passages to her. She seemed to have great satisfaction in hearing him talk, and whenever he entered the door her eyes would brighten with gladness. When the scriptures were explained, and the way of salvation presented, she seemed to understand it by her own experience, and to be greatly delighted, for it was so new and wonderful. In explaining to her that this was what the bible taught of salvation by grace, she was asked if she could ever feel that peaceful state of mind before; she said, "No, I have tried to, but I never could get these evil and impatient thoughts out of my mind; but now they are all gone." It was like incense from heaven to hear the sweet whispers of this dear child during the last week of her stay on earth. Truly she lived more in that week than in all her life before. She seemed to have emerged from childhood into beautiful maturity of mind; and when her cousins came in to see her the next morning after this change, she gave them some little present as a last gift, and instead of asking them to read stories, as before, she wanted them to read for her in the bible, which was now an unsealed and most precious book to her.

She said that the night before this change was the most terrible one she ever spent. She spoke often of this change, "it was so sudden," she said, "the peace came all at once, and such a reconciliation to the will of the Lord. And when it was said to her, 'The Lord has power to raise you up,' she said, 'Just as he will,' and the expression of her lovely face had a deeper language than her words. It was a comfort to see one feel thus, and truly her sick room was a Bethel. She appeared peculiarly delighted with the explanation of the passage, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.'" She mentioned the passage, "Blessed are the poor in spirit," that appeared so good when her little cousin Victor was reading to her.

Two or three days after this experience, in answer to the question

if she still continued to feel this peace, she said, "I have felt ever since as if there was one on each side of me had me in their arms;" and after a little pause she added, with a look of heavenly love and peace, "It seems like two angels." She would often say, "O, I wish I could talk." She could speak only in a low whisper, and but a few words at a time, but her look of solemn joy and deep spiritual intelligence spoke what she could not say with her lips. She showed much affectionate anxiety about her grandma, who was very sick at the time, and once she remarked, "If grandma was only able to come over and see me now, I guess we could talk." And she was told of the experience her grandma had nearly sixty years ago, with which she was sweetly interested. She said once she felt more like getting well, since she had "that good talk with Uncle Silas; yet when her mother said she did not feel that she could spare her, she replied, 'You must not think too much of me, for I shall soon go, and then it will be harder to part.'" Toward the last the time grew long to her, and she desired to go, still continuing in "that peace that passeth all understanding." Her mind was clear until the very last moment, recognizing each one, and knowing all that was said to her. She suffered much at times, but was serene and patient through all. I think her last hour was free from pain. She once said, "So happy," and soon fell asleep in Jesus.

She was of a lively temperament, with winning ways, and had many friends who miss her greatly; but in her own home and household there is left a vacancy that can never more be filled, for when Ida's lips became silent, a strain of sweet music was stilled. But now she can sing in more sublime strains, and join with her dear pa and all the blood-washed throng in anthems of praise to him who hath redeemed them out of every tongue and kindred and nation, and clothed them in linen, clean and white, which is the righteousness of the saints. O how comforting in this still hour of night to think of those who have "crossed the river, telling the triumphs of their King." What is all the pomp and pride and ambitious emulation of this sin-stained world, while we are contemplating the wonderful glories of redeeming love? The great Jehovah "bowed his heavens and came down," became flesh, and dwelt among us, to redeem our souls from death. O that I could sound the matchless praise due unto his holy name for his unspeakable gift! It is only when the heart is filled with the sweet presence of him who dwells in the bush, that we can realize the fullness of his undying love and unlimited power. "What a heaven below" it would be if we could always feel thus! No murmuring, no repining at our lot, no sinking down under disappointed ambition, but our hearts would be ever singing, "Thy will, O Lord, not mine, be done." O that he would give us grace in all our troubles and trials

here, "to lie passive in his hands, and know no will but his." Then when this life recedes, and our eyes grow dim to these fading scenes, we can rejoice, for "At evening time there shall be light;" and it is the radiance of our heavenly home. The natural sun is more beautiful at its setting than at any other part of the day, and the christian life is more glorious at its close than at any other time. Then come thoughts of home and rest, the sound of home-going feet, seeking the Father's house, where there is fullness of joy and pleasures forevermore.

In the midst of active life and perfect health, the heart sometimes "trembles with fullness of joy," in contemplation of what God hath prepared for them that love him. Though eyes hath not seen, nor ear heard, neither hath it entered the heart to conceive these infinite and unspeakable joys, yet God hath revealed them to us by his Spirit, so that we can sometimes, by an eye of faith, see the holy city, the new Jerusalem, "prepared as a bride adorned for her husband." "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." The wall of the city was great and high, and its foundations were garnished with all manner of precious stones. The gates were of pearl, and the street of the city was of pure gold, as it were transparent glass. And they have no need of a candle, neither the light of the sun, for the glory of God and the Lamb is the light of this transcendent abode. Here flows the pure river of the water of life, and on either side of the river is the tree of life, and the leaves of the tree were for the healing of the nations. Here we shall meet the innumerable company who have come out of great tribulation, now arrayed in flowing robes of spotless white, with golden harps, and palms in their hands, with whom we can join in the new and glorious song of never-ending praise to him who hath given us the victory through his holy and blessed name.

With this precious hope, I remain your unworthy but affectionate sister,
BESSIE DURAND.

BUCKLAND, Va., Dec. 22, 1874.

MY DEAR FATHER BEEBE:—I want to try to tell you something of my travels, if I am permitted to express them, which are those, I hope, of a little pilgrim journeying toward Jerusalem. My faith assures me I am acquainted with the way, for Jesus said on one occasion, "And whither I go, ye know, and the way ye know." When Jesus spake these cheering words, Thomas, whose mind was so dark, and doubtful whether he had a knowledge of what his Lord said, and wanting to be sure, said, "Lord, we know not whither thou goest, and how can we know the way?" Then, with a full, double as-

surance, "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." And so it is with me. I get in the dark, I am filled with sin and unbelief, and all manner of "doubtful disputation," which springs from the flesh, arises in mighty opposition against what the Lord has spoken, what he has revealed, and what he has taught me by his Spirit. Just as soon as unbelief prevails over our faith, and in the same proportion, we are troubled, and like Israel of old, we fail to enter into rest, because of unbelief. Just see where our doubts lead us, if we dispute one blessed promise of God. Satan takes us from one to another, on and on, till we question every word of Christ, leaving us in deep trial and conflict, and in despair, till our God answers all our foolish though terrible questionings, exactly as he did Thomas, repeating the first lesson taught, by some portion of scripture applied with power, such as this: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." In all our darkness before we viewed our exceeding sinfulness, our wretched depravity and utter inability to do a single good act, leaving us weak, trembling and faint. This is not only our experience under the law, but our experience when we are dead to the law and under grace. It belongs to our nature to struggle, to try to help ourselves; therefore we find our brethren unconsciously looking within themselves for something which will meet God's approbation; this I know is what I have felt. And right here, in losing sight of Christ, and his glorious dress which we have put on, and seeing that we are by nature a sink of sin and pollution, is the seat of all our trouble; for we know that God cannot look upon sin with the least degree of allowance. While pressed down with our desperately wicked condition, we have a view of what seems to us our "presumptuous sins," that we should strive to be justified by works of righteousness which we can do, and these the devil presents as very numerous, often prompting the poor pilgrim to credit himself with what God works in him to will and to do of his good pleasure. The Lord has taught the poor, vile sinner better than this; therefore he suffers and groans and dies. Yes, it is a crucifixion and dying daily; an humbling before God. The very feeling of sorrow is an acknowledgment to the Lord of his weakness; for he feels, were he left to himself one moment, that his end would be destruction.

These are some of my inward trials, which have caused me inexpressible sorrow and dismay. Many times in viewing the wickedness of my deceitful heart have I had to speak bitterly against myself. How I would love to honor the profession I have made, by following more close-

ly the footsteps of the meek and lowly Lamb of God, whose life in the flesh was so pure and holy and glorious. I have thought much about the example and pattern of his children. Would that I were more like my dear Lord and Master, who has delivered my soul from the pit, and crowned my life with loving-kindness and tender mercies. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."

Dear brother Beebe, God's dear children in Virginia are sorely bereaved by the falling asleep of dear brother J. L. Purington. His sudden death was a terrible shock to us all, for we loved him tenderly as a dear christian and a precious gospel minister, whose gift was not excelled. He was so very fond of the churches of his care, the mutual fellowship and love seemed to increase and expand, till there was no limit or end. May God give us thankful hearts for lending him to us even this little while, and enable us to kiss the rod. May dear sister Purington and her son be sweetly comforted and blest of God, who is the Husband and Father of his children. And may this affliction bind his dear children more closely than ever, that they may look to God for every blessing, who will supply them, and not forsake them.

Our God, in his kind providence, directed dear brother Bartley of Illinois here, to comfort the afflicted and bereaved, and he is a comfort to the scattered flock. May his sorrowful spirit be cheered in his labors of love, which are so acceptable to the saints.

In dear love to you and all the saints, your little sister in affliction,
LAURA HUNTON.

HARE'S CORNER, Del., March, 1875.

DEAR BROTHER BEEBE:—I have of late been forcibly impressed with the idea that the events of providence are not only foreordained or predestinated, but foreordained. In the record that is borne by the three that *bare record in heaven*, every important event may be found and its history given. These things have been written *afortime* for our learning. The fulfillment of some of the most striking and remarkable declarations in all that record may be noticed among the *signs* of this present time. Public attention has recently been particularly called toward one of our principal cities. This city is not called *Sodom and Egypt*, that I know of, but the *City of Churches*. Of course this name implies that the city so designated is a very religious city. Like Bunyan's "Vanity Fair," every street has its church steeple, and nearly every citizen is a professor of religion. We might suppose that the religion of the times had particularly cropped out in this city, leaving other cities in the dark, and behind the times. While I see how long men may successfully wear a

mask, and for many years be accounted *pious* and *godly*, I remember that it is on record that "Though while he lived he blessed his soul, yet his glory shall not descend after him."—Psa. xlix. 16, 17. So now it comes to pass in fulfillment of another record, that, From one new moon to another, and from one Sabbath to another, the people go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.—Isa. lxvi. 23, 24. There has evidently been a disposition to bury from public view some of the crimes committed in high places, even if the authors thereof had to be buried with them. But the record is, their *worm shall not die*, and the fire by the light and burning of which this expose is made, shall not be quenched. So all flesh has gone forth to look upon the exposed carcasses, and be filled with detestation and abhorrence. Spiritual wickedness in high places, and unlawful combinations of religion and politics, have produced their counterpart in an utter disregard of the most sacred social relations and moral obligations, and a consequent sacrificing at the shrine of illicit love.

The prophet Elijah was directed to anoint Jehu to execute the judgments of the Lord upon idolaters, and if he did not do it some body else went forth in the spirit and power of Elijah who did do it. And I suppose some Jehu has been anointed by the same spirit and power now to wield the sword of the Lord and execute the judgments written. After enough new moons and Sabbaths shall have passed for a thorough expose, and a thorough abhorring unto "all flesh," perhaps the order may be given, "Go and see now this cursed woman, and bury her, for she is a king's daughter."—2 Kings ix. 34. E. RITTENHOUSE.

[The following scrap of correspondence, from the pen of our late venerable and dear brother, has been kindly furnished by a friend, and will be read with profit by many.—EDITOR.]

WALLACETOWN, Ont., Feb. 2, 1864.

MY DEAR FRIEND:—I received yours yesterday, and was glad to hear from you. With reference to my bodily health, I may inform you that I am gradually though slowly recovering. If ever I had been of any use to the church of God in my day, I feel that my usefulness is at an end; but if further spared, my day of sinning is not past. "O, wretched man that I am!"—bearing such a corrupt *body*. Often in darkness, I know not where I am, like a mariner at sea, when neither sun, moon nor stars are seen, having to calculate by the "dead reckoning," which is an uncertain and unreliable mode of determining our situations. I know that when I started the sun shone brightly, but did not know that the days of clouds and darkness were so near, and would be so numerous. Yet so they are. I do not at all desire to measure others by my stand-

ard, for I have seen, heard and experienced too much to warrant me in doing so; neither do I wish to limit the God of Israel to any human standard, for his ways are frequently dark and mysterious to our finite comprehension, "and past finding out." "His locks are bushy and black," &c. "We have a sure word of prophecy, to which we would do well to take heed"—take it as our chart and compass in our seemingly dangerous voyage, where there are so many obstructions—infernal machines, half tide rocks, sand-banks, &c., &c., &c. If we have *not* the skillful pilot on board, our ship shall surely be wrecked, even at the entrance to the haven; but if he is at the helm we shall be safe at last, although we be sometimes fearful and unbelieving, and may charge us often with unbelief and hardness of heart. I know it is so with me from sad experience.

When we profess religion, the scriptures must be our rule of faith and practice in every particular—"To the law and to the testimony," &c., and not to our charity. When a man, professing religion, is unable to "give a reason of the hope" that he says he has in him, saying he left his experience at home, or behind him, we may safely conclude that he has not experienced the gracious work of the Holy Spirit in his heart, but deceiveth himself. Job would know what answer the Lord would give him. David would invite all that feared the Lord to "come and hear what he had done for his soul." Jeremiah found the Word, and it was the joy and rejoicing of his heart. Ephraim could tell that he was instructed and chastised, and God had mercy on him. "The seed is the word of God," and where there is no seed there will be no fruit. "Of his own will begat he us by the word of truth," &c. Peter calls it "the incorruptible seed," &c. The prophets say, "The word of the Lord came unto me" at such a time and place. By the *word* we shall be judged, &c. True religion consists of doctrine, experience and practice. A person may have a clear head, but a dull heart. He may preach with the tongue of men and of angels, and still be without the work of saving grace in his soul. I contend that no one can prove the bible to be the book of God, but by the experience of the Spirit's work in him.—1 Cor. xii. &c.

Yours in sorrow, and yet in hope,
THOMAS MCCOLL.

ST. PAUL, Ind, March 15, 1875.

ELDER BEEBE—BELOVED FATHER IN ISRAEL:—Though a sinner vile, and a creature mortal, weak and poor, I desire to express a thought of gratitude and thanksgiving to the many dear and precious brethren for their forbearance and patience which they have treated me with; and I desire to praise and adore God our Savior for his wonderful mercy and goodness, undeserved by me, in putting it into the hearts of the dear saints and kind friends to do me so much good, both spiritually and tem-

porally, and who has given me a hope that for his dear Son's sake he has pardoned my sins, and has comforted, guided and kept me thus far. I am filled with love, wonder and admiration, when I am made to meditate on the magnanimity of God's mercy, in blotting out my sins as a thick cloud, and giving me the spirit of comfort, to lead and direct me through this state of sorrow and affliction. The things of salvation are wonderful to contemplate. Every thing typified in the Old Testament and revealed in the New, when our understanding is opened to understand them, fill us with wonder and love, and we adore the Lord, the King of glory. Yea, they are too wonderful and great for the wisdom of the world to comprehend, or the natural man to understand. But we, though poor, weak, sinful and trembling creatures, are made to rejoice when we hear the sound of the pomegranates and the tinkling of the bells about the feet of the High Priest, from the courts of glory, by the ministers of glad tidings in the outer courts, that our Redeemer ever liveth to make intercession for his people. They are made to read their names in the ministration of the word coming from the breast of the ministers, and rejoice that they are delivered. How my poor heart has been made to leap for joy, brother Beebe, in hearing you and many precious brethren preach the gospel of salvation. Surely it is a bundle of good news. While I desire to thank, praise and adore the Lord for his wondrous love, I desire also to love and esteem his people. But I am so unworthy, and barren, and destitute, I do not any thing as I should, and am unworthy of the services and labors of love of a christian. I feel that if I am truly an inmate of the house of Israel, I am only "a dry bone,"—very dry, and a very small one at that. But my brethren have been very forbearing and patient with me in my nothingness, and I desire to express to them my grateful thanks. I hope I love them. How my heart has been made to thrill with joy while listening to the able ministers of the kingdom of Christ, ministering to the necessities of the saints, and I have been made to feast upon the rich manna with great delight. Surely the poor have the gospel preached unto them, and the hungry and thirsty after righteousness have been filled with good and dainty things. Surely the Lord does all things well. Though weak and poor in myself, he has caused my cup to run over. How exceed grand and glorious it is to read and contemplate the wonderful excellencies and the many delightful beauties contained in the Old Testament, when the vail is lifted from off our faces, and our understanding is enlightened to understand them. When we come to see them, we are made to acknowledge with the queen, that the half has not been told us. We are filled with reverential awe, wonder and adoration, in viewing the grand temple, glorious mansions and

rich treasures in the New Jerusalem. It causes exultations of joy in the outer courts, and gladness in the galleries. And for these riches and blessings, and the abounding grace of God, we are made willing, and reconciled to go without the camp, bearing his reproach. We count all things but loss, to gain Christ, and the rich treasures of the mansions of the celestial city above. To the pure in heart all things are pure. Perfect love casteth out all fear. The floods cannot drown love, nor the waters quench it. The mutual and reciprocal love of the Husband and his bride is delightful and everlasting. Neither life, nor death, nor things present, nor things to come, can separate them. Compared as a bundle of myrrh and rose of Sharon. The bride the Lamb's wife, in symmetrical beauty, all glorious and delightful to behold; "the elect lady and her children." Christ, the Husband, altogether lovely, and the chiefest among ten thousand. His body and form is represented as being perfect and complete, an object of love and admiration. His lips, like lilies, drop sweet smelling myrrh. "Husbands, love your wives, as Christ loved the church and gave himself for it." The apostle says; "I speak concerning Christ and the church," the bride, the Lamb's wife. O what a grand and glorious wedding! What love undefiled, unbounded and everlasting! How wondrous to contemplate! We are lost in wonder, love and praise. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Dear brethren, how good and pleasant it is for brethren to dwell together in unity, worshiping in the beauty of holiness, endeavoring to keep the unity of the Spirit in the bond of peace; bearing one another's burdens, and so fulfilling the law of Christ; forgiving one another. And when we are made to realize the goodness of the Lord in Zion, we can see the wilderness blossom as the rose.

Though I have been disappointed in accomplishing many things that I thought were good, and have been afflicted, yet the Lord is good, and does all things well. O that I could adore and praise him as I ought! May I ever be reconciled to his will. Sometimes I am evil entreated because I am identified with that sect which is every where spoken against. But we should be good to those that despitefully use us. By the Spirit we are made to strive against sin and evil. "The spirit is indeed willing, but the flesh is weak. If I am a member of the body and kingdom of Christ, I feel that I am a *dry* bone; but if a bone, then bone of his bone.

I feel that I have failed to write what I wanted to, though I have scribbled a good deal. May the unbounded goodness of the Lord Jehovah keep us all.

Your afflicted and unworthy brother,
FRED. W. AVERY.

KINGSTON, Canada, March 1, 1875.

ELD. BEEBE—DEAR FATHER IN ISRAEL:—I have frequently been asked by brethren and sisters to write for publication in the "Signs of the Times," but have never felt that I was competent to do so with profit, though some of my poor productions have from time to time appeared in the "Signs," though written to other parties. I do not now feel that I should ask the valuable space in "our family paper," as it has been termed by many of the brethren and sisters, for anything that I may be able to write; but my mind has been led out of late to a greater extent than usual, on the all-important subject of the christian religion, and of the duties of all God's children to each other, and to him who is the life and light of all.

My mind this morning has been led to reflect particularly on some of Isaiah's writings, and to the many precious promises contained in the scriptures of divine truth, addressed to the believer in Christ. This thought occurred to my mind, If you are not one of the tall cedars of Lebanon, may be the Lord has use for you in a small way! If the Lord directs, I may be able to offer some little comfort to the poor, weak follower of the Lamb of God. Should such be the case, I think I can say from the depths of my heart, God be praised.

Isaiah breaks out and says, "Comfort ye, comfort ye my people, saith your God! Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."—Chapter xl. 1, 2. This text has enough in it for the consideration of any and all God's dear children; it is calculated to build up and strengthen the pilgrim while on his journey to that promised land of rest beyond the shores of time. The prophet had been led to see the mournful situation of the people of God, and had been filled with love and zeal for them, and felt that it was his duty to comfort them, "to present unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness."

Our blessed Savior while on earth said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted." There are several things to be considered, as clearly set forth in the text. First, that there is a people of God. Second, that they are engaged in a warfare that will continue while they live. Third, that they shall be comforted. The prophet says, "Cry unto her that her warfare is accomplished." This, as I understand it, has allusion to the accomplishment of their salvation in Christ Jesus. He evidently was enabled by an eye of faith to behold the coming of Christ, and viewed his people in him as their Head and Representative, and could say, "Her iniquity is pardoned," &c. The subject for our present consid-

eration is whether we are the people here spoken of. This is the point upon which all the comfort depends, if we have been made to know the joyful sound, if our ears have ever been unstopped, and our eyes opened that we see our true condition, and hear the glad tidings of salvation by grace, and can realize a hope that we are the people here spoken of; or in other words, if we have been led to see the exceeding sinfulness of sin, and have been made to feel that it was our sins that caused the suffering of the dear Savior, yea, that caused him to sweat, as it were, great drops of blood, while agonizing in the garden of Gethsemane; nor did they cease there, but followed him even to the cross, where he was extended between the two thieves, and there died, the just for the unjust.

"Was it for crimes that I had done
He groaned upon the tree?"

O brethren, if we can realize that we are included in the number of those whose sins were borne by Christ in his body while agonizing in the garden and suffering on the cross, then, come what may, we are safe and secure, and can sing,

"Glory to God, we ne'er shall rove
Beyond the limits of his love;
Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills."

We certainly have "received of the Lord's hand double for all our sins." Then, my brethren, let us apply the language of Isaiah, and say, "Comfort ye my people." John, in his vision, was permitted to see the Lamb of God take the book that was sealed with the seven seals and unloose them. It was this same Lamb that loosed the seals that was condemned by Pilate, whom John saw in his vision, and at his feet he saw the elders fall down and worship, saying, Worthy is the Lamb that was slain to receive power, and riches, and glory, and blessing. If angels in heaven are enabled to praise and worship the Lamb, how much more ought we to praise, worship and adore his holy name for the great mercy bestowed upon us.

Daniel, while in the den of lions, had that same comfort which is spoken of by Isaiah. God sent his angels to seal the jaws of the lions, so that they had no power to hurt him. Remember also the Hebrew children, who for refusing to bow the knee to Nebuchadnezzar's golden image, were consigned to the fiery furnace that had been heated seven-fold hotter than was wont to be. What was the result? When the king looked into the furnace he beheld there not only the three Hebrew children, but a fourth personage traversing that fire with them, sustaining and comforting them. These, brethren, were great and marvelous events, calculated to fill the mind with awe; but greater and more glorious still was that triumph which the Son of God achieved over the combined powers of earth and hell, when by the sacrifice of himself, and his glorious resurrection and ascension, he "finished transgressions, made an end of sin, and brought in everlasting righteousness." That was a sol-

emn day when Calvary's summit beheld the King of glory extended on the cross, pouring out his soul an offering for sin. His enemies foolishly thought that with his last sigh and his last breath they had seen an end of him. Little did they think that that death was life. He was buried, it is true; but on the third, the appointed day, he burst the bands of death, rose a mighty conqueror, and ascended up on high, a Prince and Savior. He has gone home, brethren, to prepare a place for you, and he will come again to receive you to himself. Then let us with the psalmist exclaim, "Bless the Lord, O my soul, and all that is within me bless his holy name."

We may at times feel that we are very little, that we are low down in the valley of despair, but when Christ is brought to view, and faith is in lively exercise, we can join with the poet and say,

"Yonder amazing sight I see,
The incarnate Son of God,
Expiring on the fatal tree,
And weltering in his blood."

I have extended this to a much greater length than I expected, and will stop, though I have hardly touched the subject, in my scattering, rambling way.

May God comfort us all in well doing, and keep us in wisdom's ways, and enable us to go forward in the discharge of every duty.

Yours in hope of a blessed immortality beyond the grave,
JAMES M. TRUE.

RECTORVILLE, Mason Co., Ky., March, 1875.

MUCH ESTEEMED ELDER BEEBE:

—My dear brother, if one so unworthy as I feel myself to be to be may use the relative term of brother, I have concluded to say a word or two to the dear family of God that are promiscuously scattered in this world of sin and sorrow. God's manifest sons and daughters are a poor people, poor in spirit, and have no confidence in the arm of flesh. Although poor in spirit, they are rich in the gift of eternal life; are children of the Most High God, heirs of God, and joint heirs with Jesus, the immaculate Son of God. What are all sufferings to be compared with the exceeding glory that shall be revealed in the saints of light? Dear brethren, let us be steadfast, abounding always in the work of the Lord; for ye are not your own, ye are bought with a price; therefore glorify God in your body and spirit, which are his. Let us be faithful to examine ourselves whether we are what we profess to be; whether we are entitled to the exceeding great and precious promises that are treasured up in the everlasting covenant for all the heirs of promise.

I have not traveled much this winter, owing to my affliction. I wish to be reconciled to my lot above all things in this life.

When I sent my subscription for the "Signs," I spoke of the condition of our dear brother, Elder Samuel Jones, of Bath Co., Ky. He departed this life Feb. 23d. I made out to visit him a few days before his death.

I found him feeble in body, but strong in the faith of his blessed Redeemer. A faithful minister, a true witness, has laid his armor by, and gone home to the courts of celestial glory. He bore his sufferings without murmuring. He fought a good fight, was a faithful watchman, and esteemed by his brethren for the truth's sake. He remarked that in his ministerial duties he had viewed and reviewed his course, the doctrine he loved, and he had never advocated an erroneous doctrine. I have been acquainted with him about fifty years, and he was a father to me. I cannot speak too highly of his usefulness. Truly a father in Israel has fallen. As a pastor to the churches he was called to labor for, he was fatherly, and his walk and deportment is worthy of example. As a husband, none were better. As a father, he was good, and as a neighbor and citizen he was highly respected.

I will now close my scribble, ever praying and wishing the riches of God's grace to be and abide upon the Israel of God.

Your brother, I hope,

D. S. BRADLEY.

HERRICK, Bradford Co., Pa., March 2, 1875.

DEAR BROTHER BEEBE:—I send the following letter to you to publish in the "Signs," as I am not sufficiently well acquainted with the situation of the churches in Texas to give him much information. I have generally been able to direct such inquirers to the most convenient churches by private letter.

Yours affectionately in the truth,
SILAS H. DURAND.

BRENNHAM, Washington Co., Texas.

MY DEAR BROTHER IN CHRIST:—By the *Gospel Standard* of November, 1872, published in England, I see a letter of yours about the Baptists in America. By that letter I find there are some of God's people in this large country. I have been from England two years last month, and have not found one soul that knows the plague of his own heart, or loves the gospel that I have loved for twenty-three years. There are plenty of Baptists, but their walk and conduct is a disgrace to the name of religion. I feel alone. I cannot attend at such churches, but am compelled to sit at home. I feel sure there must be some of God's people in this state, but how to find them out is the difficulty. My object in writing to you is to see if you could help me in any way to find out where the truth of God is preached, or where any of the Lord's people are, that I might go to them. In your letter you spoke of a paper called the "Signs of the Times," published at Middletown, N. Y. I thought that might lead me to find out some place. If you could send me an old copy, I would write and take it. It may be the means of finding what I want, for I feel America to be a barren place to me after meeting with the Lord's people so many years. If you will send me a letter and paper, I shall take it as a great favor. I see

by reading your letter in the *Gospel Standard* that I brought from England with me, that you love the same gospel as that proclaims. Although we are strangers in person, I feel sure we are one in heart. It was only a small place of truth I stood connected with at Cheilsey Surrey, England, but that little place and people are dear to me, although separated from them. Our bodies may be far removed, but we are one in heart.

I am renting land and farming; but want to find some of the Lord's people, that I may move and buy land, if it is the will of God. Trusting you will not forget me when it is well with you,

Yours in the gospel of Christ,
THOMAS B. SMITH.

OCOQUAN, Prince Wm. Co., Va., Feb., 1875.

DEAR BROTHER BEEBE:—In reading and reflecting upon the following "Anecdote," published in the Second Volume of Editorials, page 13, I happened to think that its re-publication in the "Signs" might be of interest to your numerous readers; consequently I have copied it, forwarding it to you, and submitting to your judgment in the case.

WM. M. SMOOT.

ANECDOTE.

At a great meeting held some years before the general separation took place between the Arminian and Predestinarian Baptists, one of the advocates of the former doctrine had been expatiating upon the creature-exalting doctrine of chance, and having concluded, an old veteran of the cross arose, with a very solemn air, and addressed the audience in something like the following words: Men and brethren: As I happened to be sitting and listening to what our brother happened to say about what happens to come to pass, I happened to think of an old man who happened to live a great while ago. This man happened to be a prophet; but he did not happen to possess a very patient or happy disposition. It so happened that the Lord spake to this prophet, and bade him go to a city called Nineveh, which happened to be very wicked, and to prophesy, "Yet forty days, and Nineveh shall be overthrown!" Now Jonah did not happen to feel inclined to go, and as there happened to be a ship just ready to sail, which happened to be going to Tarsus, the prophet took passage in her, that he might run away from the Lord. On the passage however, there happened to arise a terrible tempest, and the ship did not happen to be sufficient to endure the gale with safety, and the crew happened to be superstitious idolators, and they cast lots to see on whose account this disaster had happened; and the lot happened to fall on Jonah, who happened to be fast asleep at the time these things happened. As none of the gods of the mariners were able to control the winds of heaven, or make the seas obey them, they awoke Jonah, and bade him call on his God, if peradventure he might happen to be able

to save them. But Jonah happening at this moment to perceive that this catastrophe had all taken place because he happened to be on board, it was determined that Jonah should be thrown overboard; and when the men threw Jonah into the sea, a monstrous fish happened to dash along at that very moment, and his mouth happened to be wide open, and Jonah happened to fall right into the mouth of the fish, which happened to start directly towards the shore; and the fish happened to become very sick, and even happened to vomit out Jonah just as he happened to reach the shore, so that Jonah happened to land on the dry earth; and it so happened finally that Jonah went to Nineveh and there preached the preaching that the Lord bade him.

FROM AN AGED PILGRIM.

UNION, Pike Co., Ind., March 9, 1874.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—I appreciate your paper very highly, for the comfort I have received from them in reading those precious truths which they contain, from the able correspondents, who so clearly define the doctrine of the bible to my understanding, as also your editorials.

I am now in my eightieth year, consequently I am not often able to ride to hear preaching, nor to write you as I would wish to, although it is my greatest pleasure to correspond with those who are of the household of our Savior. I feel to be the least, if one at all of his little children. I feel sometimes to enjoy a crumb from his bountiful hand, which strengthens my hope in his mercy that he will sustain me until I shall be done with this transitory world.

May you long be spared in your useful occupation, to the enjoyment of the poor and needy of our heavenly Father's little flock, is the fervent prayer of your unworthy sister, I hope, in Christ,

MRS. N. M. HILLMAN.

AGENTS WANTED

FOR THE

SECOND VOL. OF THE EDITORIALS

We have disposed of all but a very few of the first lot of the second volume of the "Editorials" that we had bound, and have to send more sheets to the bindery in a few days. We therefore would be greatly obliged if our old agents in the sale of the first volume, or any others who may be able to dispose of a number of copies in their vicinity, would each send word as soon as possible, how many copies they will take, as it will greatly assist us in determining how many to have bound. The books will be sent the same as the first volume was: to be paid for when sold. We have not printed as many of the second as we did of the first, and would like to dispose of them as soon as possible, in order to get out the third volume with as little delay as possible.

For further information as to commission, &c., apply for private information. Address

B. L. BEEBE,
Middletown, Orange Co., N. Y.

MISCELLANEOUS.

THE way to be righted yourself, is to be careful not to wrong others.

BLESSED is he who learns to profit by his wants and infirmities, and who, in all the privations he endures, is still submissive to the will of God.

CONVEY thy love to thy friend as an arrow to the mark, to stick there, not as a ball against the wall, to rebound back to you. That friendship will not continue to the end that is begun for an end.

If any one offend you, before answering try to call to mind this golden sentence, "A soft answer turneth away wrath, but grievous words stir up anger." If you attend to it, you will save yourself hours of regret and repentance.

We are always looking into the future, but we see only the past.

REMEMBER, you grow older every day, and if you have any habits they grow older too.

In addresses from man to man, hypocrisy is detestable; how much more in addresses from man to God.

HE that falls into sin is a man; he that grieves at it may be a saint; he that boasteth of it is a devil.

It is not enough that we swallow truth; we must feed upon it, as insects do on the leaf, till the whole heart is colored by its qualities, and shows its food in every fibre.

We should live with the great truth constantly in mind, that unless we live to the glory of God and the highest good of our fellow-men, life will be to each one of us a failure.

THE old city of Troy has but one gate. Go round and round the city, and you could find no other. So to the strong and beautiful city of Zion there is but one door. Do you know what it is? Christ says, "I am the door."

THE teaching of Paul may be generalized into the maxim, "Avoid an innocent practice when a christian brother, weak in judgment and in will, will follow your example to the injury of his conscience." Or, in an inferential and still more generalized form, the maxim results, "Avoid what is innocent when it will be the occasion of another's sin."

AMONG the numberless contradictions in our nature, hardly any is more glaring than this, between our sensitiveness to the slightest disgrace which we fancy cast upon us from without, and our callousness to the grossest which we bring down upon ourselves. In truth, they who are the most sensitive to the one, are often the most callous to the other.

EVERY kind word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life, bearing a green olive branch to the soul.

DIVINE Providence afforded Israel a daily supply of manna for the subsistence of the body, and divine grace will and does grant daily competency of spiritual food to sustain, strengthen, and promote the growth of spiritual life in the godly man.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1875.

"THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE."

SHELBYVILLE, Ky., Feb. 28, 1875.

ELDER G. BEEBE—DEAR BROTHER:—Your editorials are so instructive and interesting to me, please, when it is convenient, give your views on Matthew xi. 11, 12, and oblige an humble inquirer.

J. A. MONEY.

"Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Brethren for whose opinions we have great respect, and in whose enlightened judgment in the interpretation of the scriptures we have confidence, have differed in their understanding and explanations of the passages proposed for consideration; nor have we the vanity to presume that anything we can write will be the end of all controversy on the subject. Only so far as the Lord by his Spirit may give us light, can we indulge the hope that our views will be edifying or profitable to brother Money, or any who may read them.

The declaration of our Lord, so positively affirmed, relieves us of all doubt concerning the unsurpassed greatness of John the Baptist as a prophet. Of all the particulars in which his greatness compared favorably with Elijah, Elisha, Daniel, Isaiah, Ezekiel, Jeremiah, or any other of the Old Testament prophets, it may not be given us to fully understand; but we know that he was a man who came from God, and that he was a Baptist. His conception and birth was not according to the ordinary course of nature. He was a subject of special prophecy a long time before his birth. The last prediction of the Old Testament scriptures was verified when he came in the spirit and power of Elijah; and our Lord says he was more than a prophet, for he not only prophesied of the one who should come after him, but also preached the gospel in his identification of Christ as the Lamb of God and Savior that was to come, and in baptizing him in the river Jordan; but our Savior also says in the context, "For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee." Isaiah had prophesied of John the Baptist as the voice of him that crieth in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."—Isa. xl. 3-5.

It is much less difficult to understand how John was equal to any of the prophets which had preceded him, than to comprehend the precise

sense in which he was inferior to him who is, or was, the least in the kingdom of heaven. We have thought, and expressed the thought, that our Lord alluded to himself as the least in the kingdom of heaven, and yet very far superior to John, or any of the prophets; but if so, it must have been in the sense in which it is said that he was rich, and for our sake became poor. He was and is "Holy, harmless, undefiled, separate from sinners, and made higher than the heavens." The apostle exhorts the saints to follow the example of humility and obedience given by our Savior, "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 5-8. What an amazing transformation! He being in the form of God, the Creator, Upholder and Governor of all beings and all worlds, the very brightness of his Father's glory, and express image of his person, should take on him the form of a servant, and willingly humble himself so far as to make himself of no reputation! Well could he say to all who are weary and heavy laden, Learn of me, for I am meek and lowly. But is there in all the kingdom of heaven such a pattern of humility to be found, as was manifested by our great Redeemer, when in the days of his flesh he endured the cross and despised the shame? If our Lord was speaking of himself as the least, and yet greater than John the Baptist, it must be in the sense in which "we see Jesus, who was made a little lower than the angels for the sufferings of death."—Heb. ii. 9.

There is no difficulty in perceiving that Jesus, though in his humiliation so very low, yet infinitely greater than him who of all that were born of women, had no superior as a prophet of our God. John himself felt and bore record of the disparity, saying to the people that he who should come after him was so far his superior that he was not worthy to loosen the latchet of his shoes. He, said John, shall increase, but I must decrease. I baptize with water, but he shall baptize you with the Holy Ghost and with fire. But if we are to understand that "he who is the least in the kingdom of heaven," means some individual member of the spiritual kingdom, it will be difficult, indeed impossible, for us to point him out. Paul claimed to be less than the least of all saints; but the same claim is probably made by all the saints, when they through the Spirit have mortified the deeds of the flesh, and it is not in our power to tell wherein such an one is greater than John the Baptist.

But we will pass to the consideration of the other verse submitted, namely, "And from the days of John the Baptist, the kingdom of heaven

suffereth violence, and the violent take it by force."

Three questions are suggested—What are we to understand by the kingdom of heaven, as here alluded to? How, or in what sense, did it suffer violence, from the days of John the Baptist until the time when these words were spoken? And, how do the violent take it by force?

The kingdom of heaven here spoken of we understand to be the same which John came preaching, in the beginning of the gospel of Jesus Christ the Son of God, saying, "Repent ye, for the kingdom of heaven is at hand." It was not yet set up in its gospel organization, but was still under the law, and could not be fully developed until the resurrection of our Redeemer from the dead; but though not yet set up in gospel organization, was in a two-fold sense in the midst of the people to whom John and our Savior was preaching. First, that kingdom was in their midst as it existed in the person of our Lord Jesus Christ; and it was also in their midst, inasmuch as the constituents of it were the remnant of Israel which should be saved according to the election of grace. Of this kingdom, Daniel prophesied that it should be set up in the days of those kings which were indicated by the iron and clay in the vision of Nebuchadnezzar, which described the dynasty of the Cæsars in the Roman government. This kingdom was to be diverse from all other kingdoms, and it shall stand forever.—Daniel ii. 44. This kingdom recognizes our Lord Jesus Christ as its King and only Law-maker, and all his members as his subjects. This kingdom is not of this world, it is a spiritual kingdom, which is totally invisible to all the wise and prudent of mankind, and only seen by those who are born again of an incorruptible seed, by the word of God which liveth and abideth forever. Although this kingdom was not fully set up in its gospel organization in the days of John the Baptist, yet the preaching of John the Baptist, and the baptism of John, were in "the beginning of the gospel of Jesus Christ the Son of God."—Mark i. 1. For our Lord says, "For all the prophets and the law prophesied until John." The coming of John the Baptist, his preaching and baptizing, together with the advent of our Savior in the flesh, was the beginning of the gospel dispensation. The law and the prophets were until John, they could prophesy no longer. It is true, Christ being made of a woman, was made under the law, was circumcised according to the law, and assumed the obligation to fulfill the whole law. He was to do and suffer all that was written of him in the law and in the prophets and in the psalms, and then to arise from the dead and enter into his glory—to receive his coronation, and ascend his mediatorial throne, in full possession of all the power of heaven and earth, to reign in righteousness, and cause his princes to rule in judgment.

During the space of time inter-

vening from the days of John up to the crucifixion of Christ, the kingdom of heaven suffered violence. The particular violence which we understand our Lord to allude to, was that violence which thrust John into prison, and then put him to death in the prison; and from the violent martyrdom of John the Baptist, the same malignant spirit of persecution and murder was cruelly manifested by the enemies of God and truth, whether Jews or Pagans.

Some of our brethren have thought our Lord alluded to the inflictions of the wrath of the law, and the sufferings of what had been predicted by the prophets, was the violence suffered by the kingdom, in the person of our Lord, when taken by the law, and made to bear the sins of his people in his own body on the tree; but from the whole connection in the tenth and eleventh chapters, we think he was speaking of the bitter persecution and violence endured by himself in person and in his members, from the hands of wicked men. We do not think the terms *violent* or *violence* are properly applicable to the holy, righteous and just law which Christ came to magnify and honor, as the term implies unjust, cruel and malignant force. Such unjust and cruel force was suffered by our Lord from wicked men, when he had power to call for legions of angels to deliver him from his murderous enemies; he said, "Thus it behooved Christ to suffer, and to rise from the dead." The suffering of violence implied ability to resist it; and surely he who holds the destiny of all beings, all worlds and all events, had power to crush his enemies beneath his feet; but as he said, "How then should the scriptures be fulfilled?"

"And the violent take it by force." The wicked Herod took John the Baptist by force. And when Jesus sent out his apostles to the lost sheep of the house of Israel to preach, saying, "The kingdom of heaven is at hand," he told them explicitly that he sent them forth as sheep in the midst of wolves; and charged them, saying, "Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." "And brother shall deliver up the brother to death; and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of men for my name's sake." This violence which the apostles were apprised of in the tenth chapter, the kingdom of heaven endured in the apostles of the Lamb; for not in the person of their King alone was the kingdom to suffer violence. As Jesus said to them in verses 24, 25, The disciple is not above his master, and the servant his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household. "Think not," said Jesus, "that I am come to send peace on earth: I am not come.

to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." Now when Jesus had made an end of commanding his disciples, in the tenth chapter, he departed thence to teach and to preach in their cities; and John having been cast into prison, while there confined had heard of the works of Christ, and sent two of his disciples to say unto him, Art thou he that should come, or do we look for another? We are not told that John really doubted that Jesus was the Christ, nor are we informed what were his feelings of despondency. We may imagine, at least, from a sympathy of all the members of the body of Christ, that John had been left for a moment to reason thus, Have I not been too confident that this Jesus whom I baptized in Jordan, and on whose head I saw the Holy Ghost descend and abide, was indeed the great Messiah that was to come? If he be that Messiah, why does his kingdom suffer violence? and why am I taken by force by the violent and shut up in this prison? But whether John had any such reflections as these we are not told; we feel certain that were we in his condition, we would probably have been crushed down with doubts and fears. But we know our Lord, after replying to John's messengers, and when he had sent an appropriate message to John, went on to speak to the multitude concerning John; and among other things which he said to them, he affirmed in his own peculiar and unequivocal manner, the words of the text on which we have been called to write this article; and then after charging on that generation their violence both against John the Baptist and against himself, began to upbraid the cities wherein most of his mighty works were done, because they repented not.

It is very true that violence and persecution of the saints of God has not been confined to the days intervening between the imprisonment of John and the crucifixion of our Lord Jesus Christ. From the days of Cain, all who have held the faith of God's elect have suffered violence. Which of all the prophets did not the carnal Israelites stone or bitterly persecute? And down to the end of time, we are told, that all who will live godly in Christ Jesus shall suffer persecution.

The violent are those who recklessly violate every principle of righteousness, and madly rush on in open defiance of the laws of God or the rights of men. "Their feet are swift to shed blood, destruction and misery are in their ways, and there is no fear of God before their eyes." Such was the violence of those who arrested, imprisoned and beheaded John; and such the violence of Herod and Pilate, with the men of Israel and the Gentiles, who conspired against the Holy Child Jesus, and executed what God's hand and counsel had before determined should be done.

MARRIAGES.

On Wednesday evening, Feb. 17, 1875, at the residence of the bride's father, (brother C. Hartenbower) in Lasalle Co., Ill., by Eld. Wm. A. Thompson, Mr. George J. Williams and Miss E. E. Hartenbower.

OBITUARY NOTICES.

Sister **Jemima Hard** was born in Rutland County, Vermont, June 22, 1786, and died Feb. 3, 1875, aged 88 years, 7 months and 12 days. She experienced a hope in Christ Jesus, and was baptized by Elder Starkweather sixty-one years ago last May. She lived a consistent and exemplary christian life. Her active life having ended, she waited patiently, yet anxiously, until her time came, when she joyfully took leave of all things earthly.

DANIEL HESS.

Cheviot, Ohio.

DIED—At her residence in Bureau County, Illinois, after a long and painful illness, of a complicated disease, our much esteemed sister, **Mary Haynes**, on the 9th day of January, 1875.

Sister Haynes was born Feb. 23, 1818, and joined the Bureau Church in 1843, and was a firm and consistent member until her death. Her funeral was attended by a very large and solemn concourse of people, and a discourse delivered by the writer.

She leaves a husband, four children, the church, and many friends, to mourn their loss, but not as those who have no hope.

Yours in hope,

W. A. THOMPSON.

Mrs. Caroline D. Cannon departed this life on the 9th ult., in the 54th year of her age. She was not a member of the visible church, but I believe, from her regular attendance upon the preaching of the word, and from a conversation I had with her a few days before her death, that she is numbered among the redeemed of the Lord. The day preceding her death, I spoke by request, and for her benefit, in her room, a few brethren and friends having been gathered there, from Matt. x. 20, a portion of scripture that had been previously applied to her mind with comfort.

The deceased was a sister of brother D. T. Arrington, of Bethlehem Church, in this county, and leaves her husband, besides other relatives, to mourn their loss.

Yours in hope,

WM. M. SMOOT.

Occoquan, Va., March 4, 1875.

DIED—March 6, 1875, of heart disease and dropsy, **Sally M. Rhodes**, wife of Nathaniel P. Rhodes, aged 62 years and 7 months.

She had been ailing for some time, and two physicians gave her up, as medicine failed to cure her disease.

She was a member of the Old School Baptist Church at Riker's Hollow, N. Y., having been baptized in 1830, by her father, Elder Baker, at Sand Lake, in Rensselaer Co., N. Y. Her funeral was largely attended, when a discourse was delivered by Elder St. John of Watkins, who providentially came here at the time to visit us. His text was John xi. 28, at her request. We trust she lives forevermore.

Within one year, two brothers and two sisters of hers have gone before, and one remains, just alive with consumption.

Her remains were interred in the cemetery near her departed son Benjamin F. How soon one follows another.

Saturday A. M. dear mother died,
And weeping friends were by her side,
Looked on that calm and peaceful face,
Lit up by beams of divine grace!
Yes, she has gone to her blest home;

More still continue to follow on!

Released from toil and dying pain,
How can we wish her back again?
O hear her happy spirit sing,
Death and the grave have lost their sting.
Entered sweet rest and joined the song
Sung by the ransomed heavenly throng.

M. J. RHODES.

DIED—At our residence, in Brown County, Ohio, Jan. 17, 1875, **Elizabeth Scott**, wife of J. C. Scott, (her maiden name was Brooks, the youngest and last of the family) aged 80 years, 1 month and 6 days. She was born in Mason County, Ky., one mile above Maysville City. She was married in Adams Co., Ohio, in 1815, joined the Old School Baptist Church in 1819, and was baptized by Elder Jesse Hollon, and lived a consistent, worthy member till her death. She has been afflicted for years. Her last disease was of the head and throat. She leaves an aged husband, five sons and two daughters, and many grand children, to mourn their loss.

Lord, she is thine, and not my own,
Thou hast not done me wrong;
I thank thee for thy precious boon
Afforded me so long—59 years and 24 days.

By her surviving companion,

JOHN C. SCOTT.

DIED—At the residence of her son, Joseph Miles, near Pleasantville, Henry Co., Ky., on the 15th of February, 1875, our aged sister, **Mildred Miles**, about 78 years old. She had been an exemplary member of the Regular Baptist Church about fifty years, having been a member of the church at Rock Lick at the time of its organization, and for the last forty years a member of the church at Mt. Pleasant, Henry Co., Ky. She had been a widow about thirty-five years, and during all that time was a regular attendant at the meetings of the church, until about four years ago, when she was partially paralyzed, from which cause she could not walk without assistance. Eight days before her death, in the temporary absence of her son, who has no family, her clothes caught fire, and when discovered she was so badly burned that she lived only a week.

Thus has another mother in Israel passed away; but we have the comforting assurance that our loss is her eternal gain, and we feel thankful to the giver of all good that in her declining years and through all her afflictions she was tenderly cared for by her son Joseph, who is a gentleman of high standing in the community in which he lives. May the Lord sanctify this great affliction to his good, and may he feel comfort in the assurance that her Savior went before to prepare a place for her, is the prayer of his friend, and your unworthy brother,

H. T. MONTFORD.

I feel that it is a privilege, if not a duty, to send the obituary of my only brother, **Dea. Joseph S. Wallingford**, for the benefit of his large circle of acquaintances among the Baptists, having traveled with me extensively in the states of Ohio, Indiana, Missouri and Kentucky. He had been a Baptist twenty years or more, having been baptized by Eld. S. Jones in the fellowship of Mount Gilead Church, of which he remained a member until his death. He was ordained a deacon of said church some five or six years ago. He was sound in the faith, unflinching and unyielding in the doctrine as held by us, and was clear in his judgment. He had been in declining health for years, his disease, as represented by his physician, being ulceration of the stomach and bowels, from which he suffered great agony at times. He loved the society of his brethren, but could not enjoy it in the latter part of his pilgrimage as he did in the former. I have lost a friend. I think I have not more than one other in this world, outside of my immediate family, that I could trust as implicitly as him, because I have tried him and found him faithful. But notwithstanding I feel that I and the church have met with a great loss, yet I have never felt to say, Come back. I feel assured that our loss is his eternal gain. During the close of his life he exclaimed, "The time of my departure is at hand. I have kept the faith." He had me to preach from those words a few days before his death, at his bedside. He had me to speak for him several times during his confinement. About two days before his death he told us he wanted us to sing the hymn commencing,

"Farewell, my dear brethren, the time is at hand
When we must be parted from this social band."

He said he would raise the tune, which he did, and helped us at times through the hymn. He took an affectionate farewell of us all, and died in the full triumph of faith, about the 24th of October last.

He leaves a widow and a large family, for whose welfare he manifested a great desire. He left a good property behind, which, with judicious management, will be ample for their support.

May the Lord bless you, my brother, and all the household of God, is my prayer for Jesus' sake.

J. H. WALLINGFORD.

Enos Carrole died Dec. 11, 1874, aged 76 years. His disease was dropsy. Brother Carrole was a member of the 2d Church of Roxbury. He was baptized by the late Elder David Meade, in 1828, and has been a worthy member and a firm believer in the doctrine of salvation by grace. His house has been a home for the Baptists for a good many years. His walk and conversation was as it becomes the gospel of our Lord and Savior Jesus Christ. He leaves a wife and five children, with other relatives and the church to mourn their loss, but not as those who have no hope. May the Lord reconcile the afflicted friends to this dispensation of his providence.

I was called on to preach at the funeral, and spoke from the words, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Yours as ever,

ISAAC HEWITT.

DIED—At Middletown, N. Y., March 17th, **Mrs. Rebecca Vail**, relict of the late Alsop Vail, formerly of Mount Hope, in this county, aged 84 years, 5 months and 18 days.

Sister Vail was a very highly esteemed member of the New Vernon Church for many years, firmly established in the doctrine and order of the gospel, as held by all consistent Old School or Primitive Baptists. Her pathway through life was through much tribulation, having tasted the bitter waters of Meribah, in the mortality of her family; her husband, and all her children except one son, having preceded her to the grave. She was a constant and faithful attendant at the meetings of the church, as long as she had strength to attend, and sensibly appreciated the privileges of the house of God. Borne down at length with infirmity and the weight of years, she was confined to her room for several months, but finally languished into that life and immortality which is held in store for all the saints who love the appearing of their Lord.

Her funeral was attended on the 19th, at our meeting house in this place, and a discourse was preached by the pastor, on the occasion, from Job iiv. 14, after which her remains were buried by the side of her departed kindred at the cemetery at The Plains, in Mount Hope.

Departed this life on the 7th of February, 1875, sister **Ruth Kelsey**, aged 74 years, 1 month and 20 days.

Sister Kelsey and her husband, Abner Kelsey, united with the Baptist Church at Clear Creek about forty-seven years ago. They were faithful and devoted christians, and beloved by all the church. Thirteen persons united with the church on the same day they did, five of whom belonged to the same family. Of the thirteen, sister Allen is the only one living. Eld. Wilson Thompson administered the ordinance of baptism to the thirteen. Brother Kelsey died on the 9th of last April, since which time sister Kelsey has lived a widow indeed, as they had no children. But she enjoyed the privileges of the church very much, and seldom failed to be at the meetings near her. She was sick but a few days, and her last days were without apparent pain. She was fully resigned to go at the command of her Lord, and without a struggle fell asleep.

A discourse was delivered by the writer, from John xvii. 24. "Father, I will that they also whom thou hast given me be with me where I am," &c.

Your brother in Christ,

JOHN A. THOMPSON.

Lebanon, Ohio.

It becomes my painful duty to announce the death of my uncle, **Elder Samuel Jones**, who departed this life Feb. 22, in the full triumphs of faith, and of a blessed immortality beyond the grave.

SPENCER F. JONES.

Mt Sterling, Ky.

[A history of his life and death will be published in our next issue.—Ed.]

DIED—At his home, near Willmington, Will Co., Ill., on Wednesday, Jan. 27, 1875, **Lawson Linton**, aged 85 years.

From a short memoir of his life, which he wrote a few weeks before his death, I quote the following:

"In the year 1829, I hope the Savior was revealed to my soul, and a hope given me, which I retain. I was baptized by Eld. Jeremiah Cash, in the Wabash River. In 1832 I was ordained deacon of the Grand Prairie Church, Indiana, by Eld. Daniel Parker, and other preachers. In 1854 I moved to Will County, Illinois, and joined the Ebenezer Church, Vienna, Grundy County."

Although our dear old brother lived twenty-six miles from the meeting house, he was frequent in his attendance, often expressing his delight to meet the brethren and to participate in the worship and ordinances of God's house. He was with us at the Lord's table a few weeks before his death, when, as usual, he spoke of his only hope and foundation as Christ, the Rock of eternal ages. He was a constant reader of the "Signs."

The writer tried to preach a discourse in memory of the deceased, from the words, "An old disciple."—Acts xxi. 16. After which his remains were laid in the tomb beside his wife. May the Lord bless and comfort his numerous friends and descendants.

S. BRADBEER.

My beloved aunt, **Esther Campbell**, departed this life Feb. 24, 1875, aged 62 years. She was born in Argyleshire, Scotland, and emigrated to Canada about the year 1817. She made a profession of religion when young, and united with the Particular Covenanted Baptist Church in Aldboro, under the pastoral care of Elder Campbell.

She was the youngest sister of my beloved father, Eld. Thomas McColl. After her marriage to John B. Campbell, she lived near Komaka, Middlesex County. She there enjoyed the ministry of the late Deacon Lamont, for upwards of 20 years. After his death, when a number of the members of the church in Lobo followed a corrupt preacher, and were excluded from the church, she with a few others remained firm in the truth.

She was afflicted in various ways, through the greater part of her life. Of late years she suffered much from chronic neuralgia in the head, but bore her intense sufferings with great patience and resignation, firmly believing that all things wrought for her good. For more than a year past she was troubled with an affection of the lungs, but was able to help herself until within a few weeks of her death. About three weeks ago, hearing that she was very ill, I went to see her, and found her much reduced, her cough being violent. On my parting with her, she whispered to me that she was at times much perplexed with doubts and fears about her future state. One day lately, when tempted to doubt her interest in her precious Savior, these words dropped with great comfort into her mind, "Thou art mine, and when thou passest through the waters I will be with thee."

At her own request her remains were taken about forty miles to our family cemetery.

She was naturally one of the most amiable of her sex. In all her trials and afflictions, she was never known to murmur, her ardent desire being to adorn the doctrine of God our Savior in all things.

She left one son and two daughters, and a large circle of friends, to mourn her absence. But I confidently believe she is now where the wicked cease from troubling, and the weary pilgrim is forever at rest.

Your unworthy brother,

D. T. MCCOLL.

Wallacetown, Ont.

ASSOCIATIONAL.

The Baltimore Association will be held with the church at Black Rock, Baltimore Co., Md., beginning on Wednesday before the fourth Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

The Delaware Association is appointed to be held with the church at Cow Marsh, Kent Co., Delaware, beginning on Wednesday before the fifth Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

The Delaware River Association is appointed to be held with the First Hopewell Church, in Mercer Co., N. J., to begin at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue until Friday evening following.

The Warwick Association is appointed to be held with the church at Middletown, Orange Co., N. Y., to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, and continue until the following Friday evening.

The Chemung Association is appointed to be held with the Charleston and Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, at 10 o'clock a. m., and continue until Friday following.

The Conference of Western New York is appointed to be held with the church at South Dansville, Steuben Co., N. Y., on Sunday immediately after the Chemung Association, which will be the third Sunday in June.

These Associations are so arranged that any brethren who wish to attend them all will be able to pass from each to the next by easy transit, and every intervening Sunday may be very pleasantly spent with some of our churches on the route. The facilities for travel were never better, as the places of the meetings are accessible by the various Rail Roads.

Associations wishing us to publish the time and place of their spring and early summer meetings will do well to send us the notices soon.

THREE DAYS MEETINGS.

There will be a meeting held with the Lebanon Church, in Logan Co., Ill., commencing at 3 o'clock p. m., on Friday before the fifth Sunday in May, 1875, and continue until Sunday evening following. We invite all Old School Baptists to attend with us, especially our ministering brethren.

Our church is located two miles southwest from the city of Lincoln. Those who come from the north and east will arrive on the morning train, and those from the south and west will arrive from 12 m. to 1:30 p. m., on Friday, and will be met and taken to places of entertainment and to the meeting.

We hope to receive a goodly number of the dear brethren and sisters.

DANIEL BALDWIN.

On Monday night after the second Sunday in April I expect to be at Forrest Grove; on Tuesday a. m. at Indiantown; Wednesday night at Berlin; Thursday night at Snow Hill; Friday a. m. at Nasaongo; Friday night at Salisbury; Saturday and Sunday at the yearly meeting at Smith's Mills; Sunday night at Pittsville; Monday night at Salisbury; Tuesday a. m. at Rewastico; Tuesday night at Quantico; Wednesday night at Delmar; Thursday p. m. at Broad Creek.

F. A. CHICK.

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R E C E I P T S .

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., APRIL 15, 1875.

NO. 8.

POETRY.

PSALM VI. 2, 3.

"Heal me, for my soul is sore vexed."

Jesus, friend of sinners, hear
A poor sinner's cry;
Draw in great compassion near,
Save me, or I die.
O bestow of thy great grace
Healing on my soul;
Mine is a most urgent case;
Speak, and make me whole.

Thou didst never turn away
One who rightly came;
Thou art yesterday, to-day,
Evermore, the same.
Thou art able, I believe;
Lord, my faith increase;
Let me healing full receive,
Bid me, "Go in peace."

—Gospel Standard.

COXSACKIE, N. Y., Feb. 1875.

BROTHER BEEBE:—Being frequently requested to furnish copies of the following verses, I will send them to you, and if you think best, you may publish them in the "Signs," or cast them aside.

MARGARET THORN.

Begone, vain world, I say, Begone,
And let my poor weak soul alone;
I never found your promised joys;
I have no pleasure in your toys.
Your flatteries I no more pursue;
I have a better world in view;
Your riches are no more to me
Than bubbles rising on the sea.

O had I wings, how would I rise,
And soar above these vanities;
I'd leave this world with all its cares,
Which often take me in their snares.
Sometimes by faith I soar aloft,
And count this world as nothing worth;
But O! before I am aware,
I am surrounded with its care.

I'm haunted so, both night and day,
Ofttimes I'm tempted for to say,
I'm but a whited sepulchre;
I'll deem myself a child no more.
But then I know not where to go,
Which way to look, or what to do;
But still I have one comfort left,
Of which I'm never quite bereft:

I shall behold my glorious Lord,
When he comes to fulfill his word;
When he comes with his trumpet loud,
I shall behold him in the cloud.
The King of kings my Judge shall be,
I with the rest shall bow the knee,
Confess his name at the right hand
Of Jesus, in the heavenly land.

Then rise, my soul, nor be cast down,
For Jesus' name doth sweetly sound;
That precious name doth me revive;
I shall yet praise him, I believe.
Rejoice not o'er me then, my foe,
I shall arise one day, I know:
Methinks I hear my Savior say,
Strength shall be equal to thy day.

It is enough, why should I fear,
Or doubt my dear Redeemer's care?
Though I am weak, and much despised,
His ear is open to my cries.
He is my Rock, Shield and Fortress,
My Refuge and my Righteousness,
And Safeguard through the wilderness.

CORRESPONDENCE.

Third Letter.

(Continued from page 69.)

By the one offense death reigned, and destroyed the life of Adam, and all his posterity which were in him, as their head of life, purity and strength, and they all became obnoxious to the law of rectitude, the standard of God's moral perfections. All mankind by nature now are dead in trespasses and sins, and their deeds declare their character. The apostle Paul describes them thus: "As it is written, There is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one; their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness: their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace they have not known; there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God."—Rom. iii. 11—19. This description of fallen humanity is a true portrait of every man, whether he be a Jew or a Gentile. Who then can deliver himself from his deplorable condition? Not one. It was not necessary for the Son of God to make atonement for sin, and not for sinners, for God to maintain his moral government, that God that is infinite in wisdom and in power could govern his world of creatures whether they were good or bad, without an atonement, for his law is sufficient for that purpose, and his throne would have stood untarnished forever. God had a higher purpose in view by sending his only Son from heaven to die for the ungodly. It was not only that his foreknown and loved people should be saved from all condemnation and the reigning power of sin, but that his justice and grace should be displayed in the sufferings, death and resurrection of the Lord of glory, in whom his redeemed people should be justified and glorified in the Lord their Righteousness. For this purpose the Son of God was manifested, that he might destroy the works of the devil, by which the purity and justice of God's law should be maintained, while the ungodly sinner is justified by his grace through Jesus Christ. This is not more clearly deducible

from the unchangeable nature of that holy Being whose throne is based on justice and judgment, than plainly taught in the scriptures of divine truth. He will by no means clear the guilty. The Lord is a jealous God; he will not forgive your transgressions nor your sins. Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. Surely the wrath of man shall praise him, said David, and the remainder of wrath he will restrain.—Ex. xxxiv. 7, Josh. xxiv. 19, Psa. v. 4, Neh. i. 2—6, Psa. lxxvi. 10.

While we remember the holiness and justice of that righteous God who rules all events in his divine providence with wisdom and prudence, what can we say for ourselves, having been so unrighteous in practice, from a deceitful heart, and so rebellious against that holy God in whom we live, move and have our being, when strangers to his grace, mercy and forgiveness. How wonderful has been God's love, to provide such a salvation for us, when not sought for by us; yet now in Christ Jesus we perceive the love of God, because he laid down his life for us. Not because we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. What a wonderful manifestation of love was that, for God to give his own Son a sacrifice for us. What obligation we are under to obey him in whatsoever he has commanded us to do! We should do it cheerfully in love, for the honor of him who has bestowed such favors on us. Those who oppose and disregard the personal perfection of our Redeemer, as to deny his Godhead, that so conspicuously shined in his vicarious works as the Son of God, are distressing and alarming, while others are too unmindful to give him the dignity and glory that are due to his holy name. Wherefore it is to be feared that many are strangers to the spiritual influences that a true believer enjoys from the heavenly teachings of the Holy Spirit of grace, whose influence pervades the mind of the subject of faith in the meritorious mediation of Jesus Christ, who was to save his people from their sins. That in which a good man rejoices is from the good treasure implanted in his heart. The evil man rejoices from the evil treasure that is in his heart. Nor is this strange, when we consider that the doctrine of Christ is not congenial with the natural feelings of contaminated nature.

Many call themselves christians, without believing the doctrine of salvation as a free gift of God, through the life, blood, death and resurrection of the Son of God. Though this will not alter the influence nor the purpose of God's grace; for as many as were ordained to eternal life believed, and the rest are abiding under the curse of the law. Every effort made by false teachers to impose a false gospel on a real christian, must prove unavailing, while the Holy Spirit will take of the things of Christ and shew them unto his people. He will guide us into all truth as it is in Jesus. He will bear witness in the heart of a true believer, by his saving, sanctifying influence in his mind, through the saving benefits of the mediation of the sin-bearing Savior, who is now in heaven, and has sent the Comforter from the Father, to abide with the christian forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But the christian knows him, and shall dwell in him, and be in him. To him, with the Father, and his equal Son, be ascribed all glory, majesty, dominion and power, forever.

"Upon this Rock will I build my church," said Jesus, "and the gates of hell shall not prevail against it." In the scriptures, the church of God is comprehended under different names, which describe its dignity and importance in this world: as, the bride, the Lamb's wife, and as Christ, and as his body, the fullness of him that filleth all in all.—Rev. xxi. 2, 9, 1 Cor. xii. 12, Eph. i. 23. It must be important for the mind of a believer in Jesus to know what material composes the church of God, for such a glorious being as God to dwell in, and rest in his love. Each member of the body of Christ has the same spiritual life as that begotten in the Son of God. Peter the apostle described it thus: "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scriptures, Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling and a rock of of-

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fense even to them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 4—10. This spiritual life is strictly holy, and not composed of flesh and blood. It was chosen of God in the beginning of time, according to the mystery of God's will, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. According to the eternal purpose which God had purposed in Christ Jesus our Lord. The church of God can only be constituted by his immediate authority. The opinions of uninspired men avail nothing in this matter; neither the writings of Moses and the prophets contain the necessary information desired. The law of Moses and the writings of the prophets may be useful to illustrate by, but not for the constitution nor for its government. The divinely inspired apostles received the laws and ordinances from Christ himself, after he ascended into heaven, and in accordance to the revelation and guidance of the Holy Spirit they constituted churches, and gave them the ordinances and laws which they were to observe and obey. The churches to which the apostles wrote were composed of spiritually related believers in Christ, and really redeemed by him, and actually regenerated by the Holy Spirit's efficient power, and publicly baptized in the name of the Father, Son, and Holy Ghost. The members of Christ's body have voluntarily united themselves to the Lord Jesus Christ, by putting him on by baptism, not for the purpose of gaining the world's popularity, but to renounce all undue connections with it, for the sake of their Savior and for God's honor. No person is a christian indeed but by union to Christ and participation of his Spirit.—Rom. viii. 9. God in Christ is a sun and shield, and will give grace and glory, and no good thing will he withhold from them that walk uprightly. The church is composed of a worshipping, holy people, it being the seat of the Lord's government; and as a household they watch and pray for its order and peace, that all things may be done for the honor of their King. The church of God is constituted to give visibility to Christ's kingdom, to set thrones of judgment on the earth, from whose judgment there is no appeal.—Psalm cxxii. 5, Isa. xlii. 4, Jer. iii. 17 & xvii. 12, 1 Cor. xiv. 24, 25. The church, if she does not uphold the public worship of God, to exemplify the truth, the power and the tendency of the gospel, her visibility becomes clouded. Each member has his duty to perform, to promote union and fellowship, to establish the mind in the faith among the obedient disciples of Christ, and to warn the unruly, to exhort to obedience, as the Lord directs.—Psa. cxxxiii. 1, Eph. iv. 3—6,

1 Thess. v. 14. To preserve the scriptures from all undue misapplication and misconstructions to evade their authority, for fleshly purposes, but to keep the faith for the honor and glory of its author, by cherishing the feeble and to honor God.—Acts xvi. 45, Phil. i. 27, Rev. ii. 25, & iii. 11. The kingdom of God must be a great benefit to its true subjects, and beneficial to the world at large, for the light it imparts; for its truths will preserve it from corruption. It must also tend to edify believers and to glorify God. It must be greatly misused, not to be esteemed by good men and highly honored by the saints. God's kingdom of saints is supreme and above other kingdoms of principalities and powers of the world, whether they be governed by presidents or congresses, or by governors and legislatures. These powers should all be careful not to encroach on the rights and privileges of God's kingdom; for he hath commanded his saints to obey the powers that be, as citizens of their jurisdiction, that they may lead a quiet and peaceable life, in all godliness and honesty. The apostle described the church as an assembly of baptized believers, proper officers being included, who have covenanted to worship God in one place, and who acknowledge Christ to be their Head, Redeemer, Lawgiver and King. A church may be considered what it is essentially, and what it is formally, or when duly organized. All religious societies which the word of God does not recognize, are not churches, but societies named after men. The true church of God is a very different society from those formed by men's invention, whose object is only to advance into popularity and wealth in this world. Besides, the church is not constituted for the officers, but the officers for the church. We can easily conceive of a church without officers, but not of officers without any church to exercise their offices. It is evident that Jesus Christ himself does not build his church, but through the Holy Spirit and by his ministers whom he hath ordained for the purpose.—Psa. lxxviii. 18, 19, Eph. iv. 8—13. Jesus told his apostles, when personally with them, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believed on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."—John xiv. 12, & vii. 38, 39. These scriptures refer to the ministers of the gospel whom Jesus Christ ordains by his Spirit, that they should bring forth fruit, and that their fruit should remain; and whatsoever they should ask of the Father in his name, he may give to them. Then how careful should the church be whom she ordains for the work of the ministry, whether the brother have the com-

plete character for the office of a pastor, as the apostle described he must have before he is ordained to such a high and responsible station in the church of God. There are many good men in the church who have a theoretical knowledge of gospel doctrine, yet lack the knowledge of how its influence acts in the mind, so as to teach the believer the spiritual influence of Christ's Spirit in the affections of the soul. I know of churches in these days that have two or more ministers in their own body, the church, and yet have a minister from another part of the state to be her pastor. Is this not strange? Is it not discarding God's wisdom and authority, by setting up her own instead for a standard of government in his church? It is no wonder to see the sad condition the churches are in from disregarding the authority of their Lord and King. Such ministers as do violate the law of God's church for their own advantage, the Lord denounces them as hirelings, and not shepherds of his flock. What a censure upon such ministers! Yet they will persist in their disobedience, by violating the commands of their risen Lord which he has given to his church for her peace and prosperity. These ministers, like Apollos, may be very eloquent in their declamation, but limited in knowledge, like he was, as respecting the mystery of God's will. They may be very zealous in declaring the word of God, but not distinctly understanding the new covenant from the old, they stumble at the mystery of God's grace. So by confounding the new covenant with the old, they rather perplex than instruct the inquiring believer in the sure mercies of David, for his consolation and peace in Jesus. The old covenant came by Moses, but the new covenant came by Jesus Christ, according to the grace of God in the gift of his only begotten Son, and confirmed by the Holy Spirit in them for whom Christ, through the ministration of the Spirit by the ministers of the gospel. Those ministers based their ministry on the baptism of John and on Christ, that was officially different to that ministry of the apostles after the Lord was glorified; not as respects the mode, but the matter of faith required of the subjects. John called upon the Jews to repent and be baptized for the remission of sins, and notified them that Christ, the Lamb of God, was come. When Jesus entered upon his ministry, preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. These requisitions were made on the Jewish people to repent and be baptized for the remission of sins; but the repentance of a true believer, God gives it, and he gave his Son to bleed and die for sins, to put them away forever. Wherefore God's ministers are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts v. 31, 32. Some ministers assume to baptize their disci-

ples independent of the church of God, and require of the church of which they are not members to sanction their act, and to receive their disciples into its body it fellowship with its members. Such a practice is not in conformity with the laws of God's kingdom; for such ministers are assuming a power which the Lord has not invested them with, but with his church only. Then how careful should the church be to maintain her dignity and station, against all encroachments of her rights, for the honor and glory of Christ Jesus her Lord. Should such churches concede to delegate their powers to ministers who are not members of their respective bodies, they may be sure, sooner or later, that God will send evil angels among them, who will destroy their fellowship and peace that the Lord hath ordained for faith in his name. Such departures from the authority of God's word are too obvious to be concealed by all the dexterity and artfulness of men, which a lover of sincerity and truth cannot behold without pain and regret. "According to the grace of God which is given unto me," said Paul, "as a wise master builder, I have laid the foundation, [ministerially] and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Here the apostle describes the different materials of which a minister of Jesus Christ, as a builder, must select to build upon the foundation, Jesus Christ: such as gold, silver, and precious stones; but not wood, hay, or stubble. The three former denote the spiritual minded believers; the latter denote the carnal minded believers. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Because he loves them. Therefore let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. These classes of vessels are to be seen in the church of God, and no small pains and patience are required of the builders in selecting the precious from the vile, for the service of God. The living stones are those whom God has made willing in the day of his power, and they are precious in his sight; their works of faith are compared to gold, silver, precious stones, while the works of the carnal minded believer are compared to wood, hay and stubble; yet great talkers about election and predesti-

nation, but the spiritual influences of these doctrines they do not manifest. The children of God are swift to hear, slow to speak, slow to wrath. What they hear of Jesus Christ they ponder over in their own heart, for their sins are many and their guilt is great, and while meditating on the riches of the Savior, who died for the ungodly, their heart glows with a spiritual desire to have a greater evidence of interest in so exalted a Savior, and to know him as their Lord and their God. This is descriptive of a living stone prepared for the building of God through the Spirit. The church is the place where God manifests himself in the person of his Son, by the Holy Spirit, through the ministry, the members thereof being made meet to have fellowship with the Father, through the blood of the covenant, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, as their High Priest and Intercessor. Such a church must be glorious in its appearance and solemn in its worship. These living stones are built up a spiritual house, on the living foundation, which is composed of the love, blood and power of God's equal Son; and this spiritual house is built with the same grace of which the foundation is laid by the Lord God, whose living children should have liberty, comfort, joy, and peace in the Holy Ghost. Then, should the church of God lightly esteem the Rock of her salvation, who is the faithful God, by whom she has been called unto the fellowship of his Son Jesus Christ, our Lord? The revelation of Jesus, by his angel, to John, is very significant of the spirituality of the church in her militant state. The symbols used by John, which he presented to the church, are highly figurative of their spiritual existence by faith in their Lord. They exclaim, Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.—Rev. xix. 7, 8. It is not my design to amplify on the words, but merely to transcribe them for illustration. It should be remembered that the dispensations of Moses and the Lamb have vanished away, by the Son of God coming in the flesh, and appearing as the Son of man, to give his life a ransom for many; so that his blood blotted out the writings of the ceremonial law, nailing it to his cross, showing by his death that its binding power was abolished. For if the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge the conscience from dead works, to serve the living God? Yes, this is true. For no man, nor beast, neither all the angels in heaven, could put away the guilt of sin by the sacrifice of themselves. But the Son of God

did. He hath done it. The church of Jesus Christ is redeemed from all iniquity, and is reconciled to God by the life of Jesus, through the Spirit. Now the bride makes herself ready to partake of her Lord's supper, in eating of the bread and in drinking of the wine, emblems chosen by her Lord to represent his broken body and his blood shed for the deliverance of his people from penal death, and from all condemnation. But should the bride appear at the marriage supper in her filthy raiment, would she honor her Lord? Would she not disgrace him, when he had done such great things for her? The true bride will give evidence of her love to her Lord, whose she is, by putting on the raiment that her Lord hath granted her, it being all clean and white; for the fine linen is the righteousness of saints. The raiment of fine linen is emblematic of the wife's virtue, dignity, and fidelity to her Lord, by observing his commands. It is to be feared, in this day of apathy of spiritual peace and fellowship with the saints, that some members of the church of God are unmindful of their Redeemer and Lord. There appears so much indifference, both with churches and ministers, to duly observe the commands of Jesus Christ, while they appear so attentive to the marvelous things of the world. The true church of God has a high station in this world with the Son of God. She professes to be one with him by a vital union of life and interest, through his death and resurrection; that nothing on earth nor under the earth can dissolve; not even death itself, though it will be the means by which each member shall enter into the full enjoyment of his glory with the Lord Jesus, who is God over all. Under such considerations, is it wise of those who are professing to be heirs of those spiritual blessings, with which they were chosen and blessed in Christ Jesus before the foundation of the world, to neglect them for the riches of this vain world? It appears, in many instances, by some believers, that the salvation of God is only nominal. Do the members of the church prepare themselves for the Lord's presence at his marriage supper? They affirm to be in peace when they have no true fellowship one with another. This is observable by the actions of some of the churches. It should be remembered by all the members of the church, that to have true peace and fellowship with each other, all must be of one heart, in love, in mind, and in will, to have true faith in the doctrine, ordinances, and commands of Jesus Christ. Should they not be all of one faith, how can they be in deed in true fellowship with Christ, or with his church, which the Lord God hath ordained for peace? The church of God is represented in the scriptures to the highest and nearest relationship which this world can confer on man, as Husband and wife. But, in a spiritual sense, the world cannot confer such a spiritual relationship. "For thy Maker is thy

Husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." The wife is subject to her own husband in every thing. Her rights and privileges are with him, and in his name only can she enjoy them. But considering the church as the wife of the Son of God, such a spiritual relationship surpasses all our understanding, why such a sacred and heavenly relationship should exist between the church and her Redeemer. The members of the body of Christ are of his flesh and of his bones. This is a great mystery, said the apostle, but I speak concerning Christ and the church. The oneness of Christ and his church is not merely a supposition, but a matter of fact, to be enjoyed by faith in his name. Under the ceremonial law of Moses, no Jew was permitted to do service in the tabernacle who was unclean; he was strictly forbidden by the Lord God; he must be set apart from the congregation until he was cleansed from his defilement, and pronounced so by the priest. Now, if the God of Jacob was so strict as not to permit an unclean person of the congregation of Israel to do service in a worldly sanctuary, which services were only of a national character, by external ceremonies, will the God of all grace and truth accept the services of his own spiritual people when they approach him in their uncleanness in his courts? "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple." The Lord God afflicted his chosen people Israel with calamities, for their disobedience, by the sword, pestilence and famine. Will not our heavenly Father correct his own children for their uncleanness contracted from disobedience? He certainly will. The calamity that befalls them may not be external only, but internally also, by God withholding his Spirit's influence, so that they become sickly, weakly, and lifeless in the cause of God and truth, through their uncleanness in their service to the Lord and Savior. The Lord requires the hearts of his people to do his will, and not merely their bodily presence in his courts, for divine services. Their hearts must be sanctified with the life, grace and spirit of Christ, to qualify them for his spiritual service in his courts. Give unto the Lord the glory due to his name; bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth.—Psa. xcvi. 8, 9. Do not some churches admit their members in their uncleanness into the Lord's courts? Are not many members defiled by observing and doing things which God has not commanded? Such as shaking hands, washing feet, secret societies, and other things practiced by members of the church of God. All things which are not of the law of faith, to do such things are sinful.

Yours for the truth,
JAMES JANEWAY.
(To be continued.)

WASHINGTON, D. C., March 10, 1875.

DEAR BROTHER BEEBE—If I may so address you. "Another year has passed away, and the time has come for me to renew my subscription for the "Signs of the Times," for I do not feel willing to do without them. I once read them for my mother, without having any special interest in them; but when I subscribed for them through Elder Trott, in 1858, I felt greatly interested in them. Since that time he has been taken from our midst by death, and I renewed my subscription through sister Towles, and now she is taken from us also by death, and I have to address you myself, which I feel unworthy to do.

Dear brother, I have been requested some time ago to write you of God's dealings in bringing me from nature's darkness into his marvellous light. I was born in Fairfax County, Virginia, about five miles from the Frying Pan Church, in 1830. My mother was a member of that church until her death. Although she was quite aged, she attended the meetings regularly, and as soon as I became old enough, I attended with her, because I thought she was a good woman, and I desired to be like her. So I resolved in my mind to try to get religion, and be like my mother. She used to talk to me about religion, which made me think about death and judgment. The first time I ever knelt to try to pray, there was a gentleman died who had lived near to us, and I thought he was a great sinner, and feared that he was lost, and seeing him a corpse, I was struck with horror, and very much troubled in my mind about him; and the next day this thought came to me, that I was as great a sinner as he was, and then my great trouble was about myself. I did not feel willing to die a sinner, and I often tried to pray. But whenever I heard of the death of any of my young friends, I would be very much troubled, fearing that my time might come next. I thought if the Lord would spare me until I got to be a little older, I would try to serve him. But alas, the older I grew the less I thought of these things. Still I continued to attend meetings regularly, and heard the different denominations; but thought my mother was right in what she believed, for I had loved her, and had taken great delight in talking with her on the subject of religion. My father was not a professor, and when he died I felt greatly troubled about him, so I thought I would prepare to die. But that thought was soon out of my mind. Time passed on until about four years after my father's death, when my mother died, and then I was sad indeed. Again I resolved to try and get religion, and so be prepared to die as my mother had died. But this resolution soon left me, and the older I grew the less I thought of these things, until I was twenty-seven years of age, when, I hope, the Lord awakened me to see my lost and ruined condition as a sinner before him. This was at the time of a Methodist meeting, I went with my young master, who was a

member with them. It was a protracted meeting, and I attended every night for about two weeks. During that time forty persons professed to be converted, and one of them was my young master. There were two then that were members of that church. It then seemed to me that I was left out, and I thought my heart was like a stone. I desired to have religion, but knew not how to obtain it. As I was returning from meeting one night this thought came to me with power, as if some one had spoken to me, that if I wanted to know the truth I must go to the Lord for it. I fell upon my knees, and tried to pray the Lord to teach me the truth. On the following Sunday I was to go to a Methodist Bush-Meeting with a young lady; but Eld. Leachman was to preach at Frying Pan Church the same day, and my desire was great to hear him. But as I had promised to go to the Bush-Meeting, I thought I should, until Sunday morning, then I made up my mind to go and hear Eld. Leachman if the Lord spared me; and I went, and heard as I had never heard before. He preached from 1st Corinthians, x., and first four verses, the greatest sermon I had ever heard. It seemed to me to be the power of God that he preached, while the Methodists were preaching the power of men. I felt condemned, and at this time my trouble began. I tried to reform and be good, and got along very well for a while; but I was soon convinced that there was no good thing that I could do. My trouble increased, and it seemed to me that I grew worse, and saw myself justly condemned. I often thought I should die, and my doom was fixed. I could not see how God could be just and save a wretch so vile. The thought of being banished from his holy presence and separated from his people almost broke my heart. I was constrained to love the Old School Baptists, and follow them, and hear them preach, for I did believe them to be the only people who believe and preach the truth as it is in Jesus. Yet when I heard them, I felt at times condemned, for I thought such preaching was only intended for the people of God, and I had no right to take it to myself. I remember of hearing Eld. Trott preach from this text, "For if when we were enemies we were reconciled to God by the death of his Son, how much more, being reconciled, we shall be saved by his life." This was awful to me, to think that the people of God had been reconciled to God ever since the death of his Son, when I had viewed him only as an angry God! I felt that I was an object of wrath, unreconciled to God, and that he would soon put an end to me. I could not pray as I had done, but gave up all for lost, for I could not see how I could be saved and God remain just. Still my cry was, God be merciful to me a sinner. One morning I arose early, and went to a certain place to try to pray; but I could not, and I thought I would not try again, that all my prayers were vain. I thought

I was the most miserable creature on the earth. On that day these words came to me with power, Thou fool, thou knowest not the power of God; and if Pilate had known Jesus, he would not have crucified the Lord of glory. My mind was called to contemplate the power of God, and was led on in this way for eight months, and the greater part of the time in so much distress that I feared I should lose my mind. My young master, seeing my distress, would talk lightly about it, and said there was no necessity for so much trouble; only give my heart to God, and believe in him. I told him I wished that I could; I would have given worlds to know that it was a work of grace. During this time Elder Trott went north, and was absent about two months, and it was a dark and gloomy time to me, for I desired much to see and hear him preach once more. When I heard him after his return, his text was Micah vii. 8-10; and his preaching was to me that day as I had never heard him before, and while he was preaching my heart was made to rejoice in the Lord. And I thought he preached Jesus in all his fullness, and it seemed to be applied to me.

When I returned home my mistress asked me what had made such a great change in my going to meeting. I told her that the Methodists which I had formerly heard knew nothing of the gospel of Christ; but I was fully convinced that Eld. Trott and Eld. Leachman did preach the truth. But on the following day it seemed that my religion was all gone, and I was sorry that I had said anything about it, and desired much to have my burden back again. I thought I had deceived myself and others. But in a short time I trust that Jesus was revealed to me as my Savior. It seemed that his crucified body was presented to my view, and I could see clearly for the first time how God could be just in saving a wretch like me. It came to me with force, that what I had so long been trying to do, Jesus had done for me more than eighteen hundred years ago; that it was not anything that I had or could do, but the Lord had determined to save me by his grace. I have ever since been made to rejoice in the salvation of God, through Jesus Christ. Still I have my doubts and fears at times. After this it was impressed on me as a duty to be baptized, and the water would often be presented to me, and I felt that I was disobeying my Lord's command. But I did not feel worthy to go to the church, for I had not such an experience as I desired. I remained in this state twelve or fifteen months, and at last was constrained to go and tell God's people what the Lord had done for me. And on that day I went to the Frying Pan Church, and Eld. Trott preached, and after preaching, extended an invitation, which seemed to be applied to me, as if he knew my state of mind. Although I felt as though I had nothing to say, I had to go forward, and related my experience; and to my astonishment

I was received by the whole church. This was on Saturday before the second Sunday in October, 1860, and on the following day I was baptized by Elder Trott.

Dear brother, I fear now that I have worried your patience in writing, but I have only touched on some of the particulars. It has been on my mind some time to write, but I have felt incompetent, and that is why I hesitated.

Yours truly and devotedly, and in love for the truth's sake,

N. P. REED.

HENDRICKS Co., Ind., Feb. 11, 1875.

DEAR ELDER BEEBE:—As I have latterly come from the State of Illinois to this county on a visit, and being somewhat lonesome, not having the "Signs" to read, I thought I would drop you a few lines, and if you think proper, through the "Signs," to the brethren of the household of faith.

Very dear brethren in the Lord: I am but a poor female of about 21 years of age, yet I desire to stir up your pure minds by way of remembrance. First, why does the true minister of the gospel leave his family, with everything that is near and dear to him, so far as worldly things are concerned, and go through heat, cold, wet and dry, and storms of all kinds, to preach the everlasting gospel? I live with my brother-in-law, who is a Baptist, and the most of our preachers stop with us, and I have the opportunity of talking with them, and have often made the above inquiry of our preachers. Well, they tell me that they go because they can't stay at home, and have a satisfied mind that they feel that the Lord has required it at their hands. They believe that the Lord calls, qualifies and commissions his ministers to go, and that being the case, that the word of the Lord is as a fire shut up in their bones, and they can't contain, and that they feel that a heavy wo would be on them if they preach not the gospel; hence they go, leaving that loving wife and those dear children to obey their heavenly Master. And how often is it, brethren, that the preacher leaves his family in straitened circumstances, many times not being very well provided with the absolute necessities of life, and what provision they have perhaps of a very coarse, rough kind, and sometimes not a sufficiency of clothing to make them comfortable and respectable among their neighbors. I had a talk with one of our western preachers a short time back. I told him I would like him to tell me how he managed to be able to travel and preach as much as he did, as I had understood he was a poor man, and had a large family to raise, and a great deal of sickness, and doctor's bills to pay. He said if I would not say anything about it, or at least not give his name, he would give me a history of his ups and downs in the ministry, which he gave about as follows: He joined the Baptists in 1843, commenced exercising in a public way in 1849, ordained in 1852;

since which time he had been trying to obey the injunction as faithfully as he could. That he had a good portion of his time acted as pastor of four churches; but to answer other requests that were constantly being pressed on him, he first gave up one of those churches, and afterwards gave up a second church. That he now only had the pastoral care of two churches. After attending those two churches, he put in the balance of his spare Saturdays and Sundays in answering the requests of friends, &c., to attend on what is called funerals. He said it was a rare chance that he ever stayed at home on Saturday or Sunday. That he had for twenty-two years attended from three to five associations, traveling sometimes from one to two hundred miles to get to some of them; sometimes paying his own expenses, and sometimes the brethren would assist him in paying them. That he had had a great deal of sickness in his family since he was ordained, having paid about two thousand dollars in doctor's bills. He had raised eleven children, eight of whom were now married, the youngest child being now about sixteen years of age. That he had traveled and preached through a great deal of Indiana and Illinois, and some in Iowa and Missouri. I asked him if the brethren did not help him a great deal. He hesitated a little, and then remarked that some of the brethren he supposed did all that they felt able to do; while others who were well off never done anything. I then asked him how he had managed to have so much sickness, pay so many doctor's bills, and raise such a family, and be a poor man all his life. He said he could hardly tell; that when he would look back over his past life with all the ups and downs, he was astonished himself to see how he had made out to keep soul and body together. I asked him if he did not sometimes think of quitting the ministry, and of trying to get a living in some other way. His answer was, I have been trying to quit for twenty-two years. He said sometimes he would leave his wife and children, to go fifteen, twenty or thirty miles to attend church meeting, and see the men engaged in some of the pursuits of life to make a living for their families, and the tears would flow from his eyes. He would think to himself, I am a poor man, I have a large family, and all others are trying to place their families in good circumstances in life, and that he was going almost all the time to meeting, not trying to obtain the things of the world, and that his family was bound to come to starvation. He said he often determined in his own mind to fill his appointments and quit preaching, and try to provide for the temporal comforts of his family; but his mind could not rest. He says he is now in the 63d year of his age, has been spending the most of his time for twenty-two years in trying to preach, and the presents and donations made to him would not amount to forty dollars a year, and that his circum-

stances in life would compel him to remain more at home and preach less. Brother Beebe, these things are not right. The above preacher is one that is considered among the ablest ministers of the West. He is almost universally put on the stand of Sundays at our associations, and where ever he goes there is a great urging for him to come again, or visit this church or that church or neighborhood. The question I want to ask is, How can we expect our preaching brethren, men who are poor, having families to provide for, to leave their families and their pecuniary interests, to go and preach to us, unless we bestow something to loose their hands to enable them to go? I have an estate of about one thousand dollars, and with my own labor and the interest on my estate, I make my living, and have given ten dollars each year to assist the ministers to go. I am opposed to a hired clergy, for it is the money they are after—I never give anything to them. But when a preacher puts in his time as the foregoing brother has, it must be that he goes by constraining grace. That being the case, I think it is our duty to contribute something to loose his hands. Brethren, don't you think it is your duty to give something (not as hire) to assist your preachers? If the good Lord requires them to go for the edification and instruction of his people, and the same Lord has blessed you with the good things of this world, don't you feel that it is your duty to bestow something on them to assist in supporting their families, and defraying their expenses? Brethren, think what his feelings must be when he goes to his meetings, sees his brethren, sisters and families all enjoying bountifully of the good things of this world, and then think of his own family at home, what a hard time they have to get along without his constant care and labor to assist them. Do you think he is in as good a condition for preaching as he might be if he knew that his family was comfortably provided for. Brethren and sisters, how often have you asked your preacher why he did not bring his wife with him, and he would give you some evasive answer; not because he could not have given you a direct answer, but because his wife was not fixed to go out from home, and appear as respectably fixed as her sisters. She, perhaps, may think the brethren and sisters will be ashamed of her, because she is not better fixed up. Brethren and sisters, I suppose you all would like to see your preacher and his family have a respectable appearance. Then are you willing to contribute something to assist him in going, and to keep his family in that condition?—Not to give him a large salary to raise his children in pride and opulence, but to assist him to keep them respectable, and the preacher's family to do what they are able to do to support themselves. There are but few but what could do something—some more and some less. If I can with my little fortune give ten dollars a year to assist our

preachers to go, what can those do that have their thousands in lands, stock, or money loaned at interest? I want to ask our brethren and sisters a few questions for them to think about before I close this letter. 1. Do you love the truth? 2. Do you believe that the doctrine of the Old School Baptists is the doctrine of the bible, and therefore the truth? 3. Do you believe it is the duty of your preachers to faithfully fill their appointments? 4. Do you love to see them come? 5. Do you love to hear them preach what you believe to be the truth? 6. Do you know that a faithful minister must spend from one-third to one-half of his time in traveling and preaching the gospel, visiting the sick, &c.? 7. Do you know that they are generally poor men? 8. Do you know that their families have to eat and dress as well as other people? 9. Do you know that the preacher often has to pay out money to get his horse shod, or repair his buggy, or pay ferriage in crossing streams, or pay for the privilege of going by way of railroads? 10. Do you know when you are urging him to visit your church, neighborhood or state, that he has got the money to pay his way? 11. Do you know that sometimes he virtually robs his family of their urgent needs to fill his promise to you? 12. Do you know that it is your duty to know something about the condition of your preachers and their families? 13. Do you not know if their conditions require assistance to enable them to go and preach the gospel, that it is your duty to assist them, as the Lord has prospered you? 14. Do you not know that some churches have been left destitute of preaching, simply because they have not done their duty?

But I must stop. I have written much more than I expected to, but I can't tell what I want to tell; and only have to ask you, brother Beebe, or some other brother, to take up the subject and try to do it justice, for I cannot.

In hope of eternal life I am your unworthy sister,

SUSAN E. SMITH.

P. S.—Brother Beebe, I have written too long a letter, but I do think some one ought to stir up the brethren to their duty; and if you, or some one else, will do it, you can throw my scroll in the waste-basket, for I know you can do it so much better than I can.

S. E. S.

MARCH 6, 1875.

DEAR BROTHER BEEBE:—Having solicited the consent of brother Bartley, I send you a letter of his, written to sister Edith Hanna, of Pennsylvania, who kindly sent it to me to read and enjoy. I doubt not it will comfort other little ones of our Father's family; therefore I send it to you for their benefit.

The least of our Father's house, your sister,

LOUISE HUNTON.

NEWARK, Del., June 16, 1874.

MY DEAR SISTER:—Some time

ago you desired me to write for the "Signs" upon John v. 4, and its connection; and when I was at your home recently, you again made the request. Now, therefore, as I have some leisure to-day, I will try to write something upon the text, not to the "Signs," but to you, for your gratification, hoping my mind may be led into the spirituality of the subject, that you may receive some benefit from it.

The whole text reads, "Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water: for an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and he took up his bed and walked: and on the same day was the Sabbath."—John v. 2-9. Now we must first regard this account as, at least, a literal fact; because it is given by inspiration of God, and was faithfully recorded by the evangelist John as that which *was*. It was, then, a miracle, wrought by the angel of God's presence, and had its signification, as had every miracle. And many other such wonderful displays of divine power and mercy are recorded in the wonderful bible history. All these things, we are told by Paul, were written for our learning. Then let us try to be instructed by them. *Bethesda* signifies, the house of pity or mercy; and certainly those who were there were objects of pity and mercy. *Water*, in the scriptures, represents tribulation, affliction and death, and also purification, separation and salvation. You will readily think of many examples in support of this. While Noah and his house were saved by water, and separated from all the wicked and abominations, the same flood was the overthrow, destruction and death of all the wicked world. When the wicked, idolatrous and cruel Egyptians hotly pursued the fearful and perplexed Israelites, the water of the Red Sea swept the former away, and wrought deliverance to the latter. Surely the angel of God was there and troubled the water! Paul calls this a baptism. And Paul believed, and therefore spoke. Then in a figure we here have the baptism of the whole Israel of God into death, and through it, salvation and life beyond, while the enemies and oppressors are washed away. In the case of Naa-

man we have a similar example. He went down into the water of Jordan a leper, but came up with his leprosy all washed away. But an angel (or the power and blessing of God) had gone down into the water, or he would not have been made whole. These instances must suffice here. Now let us glance a little at the remarkable pool of Bethesda, the fount of mercy. We see that no other but the *impotent*, blind, halt, withered, were there. I need not tell you that these represent impotent sinners, such as we, for you have seen, known and felt this. "Blind, halt and withered!" How expressive of the direful case of the sin-sick soul! And all these *waited* for the moving of the water. They had no means of their own to move the water of the healing pool, but an angel must go down into the pool and trouble the water; and for this they must wait. How perfectly this represents the condition of the subject of gospel grace, when longing for and seeking a spiritual cure: they must *wait*. Before the Lord went down and made a way of salvation in the sea, the children of Israel must first be made to "stand still." And so it is in every case yet. The psalmist David says, "I waited patiently for the Lord; and he inclined unto me, and heard my cry." And the lamenting prophet Jeremiah says, "It is good that a man should both hope and quietly wait for the salvation of the Lord." But then, this is opposed by all the religion wisdom of the world, because it is contrary to all the ideas and feelings of the natural man. Only one class, the blind, halt and withered, will both hope and quietly wait for the salvation of the Lord; and they will do so only because they are impotent or helpless. For they would resort to some resources of their own and help themselves, if they could, for this is natural; but alas, they can do nothing, for they are impotent. Those poor, impotent people would gladly have gone to the priests and doctors of the law if they could have healed them; but they had learned by a dear and painful experience that they were all miserable comforters and physicians of no value. For the fact that they were there at Bethesda, the house of mercy, shows that they had given up all else, and this was their last resort and only hope. And so, as they were cut off from worldly help, and separated from the whole that needed not a physician, they could only wait for the divine compassion and mercy—wait for the moving of the water. But of all those objects of mercy, our attention is fixed upon one especial case. And this shows us that, although a great multitude is in the house of mercy, yet the salvation and grace of the gospel must be *special* and *personal* to each one of the saved. "The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Poor man! Of all the bad cases there, his was the worst, the most desperate and hopeless!

He felt it so. Others were cured, but his infirmity and impotency remained. He had no man to put him into the healing pool of mercy. Sad and pitiful was his case! And every one to whom Jesus has spoken has been as this poor, impotent man, and felt as he felt. Job thus confessed himself, saying, "Neither is there any day-man betwixt us, that he might lay his hand upon us both." And we each one felt that we had no friend to help us. Sick and impotent and alone we were, when Jesus came and said unto us, "Wilt thou be made whole?" This was a searching word, which set all our loathsome sin and withering guilt before us in the light of his word, the entrance of which giveth light. But though the impotent man was made to remember his sin, for which he was ready to perish, yet this sin and shame and self-loathing made him the more earnestly desire to be made whole. But O, how might he be? for all help had failed him. Then in the last extremity the word came, "Rise, take up thy bed, and walk." It was Jesus that spoke, and therefore the sick and dying man was made whole. He who had sent his angel to trouble the water, was himself there to make whole this poor one, who had no man to put him into the healing pool. Bethesda represents, then, the gospel pool—the fountain of the water of life. The angel that went down at a certain season into the pool and troubled or moved the water, teaches that salvation "is not of him that willeth, nor of him that runneth, but of God that showeth mercy." The multitude of impotent people that laid there, blind, halt and withered, represents the character and condition of all gospel subjects. And the one who was helpless, and had no man to put him into the pool, is a type of every forgiven and saved sinner, to whom Jesus is revealed. You will observe that all this great multitude was made up of *living* subjects, though impotent, afflicted and poor. They realized their sad condition, and were seeking and waiting to be made whole; and it was this that brought them to Bethesda. How well this agrees with the message that Jesus sent back to John in the prison: "The poor have the gospel preached to them." Mercy and grace is the only plea and hope of every afflicted, poor, helpless sinner, and all the great multitude of the saved are taught to know and confess that "Salvation is of the Lord."

"Here then from day to day
I'll wait and hope and cry;
Can Jesus hear a sinner pray,
Yet suffer him to die?"

May your faith fill out this brief outline, and you be enabled to rise and walk in the strength which Jesus gives to the helpless.

Your brother,
D. BARTLEY.

OLIVE, Ulster Co., N. Y., March 1, 1875.

DEAR BRETHREN AND SISTERS IN THE BONDS OF CHRISTIAN LOVE:—I have it on my mind to write you on the subject of the matchless love of God to me, a sinner. I hope that

in my early days he brought me to love him, and to glory in the cross of Christ, and that he has kept me by his grace to this day. I feel this day unworthy to take his holy name on my polluted lips, but I feel to say, Praise the Lord, for his mercy endureth forever. I have to-day been reading in the "Signs of the Times" the precious communications of the dear brethren and sisters, who are scattered in distant lands. How sweet it is to join with them when they tell of their trials and victories, their doubts and deliverances, and of the hope they have in the blessed Redeemer. I humbly trust the Lord has brought me to love and praise his great and glorious name. I have been a member of the Old School Baptists over fifty years, and dearly love them yet. I have never wanted to leave them, nor to look for another home; but I have often felt afraid that I was deceived, and had deceived the dear children of God. But I can look back and see how the Lord has kept me when I was in darkness, and felt as if the Lord had forgotten to be gracious. Our Savior said, "If I go away, I will come again." Dear brethren and sisters, of all the joys, there is none like the joy and glory of his presence, and the manifestation of the love of God to my poor soul; it makes me cry, "Lord, why was I made to hear thy voice?" I think I sometimes have a view of the wondrous plan of salvation by grace, in which sinners, of whom I am chief, are saved. I read that Christ came not to call or save the righteous; but I believe the ransomed of the Lord will all be saved, whether I am one of them or not. But think I can say, like Peter, Lord, thou knowest all things; thou knowest that I love thee. I love the doctrine of Christ, as held and preached by the Old School Baptists; I dearly love it, for it has been my meat and my drink ever since I think I knew something experimentally about the love of our precious Savior. And now, dear brethren and sisters, I must join with you and say, I love the people of the Lord, and I delight to meet with them, and to hear them tell of the goodness of the Lord, and to sing with them the songs of Zion in spirit and in truth. I feel sometimes as though I could sit and sing myself away to everlasting bliss; but I do not always feel so. Sometimes I get into the dark, and have to mourn the absence of the sensible presence of the Savior. But his blessed promise is, "I will never leave thee nor forsake thee." When these words are applied, I can say, How can I sink with such a prop as my eternal God. Then I rejoice with joy unspeakable and full of glory, and with such joy as my poor, stammering tongue cannot express. I will say to the brethren and sisters, I hope I have an interest in the finished salvation of our God, and hope I am a lover of the truth as it is in Christ Jesus our Lord.

Dear Elder Beebe, do with this as you think best. Your sister, saved by grace, if saved at all,
ELIZABETH BROWN.

WARWICK, N. Y., March, 1875.

DEAR BROTHER BEEBE:—Enclosed I send for publication (if it should meet with your approval) a copy of a letter to me, written by our beloved brother, Eld. J. L. Purinton, more than thirty years ago. I gave, a short time since, a brief account of his first visit to this place, in December, 1844, and the happy influences produced by his visit. This letter was written on his return home. I will relate an incident connected with it. On my return home from an evening visit at a neighbor's, my daughter told me that her brother, about six years of age, had taken a letter from the Post-office after school, and had lost it. He was in bed and asleep. I awoke him, and inquired about it, but he could only tell me that he put it in his pocket, and when he came home went to the field and brought home the cows from the stack where they had been foddered, and on going to the house the letter was missing. He supposed it had dropped from his pocket on the public highway, or in the field. I immediately took a lantern and searched the road to the village, half a mile, but could not find it. The snow was deep, and there was much traveling on the highway. The next morning I sought it in the field, and around the stack where the cattle had been, but without avail, and gave up all expectations of ever finding it. Some days after, while foddering the cows, I happened to look around, and there was the letter on the snow; and although there was scarcely an inch of the snow which had not been trampled by the cattle, it was untouched, and it now lies before me, with almost every word and letter as plain and legible as when first written. The church then in this place numbered nearly one hundred members. The venerable brethren whom he names are gone home, and nearly all who then were called to take a part with them in defense of the truth, have followed them. Only eleven remain to the present time, and some of those are bowed beneath the weight of many years. But God has added, from time to time, of those who were ordained to eternal life, so that there is a remnant left, according to the election of grace. I think all who may read this letter, written when our dear brother was a very young man, will agree with me that while the servants of God have such a divine teacher as that Holy Spirit, which searcheth all things, even the deep things of God, and which our divine Redeemer promised his disciples should take of the things of his and shew them unto them, we have no need of Theological Seminaries, or any kindred institutions, to teach the art of preaching, or to aid by human means in building up the church of God.

Yours in love,
W. L. BENEDICT.

RICHMOND, Me., Jan. 17, 1845.

DEAR BROTHER IN CHRIST:—In obedience to my promise, and agreeably to your request, I now take my

pen in hand to address you, wishing you grace, mercy and peace from God the Father, and the Lord Jesus Christ. On my way home from Warwick, via New York City and Boston, I tarried one night in Woburn, had the privilege of some conversation with Eld. P. Hartwell, and found him and his family enjoying a good degree of health. He intends visiting New York the coming season. As it regards my bodily health, it is good; and as to my mind, I trust God has blessed me with some insight into those glorious truths upon which our eternal salvation is based, and I feel established in the belief that God worketh all things after the counsel of his own will, and that the eternal salvation of his people is secured in the covenant of grace,—yea, and was ere time began; and it is not in the power of men or devils to protract his purpose, but he will accomplish his design in the dispensation of the fullness of times, by the working of his mighty power, in raising up from the grave of sin those that are dead in trespasses and sins, in the implantation of a holy principle of life in the soul, Christ formed in them the hope of glory; and such are, and will be kept by the power of God unto salvation, through faith, which is the operation of the Spirit of the living God. As my only hope and confidence is in the immutable promises of Jehovah, in regard to the salvation of my own soul, or the salvation of others, I cannot, I dare not look to any other quarter, or proclaim any other doctrine but the doctrine of free, sovereign and distinguishing grace. But, dear brother, there are but few in these parts that have any relish for gospel truth, yet it does appear at times like as though God was about to shake, not the earth only, but also heaven, in separating the precious from the vile, and, in fact, this shaking has already commenced, owing to the accumulation of the progeny of anti-christ. But we are not to suppose that any true believer will be shaken off from the foundation, which is Jesus Christ, on which the true church, the whole elect of God, does rest. No one whose name is written in the Lamb's book of life will be removed. And when the vast assemblage of the body of anti-christ is destroyed, which we are to consider as those things which are shaken, as of things which are made, then the gospel church, which cannot be shaken, will remain, and shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." Therefore let us not think it strange if we meet with a few fiery trials in our progress onward, for the scripture expressly declares, "I have chosen thee in the furnace of affliction," which scripture relates to Jesus Christ, "as one chosen out of the people," and also to the whole chosen people of God, who were chosen out of Adam, as a head, in Christ, as a head, before the foundation of the world, which people are scattered among all nations and descriptions of men. We need not think it strange when we see confusion and disorder

in the religious world, considering how prevalent the arminian heresy is, and how truth is left free to combat it, by which we discover the two contending spirits that agitate the professedly christian world at the present day; for there is a vast difference between being saved by grace and being saved by works, in regard to the eternal salvation of the soul. Neither need we think it strange to see those two spirits manifested, even in a single church; for what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? Or what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? Hence we discover the truth of the scripture, "How can two walk together except they be agreed?" Therefore this shaking of the heaven (which we are to understand to be the professed church of Christ) must continue until there is a complete separation of anti-christian policy and hypocritical professors from the true church of Christ.

The prophet Micah has given a very clear description of the state of things as they now exist, when he says, "They build up Zion with blood, [by dissimulation] and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore for your sakes shall Zion be plowed as a field," &c. Also the prophet Habakkuk has given the same sentiment; when speaking of the evils in his days, he says, "They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. Therefore they sacrifice unto their net and burn incense unto their drag, because by them their portion is fat and their meat plenteous." By this we can discover how Zion is laid waste by false teachers, who have privily crept in, supposing that gain is godliness, deceiving the hearts of the simple and leading them astray. But the eternal God is at the head of affairs, and for the sake of his anointed he will make bare his arm and show forth his power in the redemption of his people, in his own way and time. I do not think it is any worse for the heathen nations of the earth to worship idol gods such as they have made with their own hands, than it is for professed christians to worship Sunday Schools, Abolition and Tract Societies, with numerous other societies of the same description, which are based upon money and morality, and to consider them as appendages to the church of Christ. It is through such falsely named benevolent institutions that many are drawn into their net and gathered in their drag, whereby the D. D.'s and Rev. clergy are fed, and their portion is fat, through heavy salaries bestowed on them. They consequently rejoice and are glad when their plans are effected, and rejoice in the works of their

own hands, while the poor tempest-tossed and afflicted child of God weeps in secret places, and mourns over the disconsolate state of Zion. But, dear brother, in the midst of these calamities remember that the Lord God omnipotent reigneth, who is Head over all things to the church, which is his body, the fullness of him that filleth all in all. It is a pleasing consideration that the Lord God is the defense of his people, their refuge and deliverer in the day of trouble, and that "Israel shall dwell safely alone from him that puffeth at him;" and they are a happy people whose God is the Lord, because they are a people saved by the Lord, and the eternal God is their refuge, and underneath are the everlasting arms; consequently their enemies shall be found liars unto them, and they shall tread upon their high places. Seeing, therefore, that the conquest and victory will be complete through Christ, who is their Savior, Redeemer, and chief Captain of their salvation, and as we hope that we are interested in that salvation, and belong to the true Israel of God, let us also go without the camp, bearing his reproach, looking unto Jesus, who is the author and finisher of the faith of his people.

It is my intention, if I live, and other providential circumstances admit, to attend the Baltimore, Delaware, Delaware River and Warwick Associations, the coming spring and summer, and also to travel somewhat extensively through New York and Pennsylvania, perhaps into a part of Ohio. However, in that I feel like committing my way to the Lord, who I trust will lead and guide aright.

There are in this section all kinds of professors of religion, and all kinds of doctrine that I ever have heard of, and but few who contend for the doctrine of grace. The New School Baptists and Methodists are the most numerous of any denominations in these parts. I do not think it makes any great difference what opinion a person does embrace, provided it is not right, or founded upon the testimony of scripture. So as regards the different denominations of the present day, they concur in principle upon the arminian plan of "do and live," which plan is old covenant in its nature and its tendency. Though we as a people pass by the name of Old School Baptists, yet we are not to understand it as a mere denominational name, but as a title whereby we recognize ourselves as those who tenaciously adhere to the principles of the doctrine of grace, and the ordinances of the gospel, and also that we may be distinguished from the New Measure Baptists, who have gone into the fooleries and inventions of anti-christ, by departing from the faith and order of the gospel. The Old School Baptist Church in Bowdoinham, of which I am a member, is situated seven or eight miles from the place of my residence, and consists of twenty-nine members, some of whom are very aged, and I am the youngest member of the church. Our church and Lord's

day meetings are in general very interesting. The church was constituted about the year 1785 or 6. It has stood firm upon apostolic principles ever since, and was not led away by the same corruptions with which the Bowdoinham Association did depart from her first principles, of which association the aforesaid church stood as a member until about five years since, when she withdrew for conscience sake, since which time she has been in a prosperous state, and God has added to her numbers and graces. She is now a member of the O. S. Predestinarian Association of Maine.

There are many things worthy of our attention in taking a view of the early Baptists in our country, and comparing them with the O. S. churches of our day, and to find the same unity in principle, the same oneness of mind, while the most of the professed Baptist Churches have gone off on the arminian ground and are in confederation with the anti-christian denominations. And since the introduction of human policy and human effort towards evangelizing the world, there has been a gradual departing from the faith, and it will continue until they utterly perish in their corruption. I believe that God will save all his people in the fullness of times, and that the dark and benighted regions of the earth are to be blessed with the glorious sound of the gospel. But methinks the efforts of modern arminian professors will turn out in abortion. I do not thus write to prejudice your mind against the modern improvements, so called, but to give some of my views concerning them, and to show that the cause of God will stand without the aid of human policy or improvement, and that God will take care of his people without the aid of Theological Seminaries or Universities, or any other human institution, for the church is founded upon Christ, the Rock of Ages, and the gates of hell cannot prevail against it.

I must draw to a close, by observing that I intended to have written to you before, but have been hindered by many unforeseen circumstances, but I trust you will pardon me for my negligence, as many things often transpire to frustrate our calculations. It is four weeks since I returned to my native home, and I find my need of that grace which God alone can give, to support my mind and to keep me from the evils and snares to which I find myself exposed in this dark and cold world. I preach frequently, and whenever an opportunity offers, but it is not to large congregations, but to a few of Zion's pilgrims, such as are not ashamed to own their Lord and make his counsel known; while hypocrites and false professors walk the downward road.

I would exhort you, dear brother, in the language of the apostle Peter, to gird up the loins of your mind, be sober, and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ.

I would esteem it a privilege to receive a letter from you whenever you feel free to write.

I wish to be remembered to your wife and family, and to Deacons Burt and Brooks, and to all inquiring brethren and sisters in the Lord.

I remain, with all due respect, your brother in Christ,

JOSEPH L. PURINGTON.

MILDALE, Conn., Jan. 10, 1875.

DEAR ELDER BEEBE:—I remember you inquired, when last I saw you, why I never wrote you regarding my christian experience? I feel now to say something. May the Lord direct as I write.

It is nearly seventeen years since God, I trust, first commenced a work of grace in my heart. My great desire then was to know the truth, and be led by it. For several years the law was my school-master; but when it pleased God to reveal Christ unto my soul, as my wisdom, my righteousness, my sanctification and redemption, then it was I felt to "rejoice in Christ Jesus, and have no confidence in the flesh." He it is that put underneath me his everlasting arm. He it was that laid that foundation which no man can lay. All the wood, hay, or stubble, that has been and is in my daily experience, is tried as by fire. It is through much tribulation that I am brought to know his will in all things; and when he is pleased to reveal himself, who can hinder?

It is just three weeks ago last evening that I felt sorely tried and grieved, but Christ was my refuge. For several weeks there had been in our neighborhood a series of meetings held, and quite a revival was in progress. One of the converts was my own daughter, who said to me that evening that she thought I lacked charity, and could not understand why I was so unlike many other christians. My reply was, I want all the charity God can give me. He has been my guide and my teacher for these many years, and my prayer was that he would give me all I need. That night, during my waking hours, which were many, my soul was in humble contrition and sorrow, and when I arose in the morning these words came to me, "If I prefer not Jerusalem above my chief joy, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth." A little later, and while about my work, tears of deep, heartfelt anguish and sorrow flowed from the depths of my innermost soul, and this cry went forth, "Cry aloud, spare not," and "Sing, O banen, thou that didst not bear." The remainder you will find recorded in Isa. lvi. And after reading it, I was lifted on the mountain-top, and felt to proclaim this salvation, and what God had done for my soul. My mind was directed to reading some of "Mr. Philpot's sermons," some that I had had in the house for nearly two years, but I never had comprehended how much truth there was in them until that day. Every one, for you must know that one or two did not suffice,

for I read six, and my soul was filled with the revelations of God's truth; and I felt such a desire to proclaim it, that the school house where the meetings were held seemed to attract me thither. And when the way opened the next Tuesday evening, I went forth, feeling if the Lord had anything for me to say he would direct. I never can forget the impression made upon me then and there. I saw so much of the flesh, and so little of the Spirit, that I felt pained and grieved, and returned to my home with a sad and sorrowful heart. But the Spirit did not forsake me, for in the still hour of midnight, by the pale light of the moon, I arose and penned the following words:

It is when the soul is in sweet communion with God the Father of light, that we can rejoice in God our Savior. He it is that can fill us with his love and righteousness. He it is that breathes into us that Spirit that cannot die. O, how good it is to feel this hallowed trust, this blessed assurance, for it is only as he brings immutability to light that we can receive it. No words can tell—no tongue can express the love God has in store for his redeemed, his chosen ones. My soul is happy to-night in this love; it seems bathed in the ocean of his unfathomable love. And if this is the fore-taste, what must be the reality? O, most holy Father, quicken me more with the Spirit's work and power! It is only this quiet love that can bring immutability to light—this blessed three in One.

For several days, and up to the present time, I have felt wonderfully blessed. I have been several times to their meetings, but the time has not yet come for me to speak, or the fear of man has overpowered. Last evening one of the Lord's ministers, I believe, held a meeting at the house of sister Matthews. Such testimony as he gave my soul could not but rejoice in, and I could add but little more to the praise and honor of God.

And now, dear father in Israel, as I have perused what I have written while here all alone—for you must know that my husband is away, and my daughter at school—tears have flowed, and the very well-springs of my heart seem opened, and I know not what is before me. But this much I do know, that Christ can reconcile all things for mine own good and his glory.

Truly I feel to subscribe myself an humble child of grace.

SARAH J. CLARK.

Scio, Linn Co., Ore., March 15, 1875.

ELDER BEEBE—DEAR BROTHER:—I beg the indulgence of a small space in your very excellent paper, the "Signs of the Times," in order to rectify a mistake that I made in my communication of July 15th 1874, on the subject of "Granges." In that article I stated that several "Old School Baptists" in Oregon had joined granges, and among them, too, some of our most able preachers, (which thus far is correct) and are now holding high and important offices in them. A short time ago one of

those preachers referred to wrote to me, assuring me that neither he nor the other preacher alluded to ever held any office in a grange. In this I was mistaken, and wish to call back this part of my article. It was generally talked of that the two preachers alluded to above were holding offices in granges, and I think (if my memory serves me right) that it was so stated in some one of the Oregon newspapers; but the statement was incorrect. I wish now to say to you and all the readers of the "Signs," that I am happy to inform them that (so far as my knowledge extends) all the brethren and sisters who had belonged to granges have now abandoned them. Some of them say that it was not in consequence of seeing anything particularly wrong in them; but for the brethren's sake who are opposed to granges, and for the sake of the cause of Christ; esteeming the fellowship of the brethren and sisters far above the enjoyments, advantages or profits derived from any worldly society or combination. And now I desire to say a few words to my dear brother E. H. Parrish, of Ky.; who says in "Signs" No. 23, Vol. 42: "Elder Stipp, of Oregon, after waiting for some brother to broach the subject, comes out in an elaborate article, which we consider extraordinary—and savors very much of the language of middlemen in this country—in condemnation of his brethren who have joined the grange," &c. The inference to be drawn from the foregoing is, that I am one of those "middlemen," and that what I have written concerning brethren joining granges was from a selfish motive; that I, being one of those "middlemen," considered that my craft was endangered by the "granges," &c. Now I wish to give (for the special information of brother Parrish, and for all others who like him may have drawn the same inference) a brief history of my life. My grandparents were emigrants from Germany. My father's parents settled in Pennsylvania, and my mother's parents settled in Virginia, before the Revolutionary war. My father served an apprenticeship to the wagon-making trade. When he became free, he came over to Virginia, married my mother, and settled in the town of Martinsburg, where he worked at his trade some four or five years for a living; after which he bought and moved on a farm five miles west of Martinsburg, where I was born, I being the youngest of nine children. My father dying when I was one year and six months old, I was raised to farming by my mother and older brothers, and knew no other employment; and up to the time of my marrying, I was never to exceed twenty miles from where I was born. I was born in the year 1806, and was married in the year 1832; (the same year that marked the date of the commencement of the publication of the "Signs of the Times") and the same year I, with my wife, moved to Illinois, where I bought 80 acres of unimproved land, on which I built a

cabin, and tried to make an honest living, and knew no other employment, except that I taught school three or four terms, in order to assist in supporting my family. Here I lost my wife and two children. I however married again, and in the summer of 1848 we crossed the plains and came to Oregon. Here again I bought a small improvement of land, and by honest industry in farming we have managed to make a living, although at times scant. I, in common with others, received a donation for me and my wife of 640 acres of land. I continued to live on a farm until last fall, when from old age I am no longer able to follow the plow. So I moved into this town, (Scio) and have rented out my farm, and we are trying to live on the proceeds, and I am teaming some in order to assist in supporting my little family, consisting of myself, wife and granddaughter. So you see I am a farmer, and not a trader, nor a "middleman," either. My sympathies have always been with the farmer.

The foregoing, brother Beebe, I wish you to publish, especially the first part, or that much of it as relates to the preachers and the brethren abandoning the grange.

JOHN STIPP.

KINGSTON, Canada, Feb. 10, 1875.

ELDER BEEBE—DEAR BROTHER:—I send you a letter received a short time since from sister P. G. Ellis, of Kansas, who is now turned into her 72d year, and whose membership is still at Little Bethel Church, Coles County, Illinois, with the request that you give it a place in the "Signs of the Times;" believing it will be read by the brethren and sisters of her own church with much satisfaction, and endorsed by the "faithful in Christ Jesus."

JAMES M. TRUE.

BUFFALO, Kan., Jan. 20, 1875.

MY DEAR BROTHER AND SISTER:—Your most excellent and tender epistle of love and christian salutation, bearing date January 11th, came to hand day before yesterday. From the reading of your good, precious letter over and over many times I was much comforted, and these words were presented to my mind, Ointment and perfume rejoice the heart: so doth the sweetness of a man's friends by hearty counsel.—Proverbs xxvii. 9. My dear brother, it was laden with precious fruits and cheering words to a heavy laden sinner. The purport of that letter, as of all your letters, was manna to my soul. Yes, my dear brother, that letter was as angels' food. You know the children of Israel in the wilderness did eat angels' food, but how soon did they forget their God. And just so with me: I feel at times that my soul rejoices in God, and my hope reaches beyond this sin-defiled world for deliverance; but then when I come to compare my sinful life with the example that the dear Lord Jesus left for his followers, I am made to doubt. O yes, I know myself to be one of the very chief of sinners, and fear

that I do not love the Lord as I should, or I would walk more uprightly in his ways. O that I could imitate the innocent Lamb of God, be meek and humble, love, serve and praise him for his goodness and tender mercy. My dear brother and sister, I feel that I can adopt the language of the psalmist, "From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the Rock that is higher than I." And again, "O Lord, this is my request, cast me not off in time of old age, forsake me not, for my strength faileth." Surely, my dear brother and sister, I am ready to say, and feel to know that I am all over defiled, full of wounds, bruises and putrifying sores, from the sole of the feet even to the head, there is no soundness in me. Deplorable indeed is our true condition in a state of nature. But as you, my brother, break out in praise and thanksgiving to the name of him who came into this sin-defiled and corrupt world to die, the just for the unjust, to redeem poor, lost sinners, such as you and I, my heart's most earnest desire is to join you in praising his holy name. O yes, sing unto the Lord, bless his name, show forth his salvation from day to day. This, my dear brother, I know you do. The Lord has blessed you, and filled you with wisdom, and given you to understand the hidden mysteries of his will, and filled your soul with faith and love. O, if I could realize the manifest goodness of his love as I know you do, I feel that I should be happy. Many times when I am bowed down like a bulrush, "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad." This, I feel, is my case many times when I am cast down very low, and I get a sweet word of encouragement from reading one of your good, christian letters. My desire is to bless the Lord and forget not his benefits, and all my hope and trust is in him. I hope he is leading me through this wilderness, and feel at times that the night is far spent, and the day near at hand. Yes, I am assured that my journey through the wilderness—this world—is near an end, and I sometimes can rejoice in the hope of ere long being permitted to view the promised land. I sometimes feel to thank the Lord and praise his holy name that the time is near at hand, that I shall drop this vail, the flesh; and then, my dear brother and sister, when thus exercised, I can cheer up, and feel that the day of redemption draweth near. I feel at this time that I am glad that I am born to die; and I will soon be done with the trials and afflictions of this pilgrimage. And O, is it possible that such a poor, unworthy creature as I feel myself to be, will be permitted to enter into that joy prepared for those—the objects of his love? Glorious thought! There is a rest beyond the grave for the people of God; yes, for all that look for and love his appearance. O happy thought to the child of God. Christ is the fountain and store-house of all our spiritual

wealth; he suffered in our stead, gave himself a ransom, to be testified in due time, for all his people; mercy's stream began to flow in eternity, and will continue to flow until all the heirs of promise drink of its healing waters. O bless the Lord, my soul, and all that is within me bless his holy name. Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust. As for man, his days are as grass, as a flower of the field so he flourisheth. But the mercy of the Lord is from everlasting to everlasting upon them that fear him.

P. G. ELLIS.

NEWARK, N. J., Dec. 29, 1874.

DEAR ELDER BEEBE:—I have sent you the amount for a copy of your valuable paper, the "Signs," for the year 1875. I have received so much comfort in reading the different communications of the dear brethren and sisters, if I may be allowed to claim that relationship to them. Although we are scattered far apart, and the most of them I have not seen in the flesh, yet I have seen enabled to see such a family feature in their experience and my own, that I have been led to believe we have been taught in one school, and that the Spirit of God has been the teacher. Realizing this, and my soul going out in love to them, at different times I have had it in my mind to send you some account of what I trust the Lord has taught me, and had partially written it for that purpose; but then I thought, if you should make use of it, it might exclude more valuable matter, so I laid it aside. I am very glad to hear that your health is better, and I hope if it is the Lord's will you may be spared for some time to come, to fill the important position in which he has placed you, and in which he has enabled you to be such a comfort and support to the church of God. May you be more and more led by the Spirit of God into the enjoyment of the glorious truth you advocate. From our daily experience we are reminded that in us, that is in our flesh, dwells no good thing, and that we cannot draw comfort from any thing within or without, only as the Spirit of God bears witness with our spirit, giving us a fresh evidence of our adoption into his family; that we may be led more and more to live upon Jesus, who sympathizes with us in all our afflictions, and as God over all to support and supply us with all we need all our journey through. I feel that we cannot look too much to him, nor trust too much in him, nor lean too much upon him. The Father trusted him with the whole election of grace, gave them to him, and every blessing they need for time and eternity was deposited in his dear hands; for in him dwelleth all the fullness of the Godhead bodily. This is the view the apostle had of it, which led him to say that having Christ we possess all things. The Lord deals his blessings out to his children very sparingly; that is,

he does not give them a stock in hand, but brings them keenly to feel their own weakness, and where their strength lies. Like Jacob of old, when his sons seemed to be taken from him, it made him exclaim, All these things are against me, and will bring my gray hairs with sorrow to the grave. But when he saw the wagons, and got in company with Joseph, and was led to understand the mysterious providence of God in the wonderful display of his grace, he then talked different, and had to exclaim, in answer to Pharaoh, that not one good thing had failed of all that the Lord had spoken; but goodness and mercy had followed him all his long life. Thus when we are in communion with our spiritual Joseph, we can say the same things.

My pen has run with my thoughts, till I have scribbled my paper nearly full. I feel that I would like to say a word about the little church in New York City. She shines forth a little gospel light, surrounded by modern Babel, and I believe she is enjoying a little of that which was so much esteemed by the psalmist, which led him to exclaim, "How good and how pleasant it is for brethren to dwell together in unity."—The unity of the Spirit in the bond of everlasting peace. If the Lord wills, may many of his dear Spirit-taught children be led there to find a spiritual home, and may it prove a Bethel to their souls.

Yours in the gospel of Christ,
S. TAYLOR

MISCELLANEOUS.

ELDER Azariah Tomlin, having removed from Lacy, Ark., to Fountain Hill, Ashley Co., Ark., desires his correspondents to address him at the latter place.

BROTHER E. Y. Berry, having changed his place of residence from Wellington, Mo., desires his correspondents hereafter to address him at Mendon, Chariton Co., Mo.

BROTHER J. R. Caudle, of Miller's Grove, Hopkins Co., Texas, desires Eld. J. F. Johnson to give us, through the "Signs," a good long sermon on John xi. 25. We hope brother Johnson will respond to the request.

HOW TO REMIT.

REMITTANCES sent to us for the "Signs," or for books, will be at our risk if sent in Post Office Money Orders, or where they cannot be obtained, in Registered Letters.

Money sent by Express will be safe, but the expressage should be prepaid all the way through, as in passing through several express companies the accumulating charges often amount to more than we can afford to pay on small amounts, and must be deducted from the amount sent.

The scrip issued by railroads and other incorporated companies should not be sent, as it is of no more value to us than blank paper.

Those who are in arrears with us will do us a great favor by forwarding what is due without delay, as our expenses are very great, and we greatly need what is due to meet our own indebtedness.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1875.

THE DEVILS AND THE SWINE.

BROTHER BEEBE:—My wife would be pleased to have your views on Mark v. 12: "And all the devils besought him, saying, Send us into the swine, that we may enter into them." The point of inquiry is, Did those devils speak with an audible voice, so that all could hear them? And also, What do you understand them to be?

PRYOR PLANK.

IOWA POINT, Kan., March 15, 1875.

All we can know of this miraculous display of the power of God is what is written; and all that is necessary for us to know about it is written by divine inspiration. For us to attempt to explain whether these devils besought our Lord in an audible voice, or in language which could be heard and understood by those who witnessed the miracle, would imply a disposition to be wise beyond what is written. We have supposed that what was said by them was uttered by the natural voice of the man in whom they were, and from whom they were about to be cast out. Such, we are sure, has been their *modus operandi* in all ages. When lying spirits were in the mouths of Ahab's prophets, they used the mouths of those lying prophets to persuade Ahab. And as Satan's ministers are transformed as ministers of righteousness, and the saints are admonished to try the spirits, whether they be of God, because many false prophets are gone out into the world, the standard by which they are to try them, as given by the apostle John, is by what these spirits speak, confess or deny through their prophets.—1 John iv. 1-6.

As to who these spirits or devils are, we have but very little curiosity to know. We claim no inspiration nor authority to preach or explain Satan, or to expound the mystery of iniquity, but rather to preach Christ and him crucified. Still, as we are not altogether ignorant of Satan's devices, we feel called on to warn the saints to beware of him, and of all such prophets as deny that Jesus Christ is come in the flesh, who being of the world, speak of the world, and are heard by the world.

We take the record of this wonderful display of the power and Godhead of our Lord Jesus Christ just as it is stated by Mark, being fully persuaded that he was inspired by the Holy Ghost to record it. And in the inspired account we see something strikingly analogous to the condition of national Israel when our Savior came in the flesh. Imbodied in Israel after the flesh was a legion of spirits. For "There were false prophets among the people, (Israel) even as there shall be false teachers among you, (the saints scattered among the Gentiles under the gospel dispensation) who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, (like that of the swine.) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." These false

prophets were opposing the truth of God in every conceivable way, and under their Satanic influence causing the Jews as a body to lodge among the tombs of Judaism, legality, will-worship and carnality, cutting and tearing themselves with stones, (the tables of the law.) When Jesus came, whose fan was in his hand, to thoroughly purge his floor, and laid the ax at the root of the trees, to cut down and cast into the fire all the trees which did not bear fruit, or bring forth fruit meet for repentance; like the evil spirits which were to be cast out of the man; they acknowledged, but with the reluctance of devils, his power to cast them out. This acknowledgement was, in doing and saying, precisely what the scriptures had foretold that they should do and say; thus not only acknowledging, but proving that Jesus was the very Messiah which was to come. A very clear illustration of this, we think, is given in the twelfth chapter of Revelation. The dragon stood before the woman, the church, to devour the Man Child as soon as it should be born; and in the war that ensued, Michael (your Prince) and his angels fought against the dragon, and the dragon fought, and his angels, but prevailed not, neither was their place found any more in heaven, (the Jewish heaven, where this battle was fought.) And the great dragon was cast out, that old serpent which is called the Devil, and Satan, which deceived the whole world: he was cast out into the earth, just as the legions were cast out of the man, and into the earth, just as the devils were into the swine; and his angels (ministers, false prophets and lying spirits) were cast out with him. "Therefore rejoice, ye heavens, (the purified, cleansed, redeemed remnant of Israel) and ye that dwell in them." But wo unto the swine, "the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

This legion of devils were unwilling to leave the country of the Gadarenes, but seemed to be conscious that they could not remain there without permission from God. The country of the Gadarenes seemed to be a country of tombs, and dwelling places of the dead, a place of sepulchres, a place for herds of swine, but not a place for flocks of clean beasts. They besought Jesus, saying, Send us into the swine. Permission was given, and into the swine they entered, and hurried them with vigorous precipitation down a steep place into the sea, where they were destroyed. Thus, when our Lord in thoroughly purging his floor, and dividing the precious from the vile, the sheep from the goats, cast forth from those who should abide in his kingdom the false prophets, false doctrines and Satanic spirits, which had formerly held them spell-bound among the sepulchres of the dead, he sent all the legions into the anti-christian camp, to be lying spirits in the mouths of all the false teachers that should annoy the church among the Gentiles throughout all

time. "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12.

The swine into which the legion entered helped or relieved the man out of whom they were cast, by receiving the legion, as the earth, in Rev. xii., helped the woman, (the church) by opening her mouth and swallowing up the flood which the dragon cast out of his mouth, and with which he designed to carry her away.

Whether the account given of the casting out of the legion from the man possessed, and sending them into the swine, and what resulted from it, was designed to represent the "turning away of ungodliness from Jacob," and the clothing of the remnant of Israel with the garments of salvation and a sound mind, and their going into the swine to hasten their destruction was to shadow forth their transition from Judaism to modern anti-christ, and the swift destruction which this shall bring upon the false religious establishments which are manifested in the last times, we will not presume to say; but certainly the analogy is strikingly suggestive. We certainly do now see all the wicked, murderous, persecuting, malignant and lying spirits which were manifested by the carnal Israelites, developed in the swinish multitudes which swell the ranks of the many anti-christs which already are in the world.

But leaving the analogy—we have in the account given a demonstration of the supreme power of our Lord Jesus Christ over Satan and all his legions. The man possessed was like all of us in our fallen condition, led captive by the devil, raging and insane, defying the power of man to tame us. No chains could bind us, no prison could confine us, no physician could cure or relieve us of our wretched madness. After all that men could do, or that we could do, we remained still among the tombs like raging maniacs, until Jesus came to our relief. At his approach the very devils trembled, but could not maintain their power over us against his command. His deliverance was wrought in us by his own almighty power; the legion was cast out, and we were clothed and in our right mind, and commanded to go home to our friends, and tell how great things the Lord had done for us, and had compassion on us. Our home to which he bade us go we found to be the church of God; and our friends the dear children of the living God.

To the saints who have suffered through fear of the devil and his legion, it is consoling to know that he cannot drown a swine without the permission of him who keepeth Israel. He who for his people has abolished death, and brought immortality to light through the gospel, has destroyed death, and him that had the power of death, which is the devil; and delivered them who through fear of death were all their lifetime subject to bondage.

COUNT THEM OUT.

The following extract from the *National Baptist*, of Philadelphia, we copy from the *Baptist Watchman*, of Nashville, Tenn.:

"Why should the Anti-Mission Baptists be numbered among us? The fact of their practicing immersion does not make them Baptists. If they denied the divinity of the Lord, we should not reckon them among us. Why, then, do we include them, while they repudiate his last command—the great commission? By enumerating them we put ourselves in a false and most unfavorable position. A comparison of our numbers with our contributions does us injustice. The avowed drones should be counted out; and we hope that our brother, the careful compiler of the Year Book, will leave them out of the Baptist table next year, putting them, if so disposed, in a separate head under different denominations.

"And how about the drones that are not avowed? How about the Omission Baptists? And in what relation do the Associations stand to those do-nothing churches? Suppose that a church, year after year, reports no contributions to christian benevolence; is it not the duty of the Association to inquire into the matter, just as much as though the church were unsound in doctrine? We believe that it is the duty of the Association. A church that sets at naught Christ's commands, has and ought to have no place among Baptist Churches."

REMARKS.—Yes, O yes, count them out, by all means; if any of the Old Primitive Order of Baptists who repudiate modern unscriptural missionary plans for fleecing and deceiving the people have become mixed up with your national religious organizations, cast them out, by all means, and as soon as possible; for it is written of the Lord's chosen people, "Lo, the people shall dwell alone, and shall not be reckoned among the nations."—Num. xxiii. 9. "My kingdom," saith Christ, "is not of this world," nor does it require human power or policy to sustain it; for, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about and instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him."—Deut. xxxiii. 8-12. "Israel then shall dwell in safety ALONE." "Happy art thou, O Israel: who is like unto thee? O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon

their high places."—Deut. xxxiii. 28, 29.

If the National Baptists then have hitherto counted any of the Lord's Israel in to swell their number, let them now count them out. Let them remember how it fared with the Philistines, when they had taken the ark of the Lord and set it up in the house of Dagan, how soon they discovered the necessity of *counting it out*, for Dagan could not stand before it. Egypt also had to count the Hebrews out, when the time had come for their deliverance.

Count them out, ye National Missionary Baptists, just as your missionary brethren who compassed sea and land with their missionary operations counted out the disciples of Christ, when they agreed that if any among them should confess him, they should be counted out of their synagogues.

The *National Baptist* says, "If they," the Anti-Mission Baptists, "denied the divinity of the Lord, we should not reckon them among us." Why not? Do you refuse any who pay the initiation fee in current money? Your constitution, unless it has been changed, will admit to membership, life membership or directorship, any who will pay the stipulated sum required, without inquiring concerning their faith.

You imply a charge, that those whom you wish to *count out* as Anti-Mission Baptists repudiate the last command of Christ, the great commission. This charge we peremptorily deny, and challenge the author of the slander to the proof. What was the last command of Christ in the commission? Was it, Send ye into all the world—send ye and teach all nations, and teach them to observe all things which the President, Directors and Co. of the Mission Societies shall command you? Or did he command his disciples, the apostles, saying, "All power is given unto me in heaven and in earth. Go YE, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Teaching them—what? Were they to teach them to institute Mission Societies, collect funds, establish Theological Schools, heap to themselves teachers, having itching ears, and send them to all nations? If so, we have read the word to no profit. As we read the Savior's command, it was that the apostles of the Lamb should go (not send) and teach all nations, baptizing them, &c., teaching them to observe all things whatsoever Christ had commanded them, (the apostles) to whom this command was given. They were not to teach for doctrines the commandments of men, but the commandments of Christ; no more, no less. Who then are they that repudiate the Savior's instructions and commands in the commission? Let the accuser of our brethren show a single precept of our Savior's commands that we repudiate, or cease to accuse us of disloyalty to the King of Zion.

We can conceive of no reason the New Order of Church and State,

National or Missionary Baptists have for including the Bible Baptists in their annual reports, but that suggested by the *National Baptist*, namely, to swell their number, or to take away their reproach; but as there is no concord between Christ and Belial—no agreement between the temple of God and idols, we second the motion that the Anti-Missionary Baptists be *counted out* from the fraternity of the Nationals; for as the Nationals despair of making any money out of us, we shall be as unpalatable to them as the prophet of the Lord was to the whale, and they will be quite as ready to *count us out*, as the monster of the deep was to *count out* poor old Jonah.

It seems from the wailings of the *National* that the New School Baptists are annoyed by drones in their hive; which, being interpreted, means that they have members who do not contribute freely of their filthy lucre to fill the bag of those Judases who have charge of the funds. Now we ask, Of what use can they be to a missionary organization, if the institution can make no money out of them? In the church of the living God the poor have the gospel preached unto them; but in a modern mission establishment they are drones, and must be *counted out* of the missionary hive. Suppose they are sound in the doctrine of the bible, what will that avail if they cannot or will not contribute freely to swell the income of a bloated, anti-christian clergy? Well, put on the lash, and *count out* the drones. Let their names, with those of the anti-missionaries, be cast out as evil.

AGENTS WANTED

FOR THE

SECOND VOL. OF THE EDITORIALS

We have disposed of all but a very few of the first lot of the second volume of the "Editorials" that we had bound, and have to send more sheets to the bindery in a few days. We therefore would be greatly obliged if our old agents in the sale of the first volume, or any others who may be able to dispose of a number of copies in their vicinity, would each send word as soon as possible, how many copies they will take, as it will greatly assist us in determining how many to have bound. The books will be sent the same as the first volume was: to be paid for when sold. We have not printed as many of the second as we did of the first, and would like to dispose of them as soon as possible, in order to get out the third volume with as little delay as possible.

For further information as to commission, &c., apply for private information. Address

B. L. BEEBE,

Middletown, Orange Co., N. Y.

Since the above was published in our last number we have sent the sheets to the bindery, and will in a few days receive the books, therefore those who wish to insure a supply will do well to send in their orders as promptly as possible, as we have ordered but a limited number bound.

MARRIAGES.

At the residence of the bride's parents, in Otisville, March 24, 1875, by Eld. G. Beebe, Mr. T. Horton Easton and Miss Frances N. Wilkin, daughter of Dimmick Wilkin Esq., both of Otisville, N. Y.

At the parsonage in Southampton, Feb. 26, 1875, by Eld. Wm. J. Purington, Clemens Wyker, of Southampton, and Phebe A. Morris, of Middletown, both of Bucks County, Pa.

At the residence of the bride's parents, March 4, 1875, by the same, Henry M. Evans, of Cecil County, Md., and Mary F. Scott, of Philadelphia, Pa.

At the residence of the bride's parents, March 25, 1875, by the same, Isaac C. Addis and Amy H. Yerkes, both of Southampton, Bucks Co., Pa.

OBITUARY NOTICES.

DIED—At his residence near New Vernon, March 29, our beloved brother **Peter Beyea**, in the 77th year of his age. Our departed brother was for many years an esteemed member of the church at New Vernon. His disposition was remarkably quiet and retiring, but unmovably fixed and settled in the faith and order of the gospel of the Son of God. For several years past his health and strength have been declining, especially since the death of his wife, who was also his companion in the fellowship of the saints, his infirmities have pressed heavily upon him. His funeral was attended by numerous relatives and friends at our Meeting House at New Vernon, and a discourse was preached on the occasion from 1 Peter i. 5, last clause, "Ready to be revealed at the last time."

Jonathan Wills died Jan. 31, 1875, aged 32 years and 29 days.

The subject of this notice never made a profession of religion, but some twenty-four hours before his death he took his father and mother by the hand and said that God had pardoned his sins, and he was not afraid to die, and hoped to meet them in heaven. On Saturday night he exclaimed, "Jesus my all to heaven is gone!" A few minutes before his breath left him on Sunday morning, he took his mother by the hand and looked up towards heaven and said he saw the Lord Jesus Christ on the right hand of God. His mother asked him if he did see Jesus, and he affirmed that he did, and repeated it three times, and then fell asleep in Jesus, we humbly truth, without a struggle or groan.

His disease was inflammation of the bowels. We feel deeply bereaved in our old age, from the loss of our son, but mourn not as those who have no hope. We have but a few more days on earth to spend, and all our toil and cares shall end. We hope to meet our God and friend, and then our sorrows shall have an end.

GEORGE & SARAH WILLS.

Milwaukee, Oregon.

DIED—At Towanda, Bradford Co., Pa., Jan. 13, **Miss Sarah Ogden**, aged about 68 years. She had her home in Towanda for a number of years, but it was only about three or four years since she became known to the members of the church at Vaughn's Hill. We found her living alone spiritually, keeping herself free from all the religious denominations, though she had many friends among their members. She had lost her property, and being too feeble to work she was receiving help from the town. I believe it was through a short letter from her in the Signs that she was first known to us. She was soon visited, and after a little was able to come to the meeting of the church at Vaughn's Hill, when on her second visit she related her experience and was received into the church, having been baptized many years before at or near Ithica, N. Y. She was greatly rejoiced to find her Master's brethren, and we were equally rejoiced to find her and welcome her among us, for her's was a choice spirit. Her mind was constantly engaged upon heavenly things. I believe she could well have said with the psalmist, "O how I love thy law. It is my meditation all the

day." The brethren and sisters at Waverly and Vaughn's Hill ministered to her necessities, and those who were able to call upon her could not but feel profited and refreshed by her spiritual conversation. I called occasionally, and always wished my stay could be longer. She lived alone, but she was accustomed to say she was not alone, for her Savior was with her. "Why," she said, "I just talk to him, and he answers me." She had come to enjoy the full assurance of faith, and no longer appeared to be at all troubled by any doubts or fears. The world did not seem to hold her affections or interests at all. Her mind was all above. She was firm and uncompromising in the faith of the gospel, and was a faithful witness, speaking of the things she had both seen and felt to all who called to see her, and opposing every thing in doctrine or practice which she held to be unwarranted by the scriptures.

In the night a few weeks before her death she had a vision. In reference to that I will quote from a letter written by Mrs. P. C. Carrier, a lady who was with her much of the time, especially during her last illness, and who appears to be a lover of the truth and a possessor of the precious faith of the gospel. She says of the vision, "I will give it as well as I can, and as she told me. The Savior stood before her as a man in plain clothing, (she did not know who it was at first) but he came as a friend. Beside him stood her sister who had been dead about twenty years. He told her to come, and he would show her a better home prepared for her. She walked between him and her sister, wondering why a stranger should take such an interest in her. Soon they came to a rising ground, and he pointed to a splendid mansion and said, That is for you. She said, I cannot pay such a high rent as that will be, it is such a splendid mansion. He said, it is yours. You have no rent to pay. And she wondered how it was that she was to leave her humble home for one so bright. Then the Savior spoke these words which made her know it was he: There is no eclipse there to cover the moon. Then his voice was like thunder, yet sweet and majestic. He pointed out glories she could not express. She asked him if there were many living there. He said, Yes. Will more come? Yes! Will all come? No! and he pointed off towards a great gulf and said, There the unbelievers go. She told me that she was so filled with joy and rapture she wanted to stay. But he told her, You will soon come, and promised to come for me. That vision cheered her to the last. Her life has been exemplary; a bright and shining light. Although poor and humble, many rich and noble might envy her happiness. She said that God was with her all the time. When she was dying I said, Do you wish more nourishment? She answered, No, it will cause me to tarry. My vision! God is with me. Then she said, I am so sick at my stomach. I said, Be patient a little longer. Think of the bright prospect before you, the glorious land. A sweet smile passed over her countenance. Yes, she said, the land of promise, and I want to give God all the glory! And without a struggle or groan she fell asleep."

I spoke at her funeral from 1 Cor. i. 27, 28, which she had selected.

SILAS H. DURAND.

It becomes my painful duty to announce the death of my uncle, **Elder Samuel Jones**, who departed this life Feb. 22, in the full triumphs of faith, and of a blessed immortality beyond the grave.

The subject of this notice was born in Madison Co., Ky., July 17, 1793, and moved to Bath County, Ky., with his parents while an infant, where he resided until his death. His death was caused by what his physician called erysipelas and dropsy combined. Had he lived until his next birth-day, he would have been 82 years of age.

He received a hope in Christ, and was baptized in the fellowship of the church at Bald Eagle, in October, 1817. He commenced his ministerial labors, and was called to take the care of this church, and continued to have the care of the same until his death, a period of over fifty years. In all the troubles and divisions among the Baptists in this part of the country, he stood firm and un-

shaken, as many can bear witness, in the doctrine of salvation by grace alone, as taught by the apostles and prophets, Jesus Christ himself being the chief corner stone. He said, It has pleased the Lord to sorely afflict me, but it is all right. I must wait patiently the Lord's appointed time. My sufferings are nothing to be compared with the sufferings of my blessed Master, when he bore all the sins of his people in his own body on the tree of the cross." A short time before his death he remarked to those around him, "Tell my brethren I die strong in that faith and doctrine which I have been trying to preach for over fifty years. I know of no other way to save poor, lost, helpless, ruined and undone sinners." He often prayed the Lord to permit him to retain his mind to the last, and his prayer was granted, for he was perfectly aware of his approaching dissolution, and talked calmly to his dear companion and children of his departure, and of the glorious change that was about to take place with him, when mortality should be swallowed up of life. I know, said he, I shall praise my Jesus with the highest strains in the courts of immortal glory. He was often heard to exclaim,

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

On one particular occasion, two or three days before his death, all at once his whole countenance appeared to be changed, and as it were a heavenly smile rested upon his dear face, and he spoke out, "He has come!" One of his daughters standing by his bed, said, Who has come, papa? He replied, My blessed Jesus has come. He leadeth me beside the still waters; he maketh me to lie down in green pastures. Though I walk through the valley and shadow of death, I will fear no evil; for thy rod and thy staff they comfort me." After this manner he talked for about one hour, of the glorious plan of salvation, and his view of heavenly and divine things, and exhorting his children who were members of the same church to stand fast in the doctrine they had espoused, and to always fill their places at the meetings. He said to his physician, "I will take your medicine, but it won't do me any good. I love you as a neighbor and a citizen, and think you are a good doctor; but your religion won't do; it is worth nothing."

It was the privilege of the unworthy writer to be with him frequently during his sickness, and I can say that I never saw any one bear up under their sufferings with such calm resignation and christian fortitude. But he is gone from the turmoils and conflicts of this present evil world. He gently passed away, with these his last words, which were his only hope in life and in death, "Lord Jesus."

Although we miss him so much, we would not have him back, for we are satisfied that our loss is his unspeakable gain. When I looked upon him for the last time, lying cold in the embrace of death, with that sweet smile upon his countenance, I could but say, "Asleep in Jesus—blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

He leaves a worthy companion and seven children to mourn his departure, with very many relatives and friends; but we sorrow not as others who have no hope; for if we believe that Jesus died and rose again, then all so which sleep in Jesus will God bring with him.

The Lord willing, his funeral will be preached shortly, in compliance with his request while living, by our much esteemed brother, Eld. Thomas P. Dudley.

May God sanctify this dispensation of his providence for our good, and may it redound to his own declarative glory, is my prayer for Jesus' sake.

SPENCER F. JONES.

Near Sharpsburg, Ky.

DIED—At her residence in Vermillion Co., Ill., Feb. 24, 1875, after a short illness of three days, of hemorrhage, peculiar to her sex, **Mrs. Mary E. Stipp**, wife of George Y. Stipp, aged 25 years, 9 months and 7 days. She had been married four years and one day.

She was the oldest daughter of brother Elud and sister Cassey Hughes, of Vermillion Co., Ind. Her suffering was intense, but was borne with christian patience and resignation. Although she was not united with the militant church, she had often expressed a desire and intention to be numbered with the Regular Predestinarian Baptists, and gave the most satisfactory and consoling evidence of a spiritual birth, and that now she is in the realms of glory, in peace with God, and with her kindred in Christ whose spirits have gone before. An hour or two before her final agony, after one of her paroxysms of suffocation, her husband said to her, that to stand by and witness such extreme suffering, without being able to administer the least relief, seems more than I can bear, which is nothing in comparison to what you endure." To which she calmly replied, "It is all right I should suffer this way, George, or it would not be so." She took much comfort and pleasure in reading the "Signs of the Times," and in the society of the faithful in Christ Jesus, providing for their welfare and happiness, comfort and pleasure, whenever occasion and opportunity enabled her to do so. She was an exemplary and quiet neighbor, an affectionate, kind and devoted wife, remarkably careful, economical and industrious. She has left a sorrow-stricken husband, an interesting and tender little boy of two years, with six fond and sorrowsul step-children, an affectionate and deeply afflicted father and mother, brothers and sisters, and many other relatives and friends, to mourn the loss of her counsel and cheerful society; but all and each of them ought to feel, and cheerfully acknowledge, that as God created her for his own, and not exclusively for their glory, and had prepared her by grace, through Christ and the Holy Spirit, to join the general assembly and church triumphant of the First Born in heaven, and mingle her praises with those of the other spirits of just men made perfect, it is his sovereign prerogative to do as he will with his own, and manifest his amazing mercy in her lasting release from the bondage of corruption, into the glorious liberty of the children of God, where there shall be no more death, neither sorrow, neither shall there be any more pain; for former things are passed away. And they should be perfectly resigned to his holy will, feeling, as they have many reasons to trust, that in loving-kindness and mercy, through the atonement and intercession of Christ, he has granted unto her much more than a full realization of all that is contained in the sentiment of the accompanying acrostic, hastily, imperfectly and mournfully prepared by the writer hereof, her sorrowful and disconsolate husband, as if spoken by herself.

My friends, lament no more for me,
Among the ransomed host to sing,
Redeemed by blood, from sin set free,
You'll meet me with an angel's wing,
Eternal joy (if saints) to share,
Mid shining mansions up on high,
Eternal life, in regions fair,
Light as the brilliant sun-lit sky.
Immortal glory cannot fade,
Nor rapturous bliss be made to cloy,
E'en when all tongues are tuneless made,
Shouting, Hosannah! O what joy!
Though to pure realms I've soared to shine,
I've been prepared by grace alone;
Prepared and robed, clean, white and fine;
Pure joy to drink beneath God's throne.
Amen.

Your unworthy brother in much affliction,
GEO. Y. STIPP.

Sister **America Callaway** died at her residence in Henry County, Ky., March 12, 1875. She was a member of the Mt. Pleasant Old School Baptist Church, at Pleasureville, Henry Co., Ky. Her walk was orderly, and her conversation was godly. Her theme was the goodness of God, believing that all things work together for good to them that love the Lord and are the called according to his purpose. She will be greatly missed by her family and the church, and also by her neighbors, but we hope their loss is her gain.

Let nature change, and sink, and die,
Jesus shall raise his chosen high,
And fix them near his heavenly throne,
In glory changeless as his own.

A FRIEND.

POETRY.

JOHN JONES AND I.

BY CHARLES G. AMES.

We had a tiff. "John Jones," said I,
You should'nt leave your cow at large."
"You mind your fence," was his reply;
And so ran charge and counter-charge.

A trifling thing: the cow had cropped
Some blades of grass, some heads of grain;
And yet for this a friend I dropped,
And wrought for both a lasting pain.

I knew that I had played the fool,
Yet thrust my better thought aside,
And when my blood had time to cool,
Became a greater fool through pride.

Upon two homes a shadow sate;
Two cordial wives grew shy and cool;
Two broods of children learned to hate;
Two parties grew in church and school.

John Jones's pew was next to mine;
What pleasant greetings passed between!
As sacred as the bread and wine
Had our communing friendship been.

Oft had our voices swelled the song,
Oft had we bowed in common prayer,
And shared the worship of the throng
Who sat in heavenly places there.

But how shall souls in exile sing
The Lord's sweet song? The holy notes
Of fellowship, and joy, and peace,
And pardon, stuch in our throats.

Some lessened relish for all good
Made life for both to deaden down;
And nature darkened to our mood,
And answered back our settled frown.

One summer eve I sat and smoked;
Good Doctor Dean came riding by;
He said, in voice a little choked,
"John Jones is hurt, and like to die."

A sudden fire shot through my brain,
And burned, like tow, the sophist lies;
And on my heart a sudden pain
Fell, like a bolt from hidden skies.

I stumbled o'er the threshold where
My shadow had not passed for years;
I felt a shudder in the hand
A woman gave me through her tears.

When he no more the pulse could feel,
I saw the doctor turn away!
Some mighty impulse made me kneel
Beside the bed, as if to pray.

Yet not the Maker's name I called:
As one who plunges neath the wave,
A swimmer, strong and unappalled,
Intent a drowning life to save—

So all my soul's upgathered powers
In anguish of desire intense,
Sent that departing one a cry
That leaped the abyss of broken sense.

Back to the dim eye came a ray,
O'er the white face a faint smile shone;
I felt, as 'twere a spirit's touch,
The stiffened fingers press my own.

O resurrection power of God
Which wrought that miracle of pain!
From buried hearts tore off the shroud,
And made dead friendship live again!

Beside one grave too households stood,
And, weeping, heard the pastor say,
That out of death He bringeth life,
And out of darkness cometh day.

Was I chief mourner in the train?
Ah, who could guess, of all the throng,
The strange, sweet comfort in the pain
Of one who mourns forgiven wrong!

How mournfully we speak it at times, "I
have nothing left but God!" As though that
were the extreme of destitution—just one
spark of hope to save from despair—one
faint star only, glimmering through the deep,
black night. Nothing left but infinite pow-
er, wisdom and love! Why, having this, we
have all the blessedness and wealth of heav-
en, the glory and peace of the redeemed in
the mansions of light.

Many men, without being hypocrites at
heart, surround themselves with an atmos-
phere of insincerity in the intercourse of life
which destroys to that extent their faith in
the reality of others. Those who have homes
should especially seek to keep them free from
all that is false.

KANSAS RELIEF.

EDDER G. BEEBE—DEAR BROTHER:—It
now becomes the duty of the First Regular
Old School Baptist Association of Kansas not
only to return thanks to the brethren and
friends for their liberality, in sending relief,
but also to receipt them for the same, up to
March 12.

| | |
|---|----------|
| Ezekiel Rush, Iowa | \$5 00 |
| John Barns, Md..... | 5 00 |
| A. W. Peach, Ill..... | 6 00 |
| Henry Reel, Iowa..... | 20 00 |
| W. F. Kercheval, Mo..... | 5 00 |
| Wm. Hance, Ohio..... | 3 00 |
| Mary A. Carnel, N. J..... | 5 00 |
| J. G. Lowe, Ohio..... | 5 00 |
| Cordelia Foree, Ky..... | 5 00 |
| John Watkins, Md..... | 5 00 |
| Kingwood Church, N. J..... | 12 00 |
| Joshua Harris, Ohio..... | 5 00 |
| Adaline Horton, Horse Heads, N. Y..... | 5 00 |
| A. Lane, Iowa..... | 3 00 |
| J. W. Alexander, N. Y..... | 5 00 |
| A. English, Dak. Ter..... | 1 00 |
| Middletown Church, Del. Co., N. Y..... | 30 00 |
| Warwick Church, N. Y..... | 21 00 |
| Ramapo Church, N. Y..... | 8 34 |
| Ebenezer Church, N. Y. City..... | 15 57 |
| Friends of 1st Hopewell Church, N. J., 1 box clothing, &c., and..... | 15 25 |
| Mrs E. Mahew, Philadelphia, Pa..... | 10 00 |
| Sophia Langston & Lucy A. Myers..... | 2 00 |
| Georgetown Church, Ky..... | 10 50 |
| P. Hartwell, N. J..... | 12 50 |
| Charles Smith, Iowa..... | 10 00 |
| M. P. Stockwell..... | 5 00 |
| Taylor Smith..... | 2 00 |
| Wm. Frazure..... | 5 00 |
| Lebanon Church, Ind..... | 25 00 |
| Head of Otter Church, Ill..... | 10 00 |
| S. P. Thomason, Iowa..... | 10 00 |
| First Hopewell Church, N. J..... | 26 00 |
| J. Hickman & J. A. Johnson, Ind..... | 10 00 |
| Aaron Winans, Wis..... | 5 00 |
| Hester Rumney, N. Y..... | 4 00 |
| —Fitz Jerrell, Ind..... | 10 00 |
| Mrs. Carter, Md..... | 1 50 |
| New Vernon Church, N. Y..... | 16 00 |
| J. L. & S. R. Patton, Ill..... | 3 00 |
| Total | \$362 66 |

The above has been thankfully received
and faithfully distributed.

Now, my dear brethren and friends, let me
say to you, in behalf of the Kansas Associa-
tion, it seemed from day to day that we must
eat and die; but still, though in a secret
way, God sent a fresh supply. When we
saw your liberality, and heard your letters
all read, we could not avoid saying, Surely
God's people are of one heart and one soul.
"Neither said any of them that aught of the
things which he possessed was his own; but
they had all things common."—Acts iv. 32.
May the God of all grace, who has opened
your heart (Acts xvi. 14) to minister to our
necessities, grant that you may be filled with
all the fullness of God, that you may be bless-
ed with the outpouring of his Holy Spirit,
(as we humbly trust we have been blessed of
late) and may you hear the welcome plaud-
it, "Come, ye blessed of my Father, inherit
the kingdom prepared for you from the founda-
tion of the world. For I was an hungered,
and ye gave me meat; I was thirsty, and ye
gave me drink; I was a stranger, and ye
took me in; naked, and ye clothed me."—
Matt. xv. 34—36.

As some wish to know the cause of our
distitution, I would say that volumes might
be written, but in short, first came the chinee
bug and drouth, and lastly the grosshopper;
so we have had "destruction upon destruc-
tion."—Jer. iv. 20. There has not been a dol-
lar of general relief received by us, as we
would have to take an oath to get it, then
give our notes at 10 per cent., and also a
mortgage on all we have. We have kept our-
selves from all test oaths, choosing rather to
trust to the liberality of our brethren.

The brethren I appointed have been fully
proved, and that long ago, being Deacons
and Clerks.

Further relief may be sent to John Miller,
Winchester, Jefferson Co., Kan., or to Lewis
Thornbrue, Tonganoxie, Leavenworth Co.,
Kan., both being Money Order Offices.

WM. F. JONES.

EASTON, Leavenworth Co., Kan., Mar 16, 1875

ASSOCIATIONAL.

The Baltimore Association will be held
with the church at Black Rock, Baltimore
Co., Md., beginning on Wednesday before the
fourth Sunday in May, at 10 o'clock a. m.,
and continue until Friday evening following.

The Delaware Association is appointed to
be held with the church at Cow Marsh, Kent
Co., Delaware, beginning on Wednesday be-
fore the fifth Sunday in May, at 10 o'clock a.
m., and continue until Friday evening fol-
lowing.

The Delaware River Association is appoint-
ed to be held with the First Hopewell
Church, in Mercer Co., N. J., to begin at 10
o'clock a. m. on Wednesday before the first
Sunday in June, and continue until Friday
evening following.

The Warwick Association is appointed to
be held with the church at Middletown, Or-
ange Co., N. Y., to begin at 10 o'clock a. m.
on Wednesday after the first Sunday in June,
and continue until the following Friday eve-
ning.

The Chemung Association is appointed to
be held with the Charleston and Sullivan
Church, at Cherry Flats, Tioga Co., Pa., to
begin on Wednesday before the third Sunday
in June, at 10 o'clock a. m., and continue un-
til Friday following.

The Conference of Western New York is
appointed to be held with the church at
South Dansville, Steuben Co., N. Y., on Sun-
day immediately after the Chemung Associ-
ation, which will be the third Sunday in
June.

These Associations are so arranged that
any brethren who wish to attend them all
will be able to pass from each to the next by
easy transit, and every intervening Sunday
may be very pleasantly spent with some of
our churches on the route. The facilities for
travel were never better, as the places of the
meetings are accessible by the various Rail
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., MAY 1, 1875.

NO. 9.

POETRY.

The following verses, if we mistake not, were written nearly fifty years ago, by a blind sister in the northern part of this state. The simplicity of style has given it favor with many, and we have frequently been requested to re-publish it in the "Signs." There is more truth than poetry in the stanzas.—Ed.

THE PURE TESTIMONY.

The pure testimony put forth by the Spirit,
Cuts like a sharp two-edged sword;
And hypocrites now are most sorely torment-
ed,

Because they're condemned by the word.
The pure testimony discovers the dross,
While wicked professors do mock at the
cross,
And Babylon trembles for fear of her loss.

Has not the time come for the church to be
gathered

Into the one Spirit of God—
Baptized in one Spirit into the one body,
Partaking Christ's flesh and his blood?
They drink in one Spirit, which makes them
all see

Their heirship in Jesus, wherever they be;
The Jew and the Gentile, the bond and the
free.

Then blow ye the trumpet in pure testimony,
And let the world hear it again;
O come ye from Babylon, Egypt and Sodom,
And make your way over the plains,
And wash all your robes in the blood of the
Lamb,
And walk in the Spirit, as Jesus has done,
In the pure testimony you shall overcome.

The world will not persecute those who are
like them,
But hold them the same as their own;
The pure testimony cries out, Separation;
If it calls you your lives to lay down.
Come out from their spirit, and practices,
too;

The track of the Savior keep full in your
view,
And the pure testimony will cut its way
through.

The battle is coming between the two king-
doms;
The armies are gathering round;
The pure testimony and vile persecution
Will come in close contact ere long.
Then gird on your armor, ye saints of the
Lord,
And he will direct you by his living word;
The pure testimony will cut like a sword.

The great prince of darkness is mustering his
forces,
To make you his prisoners again,
By slanderous reproaches and vile persecu-
tion,
That you in his ranks may remain.
But shun his temptations, where ever they
lay,
And fear not his servants, whatever they
say;
And the pure testimony will give you the
day.

TRUST.

Why should I not with gladness meet my sor-
row?
It is an angel from my heavenly home.
Why should I doubt the loving Father's wis-
dom,
Or ask why such a messenger should come?

CORRESPONDENCE.

Fourth Letter.

(Concluded from page 87.)

We do not think it wrong for brethren to greet each other with shaking hands, neither for the sisters to salute each other with a kiss. There is nothing unbecoming in such salutations. But when the church sits around the Lord's table to partake of the bread and the wine, emblems which represent to the mind the sufferings and agonies that he endured, and the death he died, to redeem his people from the curse of the law, and to liberate them from all condemnation forever, by the Holy Spirit given them, a pledge that God has raised him from the dead, that they have a living interest in the life and glorification of their living Redeemer, these things should sink deep in the heart of each member of the body, and be always the object of her praise. Instead of these blessings impressing their minds with solemnity, the vibration of their voices has hardly ceased from singing the hymn, when the minister will turn to the sisters with a buzzing sound, and begin to shake hands to that degree that a serious person will think they have been hearing some dramatic composition recited; while at the same time the brethren appear to be engaged in matters that resemble merchants on exchange, transacting business, rather than those who have been engaged in commemorating the solemn transactions of the Son of God. Innovations are liable to take place in the church of God when her minister is not watchful and her members become indifferent to the life and walk of faith, either in doctrine or in practice. By not observing the importance of these things, the members have become unmindful and neglectful of that faith and fellowship with one another which the Lord has ordained for their peace and prosperity. Instead of attending to the words of the Lord, they have introduced washing feet for their faith and fellowship, but left it discretionary with the members whether they practice it or not, and it should make no bar of fellowship. From these things have arisen two faiths in one church, while the apostle Paul declares there is but one faith, one Lord, one baptism. In this age, scripture is quoted to practice every absurdity that may arise in the mind of professors of religion, and some would rather grope in heathen darkness than submit to the light of divine truth. Men of all classes of religious profession

refer to the scriptures in proof of their sentiments, so that the world is well supplied with articles of faith and modes of worship. Against this every good man should lift up the standard of reason, and prove all things, by comparing scripture with scripture. For though the light of nature can no more reveal a spiritual doctrine or an ordinance of Christ than create a world, yet it is competent to judge of truth, in the sense that God has revealed it in his word. Where is there a command or an example for women to exercise official functions in the church of God? Christ did not command them; and his inspired apostle Paul forbade them.—Matt. xxviii. 19, 20, 1 Cor. xiv. 34, 35, 1 Tim. ii. 11, 12. But what does the washing of feet signify? Is it any more than will worship? Paul warned the churches not to be subject to the ordinances of men, not to touch, taste, nor handle them, which all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body, not in any honor to the satisfying of the flesh. What honor is it to the washer, or to the feet, or to God, or what use to the church? It is only the indulgence of the fleshly passions of our carnal nature. Wherefore, ministers and churches should be careful what they build upon the foundation which God has laid in Sion, for love, faith and hope, to dwell in the unity of the spirit in the bond of peace.

The church of God were taught more by her ministers the mystery of faith, by holding, through faith, Christ the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. This I (Paul) say, lest any man beguile you with enticing words.—Col. ii. 2—4. Should not ministers take heed how they build upon the foundation that is laid in Sion? If they be not building with the knowledge of the mystery of God, and of the Father, and of Christ, they are only building with wood, hay and stubble, by enticing words of human wisdom, with false deceit, instead of living stones, compared to gold, silver, and precious stones. Are there not those

who profess to believe the gospel, but whose profession is vain?—1 Cor. xv. 2. By their connection with worldly persons and things, their affections are not in heaven, where Christ is, but on things on the earth, of which they greatly rejoice. From the lack of knowledge of spiritual wisdom, some of the brethren, and sisters, too, have united themselves to secret societies; not from a bad intention, to defraud their fellow-citizens, but to do acts of benevolence, and for self-advantages; yet by so doing they rob God of his honor, and deprive him of their services which he demands from them. Being weak in faith, they govern themselves for their own advantage, to obtain the things of this world, instead of trusting in God, under whose control are all things. While these things are apparent to the churches, many of the brethren are complaining, and censuring the offenders; but the difficulty is, who is to throw the first stone? To reclaim erring brethren of the church, she must be pure herself. If she be defiled with false doctrine, either in faith or practice, she must cleanse herself from all defilement before she can sit in judgment. Then, who is sufficient for such a work of love, without the Holy Spirit's influence? Human nature is always coveting. The public as well as the private members of the church are not divested of its baneful influence, but more or less it acts on their minds. It requires a close examination of the scriptures, and a strict scrutinizing of ourselves, to judge righteously of an offending brother. The church should not judge too hastily of a public offense. I have heard brethren complain of others who have in the sight of God done wrong, and perhaps are themselves doing wrong to a greater degree, in another way, than those of whom they so much complain. Brethren who are doing an extensive business in their several callings, are liable to temptation by forming a connection with persons in transacting business whose manners are not agreeable to a spiritual minded believer; but should they court such, they will find it to be to their sorrow. The carnal minded professor can mingle with foolish talking and filthy conversation, without fear or trembling, which is an evident token of his deadness to a life of godliness. A person in business, or not in business, can connect himself with a secret society, for self-interest or popularity; but should a believer in the Lord Jesus Christ unite himself to

such societies, it would be a very great evil; for by so doing he would dishonor God and disregard the laws of Jesus, the Lord and Head of his church; and the sooner he forsakes such societies, the better it will be for him, and for the peace of the church of God. The church of God in this world is a secret place, for it is God's dwelling, and Jesus Christ reigns, and the Holy Spirit is the witness of the reality of the faith of believers. Paul says, We are members one of another. Then how careful we should be not to injure the peace and fellowship with each other. In this day of darkness and delusions, even professed believers in Christ Jesus, old and young, of both sexes, can attend picnics and celebrations of all classes of professors, and state and county fairs; and should they be expostulated with for going, they will reply, Why, there can be no harm in attending with our neighbors who are very moral and respectable citizens. But have you not read what Jesus said of these matters? "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God." Well, but ministers of the gospel were there, and most of the assemblage were religious people, for they sung psalms, and the minister prayed before the exhibition commenced. Does your minister teach you to attend such assemblies? Why, no. The committee sent our minister a ticket, and he was there. For him to be there, was not his station as a servant of Jesus Christ. The Lord did not commission him to attend such places, but to keep himself pure from all defilement of a fleshly profession. It would be better for him to study what the mystery of godliness is, and to teach his brethren to observe all things that pertain to them as members of the church of God, instead of encouraging, by his presence, the mystery of iniquity, under the form of piety. Let every young minister of Jesus Christ read Paul's charge to his son Timothy, and study it well. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."—2 Tim. iv. 1—5. James, the servant of God, charged those who were conformed to the world as being spiritual adulterers and adulteresses. "Know ye not that the friendship of the world is enmity with God? Whosoever then will be a friend of the world, is the

enemy of God." This is a grave charge against a believing member of the body of Christ, who has avowed by baptism in the name of Christ, the Husband and Lord of his church, to serve supremely him in spirit and in truth, and not to violate his covenant for the friendship of the world.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." This scripture contains some very important items, which demand some attention from those who believe in the name of the Lord Jesus Christ—Such as, the kingdom of heaven, bind and loose, earth and heaven; which refer, I think, both to the constitution and government of the kingdom of God. Though Peter was highly distinguished from the rest of the apostles to the circumcision, to be an apostle and a servant of the Son of God, after he arose from the dead with power, according to the spirit of holiness, yet Peter had no pre-eminence of himself to bind or to loose, neither on earth nor in heaven, beyond his apostolic authority in the name of the Lord Jesus. Paul was an apostle to the uncircumcision, and Peter to the circumcision, and both had an extraordinary revelation to qualify them for their high and important station in the kingdom of God. Their epistles to the churches were for the perfect conformity of the members, for their faith and practice in things pertaining to the glory of God. We should remember that these epistles had no authority independent of the name of Jesus, their Lord. They did not bind nor loose the churches from their obligations, contrary to the will of their sovereign Lord of life and glory, but taught them by the Holy Ghost to observe all things whatsoever their Lord had commanded them. I say the truth in Christ, says Paul, I lie not, my conscience also bearing me witness in the Holy Ghost.—Rom. ix. 1. I am not aware that the word keys occurs in the bible in the plural number, except in this text and Rev. xx. 1. Wherefore they have a two fold signification. Peter, as a Jew, had his national prejudices, and to wean him from them he must be convinced of his prejudices by God himself. This is minutely recorded in Acts x. When Cornelius gives the reason why he sent for Peter, and relates his experience to him, Peter says, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." When his Jewish brethren contended with him for going to eat with Gentiles, he related the whole circumstances to them, and affirmed, "Forasmuch then as God gave them the like gift as he did to us [Jews] who believe in the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things, they held their peace,

and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life?" From these facts recorded, we have the evidence, I think, what loosing and binding were to be done by Peter, with the keys of knowledge of the kingdom of heaven, which he did in the name of Jesus, who is Lord of all. The believing Jews received the Holy Ghost after they were baptized. The believing Gentiles received the Holy Ghost before they were baptized. Seeing then, said Paul, that it is one God who shall justify the circumcision by faith, and the uncircumcision through faith. For both Jews and Gentiles must live by the one faith on the Son of God. In Matt. xviii. 18 occurs a singular expression that we have to mention. This refers more particularly to the discipline of the church, by which her members are to be governed. Paul directs Timothy how he should conduct the public worship of God, and so behave himself in the house of God, which is the church of the living God, the pillar and ground of the truth: to teach those things that pertain to the Lord's household. Paul describes, for this purpose, the character of a bishop, what it must be before he officiates in such station: "A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, nor covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without, lest he fall into reproach and the snares of the devil." It is to be feared in some instances that the church of Jesus Christ has not given that attention to examine the brother whether he fills the character for this sacred and solemn station in the church of Jesus Christ, as an elder, pastor, or bishop. To clothe a brother with power before he has the character for the office, is certainly, to say the least, acting very hastily. The churches only want a minister now to preach the word of salvation, and if he be sound in the letter of it, that is sufficient to sustain them in their belief of Old School Baptist doctrine. A brother may be impressed that he must go and preach the gospel, and he tells the church of his desire. The church thinks he might be useful to others, but not to them; yet they will have him ordained, and let him go, with the impression only to preach the word of salvation, according to the imperative command of Jesus Christ. He does not consider that he must stop at Jerusalem until he be endued with power from on high to teach the salvation of the word; but he goes to the church rather as an apostle than a

servant of Jesus Christ to preach the gospel of the grace of God, without the spirit of grace being with him; therefore he fails, not having the gift of a demonstrator of its saving benefits in the mind of a poor believing sinner. Instead of preaching the mystery of faith, and bearing testimony of it, he becomes a declaimer of mysteries, and affirms things, like a heathen philosopher, that he does not know, nor his hearers understand. But people, in general, like to hear marvelous things, and his declamations have attracted their attention, whereby they become his disciples, and designate themselves with the name of Old School Baptist. No creature, however excellent in nature or high in station, can know the infinite nature in perfection of the great I AM, the Jehovah, Almighty. Though he hath revealed his Fatherly will to his adopted children in Christ Jesus, according to his good pleasure which he purposed in himself, wherein he hath abounded toward them in all wisdom and prudence. The church of Jesus Christ and her pastor are sacredly related by one Spirit. The gifts for the ministry and taking oversight of the church are distinct and separate from the spirit of life. The church of God is the seat of the Lord's government. She has received all laws and rules for authority in the name of her sovereign Lord and King, to decide all cases that come before her, either private or public offenses. All matters of private offense between two members should be settled by the direction given by our blessed Lord himself, with the utmost punctuality.—Matt. xviii. 15—22. Public offenses may be more difficult to decide righteously than others. No member should be allowed to accuse any brother or sister in the open church meeting. Should any member have any thing of a serious nature against a fellow-member which requires the attention of the church, he, or she, should inform the officers of the church, in the first place, before any further publicity be given, that they with the pastor may inquire into the same.—John vii. 51, Deut. xix. 15—20. Should any report of any member, public or private, charged with adultery, or theft, or embezzlement, or excessive drinking, or teaching false doctrine, contrary to that of the gospel of God, or any other immoral practices, the officers of the church without delay should endeavor to ascertain the truth or falsity of such charges. Should they be found true, a bill of particulars should be presented to the church against the offender, and she should act and decide without partiality, according to the evidence produced; because the offense is against the whole church. No member should be allowed to continue in the church in uncleanness, for it would have the tendency to defile the whole body; therefore measures should be taken to put away the unclean person from her body, for the honor and glory of God. Though the church has loosed her connection

with the offender, by the authority of her sovereign Lord, yet she should hope that grace might be extended to the vilest offender, to readmit him to his former connection with him, as the church of the living God, on his repentance and behavior becoming truly such as should entitle him to the fellowship of saints and enjoyment of the ordinances of the Lord's house. Has not the church of Jesus Christ shifted from her sacred station on which she was built by the Holy Spirit? The church, by adopting expedients for her convenience, to gratify the fleshly passions of the mind, is so drifted beyond the limits of the foundation that the Lord God laid in Zion, that she is now trembling, fearing and doubting, from the sandy foundation on which she has placed herself.—Matt. vii. 24—28. A good minister of Jesus Christ is not like a Methodist presiding elder over societies. The Lord has placed him in the church, and not out of it. No minister has any authority to officiate as a pastor in a church with which he is not a member. Paul's address to the Elders at Ephesus is to the point under consideration, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." This cautionary admonition is applicable to every minister of Jesus Christ. The most spiritual minded of them, and the most advanced in knowledge in the mystery of God's grace, are not exempt from temptation; therefore Paul wrote to Timothy to keep himself pure, and not be partaker of other men's sins. Our blessed Lord told his apostles to be perfect, even as their Father who is in heaven is perfect. "For not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." The kingdom of God in its militant state is composed of his children, of greater or smaller degrees of spiritual knowledge. Wherefore great must be the responsibility of the pastor to feed them with the food their heavenly Father has provided for them in his Son Jesus Christ, till they all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. The overseer of God's flock is to attend them with care, for their growth in grace and in the knowledge of their Lord Jesus Christ. He must not be a novice, either of himself or of the Holy Spirit in the mind, lest being lifted up with pride he fall into the condemnation of the devil. For a pastor is to evangelize the mind of the saints with the solemn truths of the gospel, and the sacred services that pertain to the kingdom of God, and to encourage them under every trial, whether in mind, body or circumstances, and to instruct them as well as to comfort them with the mysteries of God's grace and providence. Is there not a general falling away

from the charge which Paul laid up on Timothy and Titus, both ordinary ministers of the gospel? Those ministers that assume the pastoral charge of two or five churches, are certainly novices, respecting the connection that God has ordained for the mutual benefit of the church and pastor. Should ministers think so lightly of the blessings and privileges so graciously bestowed upon them, as to transcend the bound which God has fixed in his infinite wisdom for the teaching, comforting and fellowshiping of each member of the church, as the body of Christ, and to promote order and reverence in the worship of God? Having a High Priest over the house of God, says Paul, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. x. 21, 22. The apostle by describing the similarity of the ceremonial law to the law of faith, has shown a great disparity between the former and the latter, in their design and end. The house of Israel had no abiding priest over it, by reason of death; but the house of God has; and such an High Priest as became it, who is holy, harmless, undefiled, separate from sinners, and higher than the heavens which shadowed forth the heavenly things that are to be enjoyed in faith by the heirs of promise. Then how sacred must the house of God be in authority, to have such an High Priest over it, and his minister in it, as his ambassador, to reconcile all things to the Lord's government, for the household to be arrayed in fine linen, clean and white, to receive their heavenly Father to dwell with them by his Spirit. Such are the high privileges and sacredness of the house of God, in which his saints are to reign in righteousness with their sovereign Lord and King, in loosing and binding all things that concern his kingdom. In this age of God's church, the visible glory of Christ is departed. She is groping in darkness, instead of walking in the light of God's countenance; for God is light, and in him is no darkness at all. It is a truth, that the church of Christ Jesus has but one spirit, one faith, one God and Father of all, who is above all, and through all, and in all the visible members of Christ's body, of which he is the Head, life, light and glory. The Holy Spirit has quickened with life those in whom he reveals the faith of God's elect, to the acknowledgment of the truth which is after godliness. Should they lack the knowledge of the influence from the work of the Holy Spirit in their minds, it arises from the defect of not ministering the Spirit, through the intercession of Jesus Christ, by the ministers of the gospel. The ministers of God declare what Christ Jesus has done for them whom his Father had given him before the world began; that he obeyed, suffered, died, and rose again, according to the scriptures. These things are true, but it is not all the truth. It is as essential to teach that Christ is

now interceding at the right hand of God, as to declare that God sent his Son to die for them. Without the intercession of Christ Jesus, the Holy Spirit would not have been sent to impart spiritual life, and to teach by revelation the power and the glory of Christ's resurrection to the heirs of salvation. Truth is not only consistent, but it is indivisible. The Holy Spirit never made a mistake in his revelation concerning the salvation of God's chosen people. Those whom the Father loved and blessed in his Son, the Son loved and redeemed to his Father, and the same persons the Holy Spirit loves and brings them to Christ, and to the Father by him. This the believer avows when he is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Dear brother, I am encroaching on your time and the privileges of the brethren and sisters who communicate their thoughts through the "Signs of the Times." If I have trespassed wrongfully by writing so lengthily on this important subject, forgive me. I was induced so to write from observing the deplorable condition of the churches at this time, arising from not conforming to the scriptures, which are able to make them wise unto salvation. The pastors of churches have not the knowledge of the spiritual condition of their respective churches. It cannot be otherwise; for some are located with their families perhaps fifty to one hundred miles from them, and when he does come to visit them once a month, or once in two months, his motive is to add sinners to the church by baptism, rather than to edify the saints in the mysteries of godliness. O what a sweet consolation that there is a God who reigns gloriously over all events, and his exalted Son is everlastingly at his right hand, to hear the cry of the oppressed who are desirous to have fellowship with the Father, and the Son, and the Holy Ghost, the one Jehovah, fearful in praises, doing wonders in the salvation of his people, whose ear is not heavy, that he cannot hear, neither his arm shortened, that he cannot save, nor the graces of the Spirit insufficient to comfort and restore his church unto the joy of salvation. Amen.

I remain yours for the sake of Jesus,
JAMES JANEWAY.

NEW HOLLAND, Pickaway Co., Ohio,

PLEASANT MOUNT, Mo., March 21, 1875.

ELDER BEEBE—DEAR BROTHER:—I am aware that my subscription will soon be due, and I do not feel satisfied to be without your excellent paper, for it comes to me laden with such glorious news as often fills my heart to overflowing, while reading so many communications from dear brethren and sisters who are strangers to me in the flesh; but I hope we are well acquainted by an experimental knowledge of Jesus Christ our Lord. Through this medium of correspondence we can realize the unity and oneness of heart peculiar to all true believers, and we receive

confirmation and assurance in regard to the way of salvation, and of the office-work of the Holy Spirit in making known by development to the heirs of promise this grand and glorious way of life and salvation. It has been vainly criticised by the wisdom of this world; but none will ever be able to comprehend or fully appreciate it, but those unto whom it is revealed. I claim it to be a revelation from God; for I received it not of the will of the flesh, nor of the will of man, but of God. It is hidden from the wise and prudent, and revealed unto babes; and I thank God that it is so; for he works all things right, and according to the counsel of his own will, and all must result in his declarative glory.

I feel to thank and praise God's holy name, who has given to so many of his dear children ability and disposition to correspond through this medium, by which we have access to each other. If it is as comforting to my brethren to hear from me, as it is to me to hear from them, it is surely my duty to write occasionally, although it is a task for me to attempt to write; for I feel so unworthy and so unfruitful, that any thing I can write seems to me to be unedifying and uninteresting to any one. But with a strong desire to express the love I feel to the dear brethren and sisters throughout the length and breadth of this continent, I tremblingly make the attempt, and with earnest prayer that God may give me light, that I may satisfy my dear brethren and sisters that I have a strong desire to see the cause of our dear Redeemer prosper, and his dear children growing in grace and in the knowledge of Jesus Christ. Jesus says, "I am the way, and the truth, and the life." Now if Christ is the right way, then all other ways must be wrong; and we know by divine testimony that there is no other name given under heaven among men whereby we must be saved. For Jesus says, "No man cometh unto the Father but by me." And, "No man can come unto me, except my Father which sent me draw him, and I will raise him up at the last day." How pointed is the contradiction between Christ and the arminians, in regard to the way of salvation. God's way of salvation is through the blood of the everlasting covenant, which covenant is ordered in all things and sure, resting on no conditions to be performed by us; without any possibility that the promise can ever be broken, which promise, the apostle says, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And God has saved his children, and called them with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. The redemption of God's people was completed when Jesus bowed his sacred head upon the cross, and cried, "It is finished." A perfect redemption of all his elect from the bondage of corruption, and to an inheritance

incorruptible, undefiled, and that cannot fade away, because it is reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. I can see nothing lame in or about this salvation. It is sure, and all of God's children shall be brought in this way, in which the wayfaring man shall walk, though fools shall not err therein.

Brethren, all we need when brought in this way is to learn of him who is meek and lowly, and to bear his yoke, and walk in obedience to his teaching, that we may find rest to our souls. We should be in perfect subjection to all of God's dealings with us; for Christ is our King and our Counsellor, and he teaches us by his Holy Spirit how to follow and obey him in all his precepts and examples. We should diligently serve and obey him, for holiness becometh the house of our God. Obedience to the laws of Christ is only required of those who know the Lord by an experimental knowledge of the power of his Spirit as shed abroad in our hearts. True, we have the world, the flesh and the devil to contend with, which makes the warfare sometimes seem hard, and the cross heavy, but where there is no cross there will be no crown. Let us then endure hardness as good soldiers. The war will soon be over, and the soldiers of the cross shall hear the welcome plaudit, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord."

I desire the brethren every where to pray for me, that I may be kept from the evils of this world, and be guided by the Holy Spirit into all truth, for I am certain that nothing but the truth can make us free indeed; and there is in my breast an abiding desire to know, and a constant inquiry after the truth, and that I may be firmly established therein. I often wonder why I have so little light imparted to me, when my desire is so great to be established in the truth and order of the gospel, and that I may see and feel more sensibly what is my duty to my heavenly Father. But I am satisfied that the Lord knows best, and that he imparts to us light and wisdom according to the measure of the gift of Christ. I feel that I am weak and feeble, and cannot see afar off; but where little is given, but little is required. Out of the mouth of babes and sucklings God has ordained strength, and will perfect his praise. My sincere prayer is that all God's dear children may be satisfied with what measure of light and wisdom he is pleased to impart to them, and not seek to know the wisdom of this world, for it is foolishness with God. May we all walk humbly before him in love, and show that we possess that humility of spirit, by a godly walk, to the honor of God and the peace of each other.

Brother Beebe, when I commenced writing I only intended to renew my subscription; but my mind has been

caught away from self, and I was constrained to follow its leadings. Inclosed find two dollars and twenty-five cents, for which please continue my paper another year, for I feel that I cannot be satisfied without it. I have preserved all my papers for the past year, and made them into a book. I am satisfied that I have read every number through, and am well pleased with the sentiments they have expressed in the epistles of love and the editorials.

You may publish this letter if it will not exclude better matter. Accept the best wishes of a poor wanderer. I still remain your unworthy brother in hope of a glorious immortality,

M. E. BALDWIN.

DAVISVILLE, Pa., Mar. 9, 1875.

ELD. G. BEEBE—DEAR BROTHER:—I feel constrained to write again for the "Signs." I thought, after I wrote my last communication, and it was published, that I should never attempt to write again, for I felt my inability to say any thing that would be edifying to the children of God, whom I esteem so dearly; but, as I remarked to a brother some time ago, that I felt so inferior I thought of keeping still in future; but his reply was, "Can you keep still?" That expression I have not forgotten. Now when we are led by the Spirit, we do feel that we cannot keep quiet in the great matter of salvation. I think it is my sincere desire to be led by the Spirit of our God, and that my duty may be made plain to me. For we read, "Then they that feared the Lord spake often one to another." Now is it not when we have this fear that we desire to speak of the goodness of God and talk of his power? Does he not make us willing to do thus, by working in us "both to will and to do of his good pleasure?" When such is the case with us, we are willing to walk in the path we attempted to shun before, and are made to acknowledge that our God has an undisputed right to govern us.

Dear brethren and sisters, I know by bitter experience that I have a wandering and deceitful heart, and the sense of my condition causes me much trouble at times. The following words appear to express my desire at the present time:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the throne,
And worship only thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

When we are thus led, we have no strength of our own, and then we desire to look unto our blessed Savior and crown him Lord of all. Then we are prepared to speak of his goodness and talk of his power; and how sweet at such times to assemble with the dear saints and hear them tell of the wonders of God's love manifested to them in their pilgrimage through this wilderness world. At such glorious seasons, pride, self-exaltation, malice, guile and hypocri-

sy are laid aside, and each esteems others better than himself. When the mind is thus calm and peaceful, with what pleasure can we look forward to the stated time for our assembling together to hear the blessed proclamation of the gospel. O! with what delight the Lord enables us at such seasons to feed upon the truth; for then our seats become not tiresome; the sermon is not too long; the preacher's appearance in the pulpit is not harshly and unkindly criticised; he is not accused of being angry; the doctrine is not severe; because our hearts are filled with the love of God, and we are looking unto Jesus, instead of finding fault with the preacher, or our brethren. But when under the control of our carnal mind, every thing appears wrong, for we are wrong ourselves then; but when joy and peace are in lively exercise in our hearts, how soul-cheering and heart-felt are the words of the psalmist, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters: he restoreth my soul: he leadeth me in paths of righteousness for his name's sake." At such seasons we lose sight of the surroundings, and although we may hear carnal teachers say, "Lo, here is Christ," or, "Lo, there is Christ," we do not heed their declarations, but feel to trust in the name of the Lord and rest in his precious promises, believing that he is able and surely will carry on his own work, without the help of man.

Do not the children of God, in this day, often feel the force, in measure at least, of what God said to Job?—"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof? if thou knowest. Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" Here we have declarations of such a character as to defy or set at naught all the wisdom of man, and the proud skeptic is completely nonplused; yet he is the God of Israel who thus speaks.

How clearly the scriptures show that salvation is of the Lord, and not of men. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Also it is declared concerning all the children of men, that all are sinners, the vessels of mercy not excepted; "For all have sinned, and come short of the glory of God;" therefore, "Being freely justified by his grace, through the redemption that is in Christ Jesus," is the only foundation upon which a poor, tempted, troubled soul feels that there can be any safety; for, "being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not

only so, but we glory in tribulations also: knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Cannot we bear testimony that this doctrine is true? Can we not say that tribulation worketh patience, and patience experience? But "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

Are we not enabled to see the hand of the Lord in his dealings with us? I think I have been permitted to see the "back parts" of our heavenly Father, when his glory has passed by; but there is such a desire, when dark providences surround me, to see the face of God, or know assuredly that these providential dealings are sent in loving-kindness; yet I have been made to rejoice in the God of my salvation. Is it not a glorious truth that Jesus Christ is the righteousness, sanctification, wisdom, yea, all to his dear people? Is it not a great blessing bestowed upon us poor, short-sighted mortals, that we are permitted to see such a fullness in Christ, and at times behold him upon his Mediatorial throne, filling heaven with his glory? Do not such views call for praise and adoration from us? Such views of the exalted Lamb of God leave no room for creature boasting. But do they not lead us to know something of that blessed rest spoken of by the apostle Paul? Said he, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us therefore labor to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." O! brethren and sisters, what precious declaration of truth for Zion's pilgrims, while they sojourn here in this world.

When we have a view of the awful responsibility resting upon the lovers of the truth, and the relation they sustain to Christ and one to another, we are led to exclaim, "Who

is sufficient for these things?" Also, "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." But faith is the gift of God; therefore it is not the production of the creature, and must exclude all boasting. Does not the truth as it is in Jesus cut us off on every hand? Most certainly it does, and brings us to see that Jesus has finished the work for the church, and that our polluted acts would only mar the beauty of the glorious building of mercy. Therefore "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Let us strive, as God may enable us, to enter into that rest that now remaineth to the church of Christ, ever giving all the glory to him. May we all be kept, in this evil day, by God's power, through faith unto salvation. Can we not rejoice that he is such a glorious Redeemer and Savior? No other than just such a Savior can do us any good.

We as a church are still blessed with the great privilege of sitting under the sound of the gospel, proclaimed by our much beloved Elder W. J. Purington, and if according to the Lord's will, may his labors be blest among us, and may it be the Lord's will to soon visit this part of his vineyard. We believe and feel confident that there are quite a number here not connected with the visible church who dearly love the truth and feed on the gospel proclaimed, and who have a desire to come out and openly acknowledge their Lord and Master and follow him in the ordinance of baptism; but a sense of their unworthiness keeps them back. When the Lord applies the words, "Come out," they then can stay away no longer; for he speaks, and it is done; he commands, and it stands fast.

Brother Beebe, I did not expect to write so much when I commenced this letter, for I did not feel as though I could write any thing edifying to the children of God; but I was constrained to make the attempt, and my mind has been led out and led along in the way I have written; and I now feel that the subject can never be exhausted; but prudence dictates to me that I must soon close.

This letter has been written a few days, and I was undecided in my mind whether to send it or not; but while I was sitting under the sound of the gospel to-day, proclaimed by our beloved pastor, I was made willing to send it. O what a privilege to have the gospel preached to us; what joy and consolation it brings. I often think of those who are deprived of such a privilege; but we cannot fully enter into their feelings, until called to experience the same. I hope that our God will continue to grant us this blessing, and give us, as a church, to more fully appreciate it. I close this, dear brother, by wishing you peace, prosperity and happiness, and that you may long be spared, if

according to the will of our God, to declare the glad tidings of salvation to the afflicted children of God.

ANN M. FETTER.

THE MAMMON OF UNRIGHTEOUSNESS.

DEAR BROTHER BEEBE:—Some six or seven years ago I received an anonymous letter mailed at Cambridge, Ohio, containing a request for my views through the "Signs" upon Luke xvi. 9. "And I say unto you, Make unto yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."—Having no satisfactory understanding of the text I did not write. From time to time since then my thoughts have been drawn to the subject, and have caught glimpses of what I now consider to be the true meaning, but not with sufficient clearness to satisfy me until lately. Having never heard the views which I now have concerning the mammon of unrighteousness suggested by any one, either in speaking or writing, I shall offer them with diffidence, presenting the reasons for them as fully as I may be able.

Let us first briefly examine the parable of the unjust steward which precedes the text. "And he said also unto them, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods." The rich man I understand to represent Abraham or the Abrahamic covenant; the rites and ceremonies and all that pertains to the service of the worldly sanctuary. The steward represents those who were appointed to administer those "ordinances of divine service" throughout the Jewish generations. We might regard that stewardship faithful in the beginning, as under Moses and Aaron, for "Moses was faithful in all his house as a servant." But that faithfulness continued only for a brief time, and under the administration of those who might be said to represent the covenant itself, or the personal presence and oversight of the rich man. As soon as the steward was left alone he began to deal unjustly and waste the goods. The priests who served at the altar, and the Pharisees who sat in Moses' seat, (Matt. xxiii. 2) did not faithfully attend to the service of the sanctuary, but were frequently charged by the prophets and by our Savior with the hypocrisy of their works, and their disregard of the commands given them by the hand of Moses. Their sacrifices were declared to be vain, their incense an abomination, and their solemn meetings iniquity.—Isa. i. 13. When our Savior came he charged them with working to be seen of men, and with making the commandments of God of none effect, through their traditions.—Matt. xv. 6. Now the covenant held them to a strict account; and whenever they were charged with their unfaithfulness, the end of their stewardship was also declared to be near at hand.

But I do not think there is intended here merely the unjust course of

some scribes and priests; but the inability of that fleshly stewardship which was first established under the law to properly and faithfully attend to the service and effect any true work. The Levitical priesthood could make nothing perfect. The fleshly rulers of the Jews could not so attend to the ordinances as to receive for their Lord the full value represented by those ordinances from those to whom they were administered. They wasted them, not being able to receive the substance for them. So that the Lord declared that in sacrifices and burnt offerings and offerings for sin he had no pleasure. "Then said I, Lo, I come to do thy will, O God." Jesus came as the seed of Abraham, as the one of whom it was written, as the true steward, to take away the stewardship from the Jews, and attend himself to the work. In his death was fulfilled every jot and tittle of the law of ceremonies, and all the value or true righteousness represented by every ordinance was obtained.

Now in the parable the steward, when called to account, said, "What shall I do? I cannot dig: to beg I am ashamed." Then he resolved to make friends of his Lord's debtors, by exacting less than was due, so that when he was put out of the stewardship they might receive him into their houses. "Then the Lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light." He was not commended for acting in an unjust manner, but commended to our notice for just one thing, and that was that he had acted with reference to his future welfare, not as one of the children of light, but as one of the children of this world. In the 14th and 15th verses we see that the Pharisees are intended, for when they derided him he said, Ye are they which justify yourselves before men. Now the Pharisees were called serpents, and a generation of vipers; and our Savior said to his disciples, "Be ye wise as serpents." He commended the serpent for wisdom, but presented him as only a serpent. He did not tell his disciples to act like a serpent, nor to do as the unjust steward did, but rather the contrary.

When the priests and rulers of the Jews were called to account by the mouth of the prophets and by our Savior, they always appeared to show more clearly their worldly and covetous disposition, justifying themselves before men, seeking the praise and rewards of men, rather than the honor and glory of God. Hence the traditions of the elders by which the law was made easy for men—for natural men. They still were particular for forms, easy for those who cared only for show, but heavy burdens upon the shoulders of those who saw that a perfect heart was required to fulfill them: but instead of urging the strict requirements of the law in its weightier matters, they were ready to abate much, asking only outward performance. As the

steward said to the man who owed a hundred measures of oil, "Set down quickly and write fifty," so they, requiring only the external duty, and that perhaps belonging rather to their traditions than to the law, were saying to those who came to them as stewards of the law, Your debt is less than you find written upon your conscience. The steward did not change the bill himself, but instructed the debtor to do so, to the injury and dishonor of his lord; and so every teacher of the doctrine of a conditional salvation, whether Pharisee under the law, or now in the gospel day, tells his lord's debtors to write less upon their consciences than is found written there. "Perform the work we assign you, and the debt will be paid."

But we must now come to our text. Here are some points which must be answered in the correct interpretation of the expression, "The mammon of unrighteousness." First, the command is given to the disciples of Christ. Second, those to whom it is given are sure to fail, that is, be defeated in some undertaking and disappointed in some hope. Third, That which is meant by the mammon of unrighteousness receives those who have made to themselves friends of it into everlasting habitations. Fourth, It is very clear that this command is given in connection with the parable of the unjust steward, which is intended to illustrate and enforce it. But it is just as clear that the disciples are not to do as the unjust steward did, nor follow the advice he gave to his lord's debtors, but rather to avoid such a course. This is shown also in the three verses following the text, when it is taught that without being just and faithful in the unrighteous mammon, which is not our own, we cannot have the true riches, which are our own, committed to us. Fifth, The clause translated "The mammon of unrighteousness," and in the 11th verse "The unrighteous mammon," is the same in the original as that rendered in the 8th verse "The unjust steward," or literally, the steward of unrighteousness.

It has been generally supposed that money or worldly riches must be meant here. But it would be difficult to satisfy the requirements of the text mentioned above upon such a hypothesis. The only commentator I have read upon the subject says the meaning of this command is that we should give to the poor, and so make them our friends, and then they will receive us into everlasting habitations; that is, those of them who die before we do will stand ready to welcome us when we quit this world. This exposition will not satisfy those who have been spiritually taught.

I understand by the mammon of unrighteousness the same as the goods of the rich man, or rather, the stewardship of those goods. We will now speak of them more particularly. The apostle to the Hebrews says, "Then verily the first covenant had also ordinances of divine

service and a worldly sanctuary." He then particularly mentions the tabernacle and what it contained, and continues: Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone, once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience: which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them till the time of reformation."—Heb. ix. 1-10. Here we have "ordinances of divine service" which have no innate righteousness in them, but are only shadows, types and patterns of things in the heavens, the gospel dispensation, "wherein dwelleth righteousness." Also the priests who attended to these things (for they would be of no value without a steward to administer them) have no power in themselves, but "serve unto the example and shadow of heavenly things."—Heb. viii. 5. Now the shadow of a tree is of no value except to direct us to the tree. It cannot be used for the fire or by the workman. The pattern of a carriage is of no value except to direct the hand of the workman in making the carriage. We cannot use it to ride in. The type is of no value except to make the impression. When we get the printed page we have no further use for the type.

These patterns, types and shadows under the first covenant all represent, or call for, righteousness; but there is no righteousness in them; therefore they are called The mammon of unrighteousness. We are accustomed to regard the word unrighteousness as meaning positive evil or wickedness. But strictly it only means lack of righteousness—not righteous. The righteousness was not in the typical ordinances, but in the substance which it typified. The meats and drinks, the holy days, new moons and sabbath days, the offerings and sacrifices, were all "a shadow of things to come; but the body is of Christ."—Col. ii. 17. The importance and value of the type is in representing that which is innately valuable. There is no real value in money, only as it is used to represent that which is in itself valuable. The real value is in that which serves our necessities and ministers to our comfort. A man in a desert ready to perish of hunger and thirst would count a cup of cold water and a piece of bread of more value than the bag of gold by his side. The true worldly riches are the land, the flocks and herds, the corn, the wine and the oil. A man who has much gold is counted rich because he has that which represents these things of real value,

and can procure them at need. If he has a steward to attend to his goods, that steward would be wasting his lord's goods if he let any piece of gold go without receiving the full value which it represents. So in these carnal ordinances of the worldly sanctuary there exists no righteousness in themselves considered; and he who performs them with the view of being accounted righteous because of that performance, as the Pharisees did, and as all natural men do, is like a miser who hoards gold in a chest; or rather, who hoards that which has the appearance of gold. He who slays a lamb without by faith seeing it as a type of Christ crucified for him, is as though he cut off a dog's neck; and he that offereth an oblation as though he offered swine's blood; and he that killeth an ox, or performs any other ceremony with the vain expectation of being accounted righteous in the sight of God by that act, is as far from righteousness as though he slew a man.—Isa. lxvi. 3. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Heb. x. 1. But these things, as types and shadows, represent the true value which was in the promise made to Abraham. He was a rich man by reason of the promise, "In thee and in thy seed shall all the nations of the earth be blest." This is the "true riches" spoken of in the 11th verse. But he did not yet have it, only in promise, not in possession; neither do any of the heirs of that promise have it in possession although it is their own, "until the time appointed of the Father," but "are under tutors and governors," until the time that they have been found faithful in the unrighteous mammon, or "elements of the world," (Gal. iv. 2, 3) and have so made themselves friends of it. This "true riches" in righteousness which belonged to Abraham and his seed by promise was represented to him and to them through all the legal dispensation by these carnal ordinances, until that seed should come to whom the promise was made, which is Christ.—Gal. iii. 19. And we can see why this law of ordinances should be called the mammon of unrighteousness, when we reflect that they stood to represent for a limited time true righteousness to be afterwards revealed from heaven; and that this commandment (of ordinances) was finally "disannulled for the weakness and unprofitableness thereof;" for it "made nothing perfect."—Heb. vii. 18.

These ordinances could not be justly administered by a carnal priesthood or stewardship, which was not able to bring Christ, or the substance, to view in the administration, but was continually acting as though the true value was in the work itself, as all carnal religionists do to this day. Therefore we are told that "perfection could not come by the Levitical priesthood." The vail was upon their

hearts, so that they "could not steadfastly look to the end of that which is abolished."—2 Cor. iii. 13-15. And ceremonies performed without that view by faith was as goods wasted. When Christ came as the true Steward, that worldly or unjust stewardship was ended, and he answered spiritually to every office and every offering.

I have alluded to some of the verses immediately following the text as confirming the view here presented. In the 16th verse he says, "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it." This shows that the text has reference to the law, as does also the next: "And it is easier for heaven and earth to pass, than for one tittle of the law to fail." All the true riches which was typified by the law of carnal ordinances must be received in their place by the children of God before they pass away.

Our Savior came into the world to fulfill the scriptures, to do the will of his Father, to magnify the law and make it honorable. He did not come to destroy the law and the prophets, but to fulfill them. But in doing this he directed the minds of his people away from the shadow to the substance, saying, "Repent ye, and believe the gospel." The Jews received him not, because he did not credit them for their works. They coveted praise, and he did not praise, but rebuked them. He taught that the ordinances were made for man, and not man for them. The performance of any of these things did not make any man better; did not cleanse the heart and conscience from guilt. Yet while they remained, a perfect obedience to them was required; but it must be from the heart. The Pharisees were now more zealously than ever making converts by affording easy terms, since he was calling them to account. They were avoiding the rigid strictness of the law, and yet professing great zeal for the letter. They attended carefully to the forms, in which any man could engage, but neglected the weightier matters of the law. Thus they made friends with the world, and in every sense let money changers into the temple. More than once the Savior cautioned his disciples against their false teaching and hypocrisy, and this is what I understand him to do in the language of the text.

When the man who owed a hundred measures of wheat held his bill in his hand which showed his true indebtedness, he should have known that the steward who said to him, "Sit down quickly and write four score," was not dealing justly with his lord's goods, and therefore was no longer the true and faithful steward of those goods; and that if he should write as he was bidden it would not really lessen his debt, but would rather incense his creditor against him for denying and trying to avoid his just claim. The only way to make friends of the true stewardship of the rich man's goods

would be to acknowledge the justice of the debt in full. So to make to ourselves friends of the mammon of unrighteousness, or "elements of the world," is to acknowledge the full demands of the law against us, and give ourselves up to it. The bill is given us when we are quickened. It is written upon our conscience. The steward did not himself state the amount, but asked the debtor how much he owed; for each one has his own account given to himself, and no one else can tell what it is as he can. Now he sees in every ordinance a holy perfection required. In all the types and shadows there is clearly set forth the just condemnation of the sinner, the perfect righteousness required, and his utter inability to attain to that righteousness. While ignorant of this, the work of satisfying the law appears easy, for it is only to attend to the forms and service. But after we have received the bill of the account which stands against us, the more we try to pay it by our works the further we are from it; for we find all our works vain, and our righteousnesses as filthy rags. Then comes the unjust steward and says, Your works are valuable, and nothing will be required but what you can do. Sit down, rest contented, throw those troubles off your conscience; write less against yourself, for we assure you the Lord will accept your good works, and will forgive what you cannot pay. But if the convicted sinner tries to do as he is thus bidden, it only leads him into deeper trouble, for he feels that he is denying what is justly against him, which makes his guilt the greater. He is brought at last freely to acknowledge the full debt, though he has nothing to pay. He acknowledges in his own mind before God that he ought to pay the utmost farthing; that nothing has been overcharged against him; that every command and every ordinance ought to have been kept, not only in the letter, which he may have partially done, but also in the spirit, which he has never done. And here he fails in all his power to work, and in all his hopes, and sinks down with the last cry, "God, be merciful to me, a sinner." But behold, in this acknowledgement of the justice of his indebtedness under the law he has, to his astonishment, made to himself friends of every ordinance, which but just now appeared to be witnessing against him for his delinquency. To deny your creditor's claim would be to make him your enemy; but to sincerely acknowledge its correctness, and give yourself up, if you have nothing to pay, is all he can require. This the convicted sinner is brought to do at last. He feels that he is lost. But here the marvelous change takes place in his experience. He finds the law now standing in his favor. The ordinances are now fulfilled in and by the blessed Redeemer, and they, as they pass away, leave with him the true riches, the blessed reality which they represent. Thus these friends receive him into everlasting

habitations, into gospel rest, into the church of the living God, the true tabernacle which the Lord pitched, and not man, the way into which was not made manifest while the first tabernacle was yet standing, but was opened through the death of Christ. The first covenant must be removed to give place to the second. The pattern brings us to the reality; the shadow to the substance. So these shadows of good things to come, these patterns of things in the heavens, though having no righteousness in themselves, and affording us no permanent dwelling place, yet they lead us to and receive us into everlasting habitations. No one ever came into gospel liberty, into the church of Christ, except through the way indicated by these carnal ordinances.

But when we have received the "hope of righteousness by faith," ceased from our own works, and entered into rest in Christ, then we have no more to do with the types and shadows of the night dispensation; and if we turn to them again, we shall find them but "weak and beggarly elements of the world," (Gal. iv. 9) capable only of bringing us into bondage. They have all "perished with the using." Therefore we are commanded to "touch not, taste not, handle not," these ordinances, nor let any man judge us in regard to them; but leaving these principles of the doctrine of Christ, go on to perfection.—Col. ii. 16—23, Heb. vi. 1.

I will here say that I do not understand any of our Savior's words to be exhortation. The apostles exhorted and beseeched their brethren; but he spoke with power, as a King. He was yet under the law when he taught his disciples. He said to them, "The words that I speak unto you, they are spirit, and they are life." The power of this and of all the other gracious commands of our dear Savior is felt in the soul of the child of grace, and by that power he is brought from under the law into gospel liberty. Thus Christ our Redeemer, through his word spoken directly to the soul, becomes the power of God unto salvation. And when any of the children of God are instructed and comforted through an exposition of such words of the Savior, it is not in seeing what they have yet to do, and feeling new courage to go into the work, but in seeing therein what they have already experienced, which confirms their hope, and awakens anew the love of Christ in their souls.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Mar. 31, 1875.

KIMBLEVILLE, Chester Co., Pa.

DEAR FATHER IN ISRAEL:—It has been three years since I last subscribed for the "Signs," yet I have had the privilege of reading them at times since. At that time my heart was filled with sorrow from the parting of my dear mother. Since then we have been called to part with our dearly beloved father, John K. Mack-

ey. He died on the 5th of April, 1874, after an illness of two weeks, of heart disease. He was not a professed follower of Christ, but had long lived in the love and faith of the holy word. When he was first taken sick, he said he wished to be submissive to the Lord's will; that he felt himself to be a great sinner, but nothing he could do would save him; that his trust was in the merciful God. He was frequently engaged in prayer. The last three days he lived, the power of speech was taken from him, although he was conscious all the time. I asked him if he knew he was going to die, and if he was willing. To both questions he gave his affirmative sign, by nodding his head. His sufferings were great at times, but he bore them with christian fortitude. He never made a complaint, except to say that "man is of few days and full of trouble." His calm, peaceful face in the hour of death seemed to denote rest to his soul. He passed away without a struggle. I cannot help but feel that his hope, as well as my dear mother's, was on a sure foundation, and that they are now enjoying the presence of our Lord Jesus Christ. I can say that the rod of affliction with me has been hard to bear. My stubborn heart has been hard to yield in submission. Words cannot express my sorrow in parting with my dear parents. While they lived, our home was always that of love and joy. We as brothers and sisters have felt the pangs that follow after the death of loved ones. I know we must be submissive, and say, Thy will, O Lord, not mine, be done. In our sad bereavement I have been brought to put my whole trust in our Lord Jesus Christ, and to feel that through him we shall do valiantly; for he it is that shall tread down our enemies, and give us help from trouble.

On the 14th of June we had Elder D. Bartley with us at London Tract, and he spoke from Rom. viii. 15—17. His discourse was very good. Toward the last he spoke of the reward of him that knoweth his Master's will and doeth it not. I felt at once that he was reading my just reward; for since the death of my dear mother, my love had been growing greater and greater for Christ, and I felt that I must follow after him in his ordinances. In all my afflictions he was my trust and support. At the close of the meeting, Elder Bartley gave an invitation for any who were present, and who felt their love and faith in the Lord Jesus Christ, and believed in their faith and order of worship, to come forward and take up the cross. It was indeed strange to me, for so long as I had been attending meeting there, never before had I heard or known of the thing being done at a Sunday meeting. I felt at first, he is a stranger here, and does not quite know the order. Yet I knew he was not a stranger to the doctrine. He said he would sing the hymn, "When I can read my title clear," &c. I did not go, but my sister next younger to myself did so.

I was overcome, and rejoiced to know I was not deceived in her; for I felt if there was one present who ought to go, it was her. I was confident she had had great exercise of mind for some time. After she was received, he proposed singing, "I'm not ashamed to own my Lord," &c. I felt at first that I was always opposed to every thing that appeared like coaxing, or excitement, but in an instant I was so condemned that I was just taken, as with wings, without thought, other than, could I not go and own my Lord and defend his cause? I knew I had nothing to say that would be any evidence to the church of my being born again, but to tell my wish to take up the cross and follow Christ; and I could truthfully say I loved the brethren. I could not see why they accepted me, for I had said so little. I felt so unworthy, I was afraid I had deceived the church. But I could not help returning thanks that I was blessed with the glorious privilege of being united with the household of faith. Four weeks passed before we were baptized, which was on the 12th of July. I can say, I think I was tempted many times, but my confidence and love proved sufficient to bear me through the sacred ordinance of baptism. Not a fear was with me. I could rejoice in singing that I was not ashamed of Jesus, nor of the gospel, for it is the power of God unto salvation to every one that believeth. My hope at times is very bright; at other times it seems small; yet I cannot say it leaves me entirely. My most earnest prayer is that it may be my Father's will to give me grace sufficient to bear me through the many trials that await me, and that my love may still grow in Christ, and in the hour of death may I find a lasting support in him. I humbly ask you to remember me at the throne of grace, and believe me to be one of the least among the saints, if one at all.

In hope of eternal life,

MARIE L. WHITE.

FRANKFORT, Ind., April 4, 1875.

DEAR BROTHER AND FATHER IN ISRAEL:—Permit me, a poor old sinner, whose only hope is in the finished work of the dear Redeemer, to say a few words through the "Signs of the Times" to the many poor and afflicted of the family of God.

The prophet Micah says, "I will bear the indignation of the Lord, because I have sinned against him; until he plead my cause and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness." And again it is said of the church, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." To that name every knee shall bow, and every tongue shall confess. There is no other name but the name of Jesus by which a poor sinner can be saved. I feel that this is a day of trouble. The apostle says, "The day shall declare it." That day shall burn as an oven, and try every man's work, of

what sort it is. Who shall be able to stand in the great day of his wrath? Blessed be his holy name, all his poor and afflicted family who are sanctified by God the Father, preserved in Christ Jesus and called, shall stand. When one of the Lord's poor and afflicted ones, even Elijah, thought that he was left alone, the Lord told him that he had reserved to himself seven thousand that had not bowed their knees to Baal. O what a day of trouble to the afflicted and poor in spirit; they cannot run in that excess of spiritual wickedness in the high places of amusement under the name of religion with worldly religionists, therefore they cast out their name as evil, and say you have no charity. Is there none to fill up the places of those who are taken away? Are the mercies of God clean gone forever? Has the Lord forgotten to be gracious? Be still and know that the Lord is God. I was much comforted with brother Durand's communication on Habakkuk's prayer. O that I could pray, "O Lord, revive thy work in the midst of the years." It is one eternal now with God; time has had a beginning, and shall have an end, and like the flower of the grass will pass away. And while we are passing through the valley of the shadow of death we have many sorrows; but when we get past the shadow time will cease, and we step into eternity, and there is no through nor throughout, but boundless eternity. Then what would the poor and afflicted do were there not an inseparable union in Jesus, in whom the whole family in heaven and on earth are named, and in whom they are sanctified? O what a comfort it affords when God is pleased to revive his work in our poor souls to trust in the name of the Lord.

I feel admonished that my time here is short; but that good hope through grace is now, and has been for nearly forty years, an abiding refuge.

Brother Beebe, you will see by this imperfect scribble that I am too old and feeble to write; but if you can put this in a readable shape, all will be right.

In hope of a better resurrection and a better world, I am, I hope, your brother in much tribulation,

LOTT SOUTHARD.

ELKMONT, Ala., March 14, 1875.

ELDER GILBERT BEEBE:—DEAR BROTHER:—The "Signs of the Times" comes to us regularly, and each number is full to the brim of good things; and if we are not deceived in our poor, ungrateful and sinful heart, we receive nourishment and are strengthened by reading the many able expositions of gospel truth, as well from your own pen as those of your many able correspondents. We feel to thank, praise and adore the matchless grace, mercy and goodness of our God, that he has not left himself without a witness in this our day, but has raised

up so many able and firm defenders of the glorious gospel plan of salvation by free and sovereign grace; "not by works of righteous which we have done," but according to his mercy he "hath saved us, and called us with an holy calling." But, brother Beebe, I don't propose to write a sermon; I only thought I would drop you a few lines to let you know that I am regularly in receipt of the "Signs of the Times," and to assure you that I appreciate them very highly. So far, however, as I have noticed the localities of your contributors, no one has (lately, at least) reported anything from this part of our Master's vineyard. I have often thought that it would be but fair and right for some of the brethren here to open, or rather to answer, the correspondence of our dear kindred abroad, for we feel that many of them have written to us through the "Signs;" though when I think of making such an attempt, I feel forcibly the ponderous weight of the apostle's language, "Unto me who am less than the least of all saints," &c.; as also when it is my lot to try to preach the unsearchable riches of Christ; for I do feel that I am the very least of all, if indeed a saint at all. But if no one else does, I may try to write something concerning the despised few that are within the scope of my acquaintance. Suffice it for the present to say that I am a member and the unworthy pastor of the church at Antioch, Limestone Co., Ala. Our meeting-house stands two miles west from Elkmont Depot, Tenn. and Ala. R. R. Our regular meetings embrace the first Sunday, and Saturday before, in each month, at which times and place we would hail with delight any of the dear brethren, servants of the most high God, who might feel disposed to visit us. We are weak in point of numbers, and more so in the ministry; hence we can and do earnestly adopt the language of the man that stood by Paul, saying, Come over into Macedonia (Limestone) and help us. Antioch is perhaps one of the oldest churches in this part of the country. I cannot now give the date of its constitution, not having the church record at hand. Suffice it to say, she has stood the storms of persecution, and has by the grace of God passed over the various troubles that have distressed the church of God for the past half a century or more, and stands forth to-day the same old church, holding fast the traditions of the apostles, under the blood-stained banner of King Emanuel, with this inscription, Election according to the foreknowledge of God the Father, through sanctification of the Spirit, predestinated unto the adoption of children by Jesus Christ. Our motto, Salvation is of the Lord. Our battle-cry, The sword of the Lord and of Gideon.

Pardon this intrusion, brother, if such it be, and do with it what seemeth good to thee.

Yours in gospel bonds,

JAMES M. PAYNE.

BURDETT, N. Y., March 2, 1875.

DEAR BROTHER BEEBE:—I feel a great deal of satisfaction in reading the "Signs," and in meditating upon the truths therein contained. I take this opportunity to express my sympathy with and for those who write for it.

Dear brethren in the Lord: We are chosen in a furnace of affliction, which is to try us, to burn up the dross and chaff which we all by nature have so much of. But there is another more glorious thought, the love of God shed abroad in the hearts of all the redeemed of the Lord. I shall be satisfied when I awake in his likeness. I have longed, yea, prayed that I might be more like my glorious Lord and Master. Our Savior was tempted in all points, like as we are, yet without sin. I would forsake all, that I might follow in his footsteps, and to be accepted of him who is the fountain of all my hopes and desires which are heavenly. I feel cast down sometimes when looking over the low estate of the Burdett Church; yet I believe it is all in the hands of the Lord. I feel to trust all in his hands, feeling that God will work out for us a far more exceeding and eternal weight of glory. When we shall hear the singing of birds, and the bleating of the lambs around the fold, when the enemy shall be driven back in confusion, and Zion shall put on her beautiful garments. O that the Lord would appear in his majesty and glory, and work in the hearts of his children to will and to do of his good pleasure. I know that vain is the help of man; for except the Lord build the house, they labor in vain that build it. We see enough of the work of man around us. I sometimes think, how can the Lord suffer such things to go? But it is all as he has declared it should be; for they shall wax worse and worse, deceiving and being deceived. His children are not deceived, for they are all taught of the Lord, from the least unto the greatest of them. The fear of the Lord is the beginning of wisdom, and how little fear the world manifest in their delusions. I don't know what else to call it; for if all his children are taught of the Lord, and they surely are, they all talk one thing, preach one thing, experience the same, and are all led by the same Spirit; and behold how they love one another! And why should they not? They can't help it, and would not if they could. All chosen in Christ before the foundation of the world, loved with an everlasting love, and will be everlastingly loved. What if we are looked upon as the poor and illiterate; God has chosen just such, for of such is the kingdom of heaven. I think sometimes it can't be so, and if it is, it can't mean me, for I am so mean. I don't know but it is wicked to talk so; for what God has cleansed, that call thou not common. Let us then submit ourselves unto the righteousness of Christ, and put on the whole armor, having our eye, the eye of faith, fixed on him, for he is our Leader, and the Captain of our salvation.

Dear brother Beebe, I find I am spinning out my letter, and have not touched upon what I intended when I commenced. I find that my natural mind is often prone to wander; and I believe my spiritual mind is still fixed on my God, and will be till I shall put off this old man, and shall go to my heavenly home, where shines one eternal day.

Now, dear brethren in the Lord, what I was wanting to say is, I take a great deal of comfort in reading your communications, and my soul often exclaims, "O for such love let rocks and hills their lasting silence break." I feel to clasp you in my arms, and exclaim, "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God."

Elder Balas Bundy was with us the 13th and 14th, and I think the Lord blessed him in coming, and the brethren and sisters were fed and strengthened, for which I would give all the glory to God. He promised, if the Lord would, to be with us again on Saturday before the third Sunday in May, and preach on Sunday at 11 o'clock, A. M., and afternoon or evening.

Now, dear brother Beebe, I would not have you publish this to the exclusion of other of more interest; but do with it as you think best, and all will be well. Hoping that the great Head of the church will smooth your pathway down to the grave in peace, and that you may say, I have fought the good fight, and have kept the faith, &c.

Love to all the household of faith. Good bye.

HIRAM B. ELLIOTT.

WEST GREEN, N. C., Feb. 20, 1875.

DEAR ELDER BEEBE:—We are enjoying our health well, much better than in Canada, and the climate is far more agreeable. But we have not yet found any society here or around us that we have fellowship with. We left a few in Canada, but we cannot learn that there is one Old School or Primitive Baptist living anywhere near us. We hear there are churches of our faith in other counties joining this, (Guilford) belonging to the Mayo Association, and we started last fall by rail to meet with them, from which place there were teams promised to take them from the Readville station to the place of meeting; but when we reached there we found no teams, and we learned that it was eighteen miles to the place of meeting; so we staid all night at the hotel, and returned home somewhat disappointed, and should have felt more so, if we had not met with Elder Gold, who was going there, and he being expected, there was a buggy provided for him. Why the providence of God has led us down here, and for what purpose, we know not at present. I sometimes seem to hope that behind a frowning providence he hides a smiling face. I know the Lord can open rivers in high places, and streams in the desert, and there is nothing too hard for the Lord, and

he is too wise to err, and too good to be unkind. I want to feel submissive to his will, and rest with child-like simplicity on his gracious promises.

We have kept up our meetings at my house hitherto, and I speak to the few, and have given a general invitation to the neighbors around, but not one comes in. They have learned we are of the Old School, and some call us iron-sides, hard-shells, &c., and for this they seem to shun us. But to me their state seems to be awful, for they are twice dead—dead in trespasses and sins, and dead in their profession, having a name to live while they are dead, and all their love and zeal seem to arise out of a party spirit.

The sentiments of the "Signs of the Times" are appreciated by us. We trust we understand the travel of the soul related by your correspondents, and also the doctrine of grace; and your editorial of February 15th, on 1 Peter iii. 19, 20, was read with pleasure, and I hope with profit. May the Lord help us to acknowledge him in all our ways, that he may direct our steps.

Wishing you a constant abiding of the Holy Spirit on your spirit, and a clear perception of the light of the knowledge of the glory of God in the face of Jesus Christ, I remain your brother in the bonds of the everlasting gospel,

J. JOYCE.

FOUNTAIN HILL, Ashley Co., Ark., }
March 18, 1875. }

ELDER G. BEEBE—DEARLY BELOVED BROTHER:—I wish to say to brother W. L. Beebe, through the "Signs," that I am so well pleased with his views in response to the request of "A Feeble Thinker," which appeared in No. 13 of the past volume, that I hope he will not hold his peace day nor night.

Also to brother S. H. Durand I wish to say that his communication in No. 5, present volume, on the 57th chapter of Isaiah, has taken such hold upon my feelings, that I find not language adequate to express my gratitude to God for such an unspeakable gift bestowed upon an earthen vessel for the comfort and edification of the feeble ones of the flock.

Brother Durand, permit me to say to you that I specially desire you to wield the sword of the Lord by the use of your pen through the "Signs," often, yea, very often; and not brother Durand only, but all who may feel a burden of the word of the Lord, for well do I know that more than this poor sinner is comforted thereby.

Grace be on you all.

A. TOMLIN.

CHANGE OF RESIDENCE.

BROTHER Wm. Rittenhouse, having moved from Baptisttown, N. J., to Stockton, Hunterdon Co., N. J., is now located about seven miles from Locktown, on the Belvedere and Delaware Rail Road, and desires his brethren to call on him.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1875.

MARK X. 17-22.

BROTHER BEEBE:—Will you be so kind as to give your views on a portion of scripture which you will find recorded in Mark x. 17-22. The reason I solicit your views upon the subject is, it is a favorite text with arminians, showing, as they say, a willingness on the part of Christ to save everybody, if they would let him, from the fact, they say, that Jesus loved this young man, and directed him what to do in order that he might inherit eternal life; but he refused to do it, and went away sorrowful, for he had great possessions.

Yours as ever in gospel bonds,

JOHN R. MARTIN.

FRANKLIN Co., Va., March 12, 1875.

The passage on which our views are solicited reads thus:

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these things have I observed from my youth. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."

In replying to the request of our esteemed brother Martin, we would not deprive the arminians of any comfort they can derive from a fair and proper understanding and application of this text, especially taken in connection with its context.

Whether this young man who came kneeling to Christ was a quickened sinner or not, we are not told, unless we may infer it from his worshiping position, and anxious, reverential way in which he approached our Lord. Whether he was at the time, or subsequently, a quickened person or not, he certainly discovered a very great anxiety that he might inherit eternal life. If the arminian doctrine were true, this young man would not have went away sorrowing, for he certainly had done all that they say is required as a condition of salvation. What more could one do, then, from his youth up keep, observe and obey all that is contained in the decalogue? Having done, or professing, and as we doubt not, really believing that he had kept the whole law; for he, like all of us, was alive once without the law, not without the letter, but without a knowledge of its exceeding broadness and its spirituality. It may seem a small thing to us, before we have felt its searching power, to think we can perform all that it requires. Paul himself had not known sin except the law had said, "Thou shalt not covet."

This young man, like all of God's people when first convinced of sin, when made anxiously ready to apply to God for instruction as to what is indispensably necessary to secure salvation, had believed that salva-

tion could not be ours unless on the grounds of our works; our first inquiry probably was substantially expressed in the words, "What good thing shall I do that I may inherit the kingdom?" Our Lord referred this young man to the law, as he was still clinging to it; but did not tell the young man that on condition of fully obeying the law he should inherit eternal life. For all that can be earned by labor, or procured as rewards of merit, could not be inherited. What we earn we may possess, but it is not an inheritance unless we possess it as a legacy which we receive in the relation of heirs. The young man was confident that he had kept the law, as taught by the Scribes and observed by the Pharisees; but he did not seem to feel perfectly easy with all this law righteousness. "What lack I yet?" This was a question of vital importance; for if a man shall fulfill the law in all points, and yet lack in but one particular, he is guilty of the whole law. What lack I yet? Jesus, in answering this important question, says, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure (not inheritance) in heaven; and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."

How clearly is shown the Lord's method of teaching his people to know the killing nature of the law. If this young man had really kept the law—if he had loved the Lord God with all his mind, might and strength, and then had really loved his neighbor as well as he loved himself, it would not have grieved him to divide his great wealth among the suffering poor, and to follow the Redeemer and to bear his cross would have been a delightful privilege. As in Paul's case, so in the case of this young man, he had not known sin except the law had said, "Thou shalt not covet." The covetousness of this young man detected the emptiness of his legal righteousness, with all that he had done from his youth, and he had made it the business of his whole life to keep the law, and had undoubtedly come as near a perfect obedience to the letter of it as any fallen sinner ever has or can; still, being weighed in the balance, he was, like all legalists, found wanting. His righteousness, though amounting to full as much, did not exceed the righteousness of the Scribes and Pharisees; therefore by it he could not enter the kingdom of heaven. On these two commandments, "Thou shalt love the Lord thy God," &c., and "Thou shalt love thy neighbor as thyself," hang all the law and the prophets. All who trust in their own obedience to the law for justification before God are under the same delusion, for by the deeds of the law no flesh shall be justified before God. By the law every mouth is stopped, and all the world are guilty in his sight.

We do not understand our Savior

to teach that there would be any more saving virtue in this young man's selling all his possession and giving it to the poor, than there was in any other work by him performed; but this was a test given to show how greatly the young man was mistaken as to the righteousness of the law, which he thought he had kept from his youth. He was grieved, for he had great possessions; and now he found that after all his obedience to the law, he was sufficiently partial to himself to choose rather to keep his wealth, than allow those to enjoy it whom he loved somewhat less than he loved himself. If he had loved God as supremely as he professed to, it would have been a delight to bear the cross and follow the Savior. But alas! How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle; and that, our Savior says, is with men impossible. Whether a man's riches consist of gold, or houses, or lands, or in self-righteousness, or free will, free agency, human power and ability to secure their own salvation by using means, accepting overtures, giving their hearts to God, or whatever of riches in which they trust, so far as human ability can go, it is with men as impossible to enter into the kingdom of God, as it is for a camel to go through the eye of a needle. But with God all things are possible. God can save a sinner, but it is impossible for a sinner to save himself, or be saved by all the power of men. If all the power of all the race of Adam were concentrated on one sinner, and that one sinner as full of law righteousness as the young man in our text, it would utterly fail to save him; for the Eternal Judge has positively declared that with men it is impossible. It would not be so hard for a huge camel to go through the eye of a needle, yet that with men is an impossibility, as for any sinner to be saved by any other than the supreme power of the Almighty God. It is not only impossible with men to pass a camel through the eye of a needle, for the disciples in astonishment inquired, "Who then can be saved?" They did not ask who could go through the eye of a needle; but to their question, Who then can be saved? Jesus replied, With men it is impossible, but not with God: for with God all things are possible. God is not limited in power, but the power of man is very limited, for men can only have whatever power God is pleased to bestow upon them; and he has never invested mortals with power to save themselves or their fellow-men from the curse of his righteous law, or deliver them from going down into the pit. There is no other name given under heaven among men whereby we must be saved but the name of Jesus; neither is there salvation in any other. Whatever obedience to the law we may suppose we have or can render, it still remains a most solemn truth, "Except a man be born again, he cannot see the kingdom of God." And "Except a man be born of the

water and of the Spirit, he cannot enter into the kingdom of God."

We are told that Jesus loved this covetous young man. If by this expression we are to understand that this man was a subject of God's sovereign, immutable, electing love, then "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate that man from the love of God in Christ Jesus." The love of God to his children is not procured nor induced by their good works, nor prevented by their bad works. "But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast."—Eph. ii. But the expression, "Then Jesus, beholding him, loved him," we have understood to mean a compassionate or sympathetic regard, such as he has commanded his disciples to cherish for their enemies; but his love, in this case, was manifested in teaching him, by a most searching and painful ordeal, that he was not as perfect in the eye of the law, as he had supposed; for although he had thought he had kept the law from his youth up, he now found he had not kept it at all—that it had never been known by him in its spirit and power.

Brother Martin says the arminians hold that on this occasion Jesus showed a willingness to save this young man, if he would let him. But on what is such an inference predicated? Did Jesus ask permission to save him? Not a word of it. The young man did not ask Jesus to save him, for he evidently did not know that he was lost, or that he lacked anything of having secured his own justification by his life-long obedience to the law. The subject of salvation was not even mentioned. It would be hard to tell how the arminians found out that this man would not let Jesus save him. One thing we think must be self-evident, that if Jesus is not able to save sinners without first obtaining their permission, it is still more reasonable to conclude that they will also refuse to let him damn them. If they really have more power than Jesus, and he cannot dispose of them without their permission, we would be obliged to conclude that either his power must be increased, or theirs diminished, before he could dispose of them at all.

But the Jesus on whom the saints depend is the Mighty God, The Everlasting Father, The Prince of Peace, who doeth his pleasure in the armies of heaven, and among the inhabitants of the earth, and in his Mediatorial exaltation he has received power over all flesh, that he should give eternal life to as many as the Father has given him.—John xvii. 2. "And Jesus came and spake

unto them, (the apostles) saying, All power is given unto me in heaven and in earth."—Matt. xxviii. 18. All things are put under him, and he is exalted far above all might and dominion, and every name that is named, not only in this world, but also in that which is to come; and all power is put under his feet, and he is, in all this fullness of power, given to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.—Eph. i. 21-23.

At some future time, if spared, we may express some further thoughts on the figure used, of a camel going through the eye of a needle, as illustrative of the salvation of sinners only possible by the power of God, totally impossible by any other power.

MISCELLANEOUS.

BIBLE reading is either an exercise of devotion, in which we seek to hold communion with God by hearkening to his voice as he speaks to us in his written word, or it is an exercise of study in which the object is to gain a clearer knowledge and a larger understanding of the scriptures; yet it can never be, with absolute exclusiveness, either the one or the other; for in devotional reading there must always be a studious application of the mind to understand the sense of what is read; and in reading for study there must always be a spirit of devotion, or we study to little purpose. Men may become great bible critics, critics of the letter, with astonishingly little knowledge after all of the scriptures. True devotion is always intelligent, and true bible intelligence is always devout.

WHAT round-about ways people often take to see the truth. They don't look it square in the face, but try to climb up some other way. They dress it in all sorts of garbs to disguise it, and are themselves befuddled. The simplicity and truth of the New Testament has been made difficult and hard to understand by just such measures. In trying to explain, it has been explained away. In talking too liberally, the obvious meaning has been ignored; and in the multitude of words meant to bring the meaning more clear to us, wisdom has been darkened and the truth muddled.

It is a fact that God's care is more evident in some instances of it than others to the dim and often bewildered vision of humanity. Upon such instances men seize, and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.

THE outside world will not consent to judge us by the standard of the prayer-meeting. It is easy to rise to a high pitch of devotion in the warm atmosphere of a social meeting; but out in the chilling air of active life, that same thermometer is in danger of dropping to zero.

MARRIAGES.

At North Berwick, Maine, March 10, 1875, by Eld. Wm. Quint, Mr. Joseph Abbott and Miss Annie M. Fernald, both of North Berwick.

March 14, at the residence of Thomas Jenkins, by Eld. Balas Bundy, Mr. Calvin Jenkins and Miss Henrietta Atridge, both of Colesville, Broome Co., N. Y.

OBITUARY NOTICES.

DIED—Jan. 17, 1875, our only daughter, **Bessie Harman**, aged 4 years, 5 months and 20 days.

ALSO,

Our little son, **Jesse Harman**, died Feb. 6, 1875, aged 2 years, 10 months and 7 days.

Both died of scarlet fever. Myself and husband both feel this bereavement very much, and feel to say with Jacob, "If I am bereaved, I am bereaved of my children." But we know that the dear Lord is too good to be unkind; he cannot do but what is right. They were only lent to us for a short time. The Lord has taken but his own, and we know they are taken from the evil to come.

We sent for Eld. B. Bundy to come to the first funeral, but he was not at home. He came to the last, and we had the comfort of hearing a good gospel sermon, which quite cheered our drooping spirits in our sad affliction. I can say with confidence, I have three in eternal glory, one having been taken in England. The Lord is good to us, a strong hold in the day of trouble. We have proved him so to be, by experience. The Lord sent many precious promises to us just before he took our darling ones, and made us see and feel that there never was a sorrow like unto his sorrow. And he told us he would be with us, our troubles to bless, and sanctify to us our deepest distress.

The dear Lord has yet spared us two little ones, and if they are to grow up in this life, may they grow in the knowledge and love of our Lord Jesus Christ. And O that we may all be permitted to enter into those mansions of bliss prepared for the children of God. O that we may be found walking in the right way, and be in sweet communion with the dear Savior. There is no solid comfort and real joy without it. This life is but a shadow. Our days are as grass, which withereth away.

"We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confess'd,
But what must it be to be there!"

From your unworthy brother and sister,
WM. & LOUISA HARMAN.
Binghamton, N. Y.

DIED—March 7, 1875, in Springfield, Huntingdon Co., Pa., brother **William Madden**, aged 67 years, 10 months and 28 days.

The departed has been laboring under that loathsome disease, dyspepsia, for thirty years, during which time he spent a great deal of money in doctoring, trying every remedy he heard of, but without much relief. He has not done much bodily labor for the past ten years, except during the summer of 1873, when he appeared much better than for the eight preceding years, since which time he has been gradually failing, but able to go out and about, to oversee the farm and his other business affairs, until the 24th of December last time he was out of the house, but was able to go through the house the most of the time. About a week before he died, he took his bed, but was able to sit up some, until the day before his death. He was sensible to the last, and talked freely up to within a few hours of his death. He was sensible that he must die, and appeared very well satisfied to leave this world of sin and sorrow. He said to me a few hours before he died, that his whole trust was in Jesus, and he had no other hope. He died in the hope of meeting the blood-washed host around the throne of King Immanuel.

He has been a member of the O. S. Baptist Church called Springfield, in Springfield township, Huntingdon Co., Pa., for sixteen years. He was baptized, with his bereaved companion, by Eld. Joseph Furr, in October 1858, and has been deacon of the above

named church for sixteen years, and Clerk of the Juniata Association for fifteen years, which positions he filled with honor and credit to himself, and to the satisfaction of the membership.

Father dear, we see thy vacant chair;
Pleasant were thy days while here,
And happy they'll be there.

The funeral sermon was preached by Eld. Thomas Rose, on Sunday, March 14, from John xi. 24.

J. W. ALLEN.

DIED—At his residence in Sumpter County, Ga., on the 2d day of January last, my only brother, **Alfred A. Gibson**, in his 65th year. My brother was raised in this county, and remained here until about sixteen years ago. He has been an orderly, humble member of our church for more than forty-two years. He first united with the church at Harris' Spring. He was always in his seat, unless providentially hindered. His disposition was meek and quiet, and he lived in peace with all. His walk and conversation was such as became his profession. He was of rather a delicate constitution, but was able to be up until the Association last September which he attended, but said it would be his last. He was first taken with dyspepsia, of which he suffered greatly; his disease then ran into consumption. He was patient and resigned under it all. He often spoke of his brethren, and of his desire to be with them. He was conscious of his approaching dissolution, but his mind was serene and undisturbed, and gave directions concerning his burial. A short time before he died, he took the hands of his wife and children, as a final adieu, and told them not to weep for him, as he saw his way clear—that he was going to heaven; and he quickly fell asleep in Jesus.

Thus passed away a faithful friend, a beloved brother, a devoted husband, and a tender father. May our sister, his widow, and his six children, together with a large circle of relatives and friends here, as well as those where he died, feel that it is our Father's will that we should suffer, while our dear departed brother is now in glory.

Your brother,

WM. N. GIBSON.

"Landmarks" please copy.

Departed this life at his residence in Bowdon, Carroll Co., Ga., Dec. 8, 1874, **Alexander Garden**, aged 74 years, 11 months and 25 days.

Brother Garden came from Scotland to America when sixteen years old. He came to Georgia in 1825, joined the Baptist Church in 1827, and was a consistent member up to the day of his death. Through the struggle with those who favored the modern religious institutions, which commenced about the time he united with the church, brother Garden stood firm upon the principles of the bible. Like Moses, he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures in Egypt. He was ordained a deacon over thirty years ago, and we feel that he used the office of a deacon well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus.

He suffered but little during his illness, but seemed to wear away like a candle burning down, till he gave up the ghost, without a struggle. For some time before his death he was fully resigned to the will of God, and his only trust was in the doctrine he had contended for for over forty-six years. Truly a saint is gone from earth to join the general assembly, the church of the First Born, and the spirits of just men made perfect.

Brother Garden married Miss Elizabeth McMichael, in Jasper Co., Ga., in 1830.

To Bethlehem Church we tender our sympathies, for she has lost a good member and deacon, and Bowdon has lost a good citizen and neighbor. But none of us feel the smart of the stroke like sister Garden, for he was a loving and faithful husband. But we feel to bow with reverence to the divine decree, believing our loss is his gain. May sister Gar-

den realize the promise of God, that he will be a husband to the widow.

His funeral was largely attended, and a discourse was delivered from Psalm lxxxiv., by Eld. Enoch Phillips.

J. F. WILLIAMS.

Departed this life on the 13th of January, 1875, in Knox County, Illinois, after a lingering affliction, **Mrs. Irena Hays**, in the 52d year of her age. The maiden name of sister Hays was Moore. She was first married to a Mr. Parker, and after his decease she was married to Samuel Lee, a prominent member of the Henderson Church of Regular Baptists in Knox County, and became a member of the same, and continued a faithful and devoted supporter of the cause of her Lord and Master till her death. The writer remembers witnessing a scene in her life, at the above named church, some years ago, which was an example of faithfulness and good order not often met with. After having been a member for several years, she became satisfied that her baptism (received in another state) was not in good order, and she voluntarily requested the church, while in session, to allow her the privilege of being baptized. In order, which was readily granted. Since the decease of brother Lee, she married Mr. J. T. Hays, who survives her, together with three children, several step-children, the church at Henderson, and the community, to mourn the absence of an amiable and lovely woman, and a pious christian.

Her death was peaceful and resigned, and the meeting held in respect to her memory, on the fourth Sunday in February, was largely attended, when the writer spake from 1st Thess. iv. 18. "Wherefore comfort one another with these words."

Years ago I had attended the funeral of her second husband, since then that of a son-in-law, then of a grand-child, and on the day she was buried another grand-child was buried with her, and a daughter of his died in Kansas. Such is life.

Our days, alas, how transient!

How fast our moments fly!

Each whispering as it passes,

That we are born to die.

May the Lord bless all the bereaved, as it may seem good in his sight.

I. N. VANMETER.

It has fallen to my lot, downcast as I am on account of the low estate of Zion, to announce that another veteran of the cross has received his discharge, and is gone to the triumphant army in heaven, celebrating the victory over death and hell, through the blood of the Lamb, who redeemed him from all iniquity, and purified him unto himself, to adore him for his matchless grace, while eternity shall roll her ample rounds.

DIED—Of pneumonia, after a short and painful affliction, which he bore with christian patience and fortitude, on Friday morning, Feb. 12, 1875, at his residence in this county, **Dea. Robert Forsythe**. The subject of this notice was raised in Pendleton County, Kentucky, and when but a youth volunteered and joined the army against the Indians and British of the north-west of the states of Ohio and Indiana, to save our defenseless, but hardy settlers of our then North-western territories, from the murderous tomahawk and scalping-knife of the red man of the forest, in the year 1812, from which service he was honorably discharged, when he returned to the paternal roof and again went forward in the hardy and dangerous pursuit of piloting flat-boats loaded with the farm products of his fellow-citizens, down the rivers Licking, Ohio and Mississippi, to New Orleans. Then he and his fearless comrades would return on foot, through the Indian tribes then living in the states of Mississippi and Tennessee, from year to year, until the time the steamboats passed down and up the rivers. In 1819, Feb. 11, he was married to Mary Williams, and they lived together fifty-six years. In 1826 he and his wife were made willing subjects of the kingdom which is not of this world, and made a public profession of their faith by joining the Baptists at Falmouth, Ky., with whom they lived until 1830, when they came to Adams County, Illinois, and in September, 1833, the day on

which the New Providence Church was constituted, from being an arm of Mill Creek Church, they joined by letter. So we see he has been a faithful, consistent and hospitable follower of the Lamb nearly forty-nine years, adorning the doctrine of God our Savior by contending earnestly for the faith once delivered to the saints; and he not only studied, but practiced the things that make for peace, and things whereby one may edify another, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus.

In consequence of my ill health, I was debarred the mournful pleasure of catching the last words that dropped from his lips, while serenely he fell asleep in Jesus.

He has left a bereaved widow, who was the wife of his youth; also one son and five daughters, grand-children and great-grand-children, one sister and one brother, and numerous other relatives and neighbors, to sympathize with his heart-stricken and truly bereaved family.

I was blessed with sufficient health and strength to meet at his late residence on Sunday, and heard brother Dennis Smith preach a solemn funeral sermon to an attentive and solemn audience of his neighbors and friends, which will be long remembered.

As ever, adieu.

J. G. WILLIAMS.

At the request of the church of which the subject was a member, this is submitted:

The part assigned by our heavenly Father to our highly esteemed and very dear brother, **John Vaughn**, (colored) in the great drama of life, was brought to a close on the 23d day of December, 1874. He died of pneumonia, where he had lived, on one of the farms of his former owner, Mr. W. S. Battle, in Edgecombe County, N. C. The character of this extraordinary man will furnish a model worthy the imitation of us all. He was meek and humble in his deportment, upright and honest in his walk, attentive to his business, and faithful in the discharge of all his duties. As a christian, his life was conformed to the image of Christ. He studied the scriptures attentively, in which he became so proficient at one time that he could quote the context and subsequent verses of any verse, either in the Old or New Testament, when recited. His life was dedicated to the cause of our heavenly Master, and his life was formed on that model.

During the war, when the South was being laid waste by fire and sword—our fathers, husbands and sons being off in defense of their firesides, all that was dear to them at home exposed alike to the enemy and the cruelties of the colored race, many of them being induced to take arms against their masters in the cause of freedom, as they were told—his voice was heard on the farms and through the press, counseling them to be faithful to their owners' interests—stay at home, work, make bread, and take care of their mistresses and their children.

Thus did that man of God, the servant of God, and of his master in the flesh, act during that terrible and bloody war through which we have so recently passed. And when freedom came, he accepted it, and soon thereafter applied to the church for liberty to use his gift in the way of preaching. The church granted his petition, and soon after he was able, from his vast knowledge of the scriptures, to preach Christ, the way, the truth, and the life, in demonstration of the Spirit and of power. And doubtless the church at the Falls is indebted more to his influence than to that of any other, for the freedom she has enjoyed since the war from trouble, union-leagues, &c., not having a single member, as we are aware of, to join any of the secret orders. Suffice it to say, he died in the fellowship of his brethren, both white and colored.

His aged companion, who is now bereft and lonely, and for whom we feel much sympathy, saw all his suffering, and the meekness and fortitude with which he bore his afflictions, and heard the oft repeated words of love for the church, and his great solicitude for the Zion of our God—thought as he neared the banks of the Jordan of death, his faith in the doctrine he advocated so ably,

manifestly increased. He is gone to that rest which remains for the people of God. His example is worthy of imitation—we commend it to all who will live godly in Christ Jesus.

His last sermon was preached from Job xiv. 1, "Man that is born of a woman is of few days and full of trouble."

A. E. RICKS.

Our highly esteemed and much beloved brother, **Elder Jesse McLain**, departed this life July 30, 1874, after a painful and somewhat protracted illness of several years, which he bore with much patience and resignation.

The subject of this obituary, as I learn, was born in Bedford County, Va., June 4, 1798, moved to Shelby County, Ky., at an early day, and was married to Mary Ann Rush Feb. 13, 1818, and shortly after became a member of the Regular Predestinarian Baptist Church, and in a short time was liberated to exercise a gift in public. In 1830 he came to Parke County, Indiana, and the following year joined a church of the same faith and order as above, called Mt. Moriah, where he continued as long as he sojourned here. In 1833 he was ordained to the full functions of the ministry. The last tribute of respect in a public way, in what is termed a funeral, was attended to on the second Sunday in November last, and was preached by Elders Jonathan and Matthias M. Vancleave, (whom the departed Elder selected) to a large and attentive congregation, at his own meeting house in the immediate neighborhood, who, no doubt, very sympathetically and properly appreciated the great and irreparable loss they have sustained. The 13th chapter of 1st Corinthians was used as a foundation or text upon the occasion.

Our much beloved and venerable brother has left quite a number of children and grand children, and a few great-grand-children, I believe, to follow in his footsteps, and may God enable them in a good degree so to do.

The subject of the above I have known personally for some thirty-five years. He seemed to possess all the characteristics of a noble man, as a christian, neighbor, father and philanthropist, and but few, if any, excelled him.

May God in his infinite goodness and mercy sanctify the bereavement to the good of all. We mourn, but not in the absence of all joy, for we hope and believe that he now enjoys the full fruition of a far more exceeding and eternal weight of glory.

Yours in tribulation,

JOHN OVERMAN.

DIED—At his residence in Hunterdon Co., N. J., Feb. 12, 1875, **Stacy Risler**, aged 42 years.

Brother Risler had been a member of the Kingwood Old School Baptist Church about eight years, having been baptized, in company with five others, by Elder Gabriel Conklin, near the close of his ministry. He had a very clear perception of gospel truth, a good experience of grace, and from the many evidences he has left, we trust he has been called home.

It was my privilege to be with him a good deal during his last days on earth, and I witnessed a complete cutting loose from the things of earth in his experience, before his decease. He loved to have read to him the bible and hymn book, and many passages seemed to cheer and comfort him. He often expressed himself as not having so clear an evidence of his acceptance with God as he wished; indeed, at times his mind was very dark. The day before his death, he wished me to read and talk to him. I did so, reading several portions, and conversing in explanation as I read. He said, "It is very comforting." At one time he said, "I am so tired." I told him of the land of rest before him, that was even now opening to his vision. He asked us to sing the hymn commencing, "O land of rest, for thee I sigh." And as we could not raise the tune, he did it, and sung nearly through the first verse, and joined in other parts as his strength would permit. In the evening I had to go away to attend an appointment, and when I returned he was hardly conscious of what passed around him, talking frequently to

himself in a kind of delirium, arousing once in a while to ask for water, till about 4 o'clock a. m., Feb. 12, when his spirit gently took its flight.

His disease was bronchitis, afterwards developing into consumption. He suffered greatly, having had severe hemorrhages of the lungs about eighteen months before his death, continuing to fail steadily onward till called away.

He was the son of Dea. J. T. Risler, who died one year and a half before him. He leaves a wife and five children to mourn, besides an aged mother, five brothers and sisters, and the church, of which he was a useful member, and numerous other relatives and friends; but we sorrow not as those without hope. May God in mercy sustain the bereaved widow and protect the fatherless children, and comfort all who are bereaved by this dispensation of his providence for Jesus' sake. Amen.

Yours in affliction,

A. B. FRANCIS.

Locktown, N. J.

Brother **Thomas Carton**, after a short illness of pneumonia, departed this life on the 15th of February, 1875, at his residence in Carroll County, Georgia, aged 78 years, 10 months and 8 days.

Brother Carton united with the Bethlehem Church, in August, 1865, after enjoying a hope in Christ for thirty-five years. From that time, and as long as he lived, his life was truly an exemplary one. He was a firm predestinarian. Although he lived to an old age before he made a profession of his faith, yet after that time he seemed to enjoy the sweets of a christian life. His seat at his church meetings was seldom vacant when he was able to be there. His doors were ever open to Zion's pilgrims. But he is taken from the evil to come, and his immortal spirit, I hope, is now with those that surround the white throne we read of in Revelation. While we sympathize with the bereaved family, we can truly say that we mourn not as for those without hope, believing our loss is his gain. He leaves a wife, one son and three daughters, together with a large circle of friends. May God in his goodness sanctify this dispensation of his providence to their good.

A discourse was delivered at his residence, before his interment, by Eld. Enoch Phillips, from Luke xxiii. 28, latter clause, to a large number of his neighbors.

A. F. STEPHENSON.

DIED—At the residence of his son, in this village, on the night of Sunday April 4th, or morning of the 5th, **Mr. Horace J. Vail**, aged about 56 years. Mr. Vail for years had been subject to epilepsy, and on the evening before his death he had one of these fits, which were of frequent recurrence, but came out of it as usual, and retired to bed, and in the morning was found dead in his bed, having the appearance of having had another convulsion in the night. Mr. Vail was the only surviving member of the family of Alsop Vail, at the time of the death of his mother, sister Rebecca Vail, whose obituary was published in No. 7 of our present volume. He had made no public profession of religion, but showed an attachment to the old order of Baptists. Those who have conversed with him on the subject, we are informed, received a satisfactory evidence that he was a subject of saving grace.

His funeral was attended at our meeting house in this village, and a discourse was preached from Heb. ix. 27, 28, after which his remains were taken to the cemetery of the New Vernon Church for burial.

He leaves three sons and one daughter, with many relatives and friends to mourn their loss—Ed.

For the information of our friends, please publish the death of our dear sister, **Harriet Ferguson**, who departed this life Sept. 3d, 1874, in the 64th year of her age. Her disease was flux. She was a member of the church about forty years, and during that time her seat was never vacant, unless providentially hindered. In this life, lamentation and disappointments are the common lot of all. But,

Why should we shudder to convey
Her lifeless body to its mother clay,
When all the troubles of this life are o'er,
And she can rest on yonder blissful shore?

ALSO,

DIED—Our dear little daughter, **Sarah Olivia Bartley**. After an illness of four days, she yielded up her spirit to God who gave it, May 24, 1872.

Thus in the wise providence of God we have had taken from us, in the 4th year of her age, and apparently in the bloom of health, one who had been the idol of our hearts, and whom we thought we could never give up. But we are made to say, Not my will, but thine be done.

Little Ollia, thou art gone;

How short thy stay has been!

Why should we set our hearts upon

This world of grief and sin?

Then, dearest little Ollia, rest;

And hallowed be the ground,

Till God shall call you with the blest,

At the last trumpet's sound.

Yours in affliction,

ELIZABETH BARTLEY.

New Liberty, Ill.

Although I have not been called on by the family to write an obituary, I feel it a duty of love and respect to the deceased to inform the brethren and friends with whom he was connected, that my brother-in-law, and brother in Christ, **John W. Blair**, of Crawfordsville, Indiana, departed this life March 27, 1875, at his home. He was born in New Jersey, in 1806, and at the time of his death was aged 68 years and 7 months. He united with the Baptist Church in Trenton, Ohio, and was baptized by Elder Stephen Gard, in 1829. Thus one more of the family has gone from this sin-disordered world to rest in glory. One more of the open hearted lovers of the truth is gone; one whose hand and heart was always open to relieve the widows and the needy, and the ministry. His house was a home for the Baptists. Our dear brother, Elder Vancleave, will deeply feel his loss.

O how many have been taken home within a few years past. More than fifty Baptist ministers with whom I have been acquainted have received their sealed passports, and have gone to rest, since I have been among the Baptists, and here I am left with a poor afflicted body of sin and death, and I can say, Now, Lord, what wait I for? for my hope is in thee.

LOTT SOUTHARD.

Frankford, Ind.

DIED—Feb. 18, 1875, of typhoid fever, at the residence of his father, (Wm. Risinger) near Spearsville, Union Par., La., **A. O. Risinger**, aged about 22 years, I believe. He was a fine young man, honorable and just in all his dealings, dutiful, kind and affectionate to his parents, to whom we tender our warmest sympathy in this sad bereavement. And while it is hard to say farewell, it is a comforting thought that he died lamented and beloved by all who knew him. He told me on Sunday morning that he was one of God's children, and all his dependence was upon God, and he would not give him for all the doctors that could be placed around him. He felt that he was a changed man, and felt reconciled to God's will, and if it was his will to restore him to health, he wanted to join the Old School Baptist Church. He was the only son of brother and sister Risinger. May mercy be extended to them in their bereavement, and may all the children be prepared by grace to meet him who has gone before, where sorrow and sighing are not known.

H. B. BRAZEAL.

My husband, **Abraham Covatt**, departed this life March 17, 1875. He was born Nov. 30, 1790, and at the time of his death was 84 years, 3 months and 7 days old. He joined the Baptist Church about forty years ago, and was baptized by Elder Noble, of Indian-town. He died in full faith of a home in heaven. He said he was not afraid to die, for there was a better home for him than this world. His disease was erysipelas in his foot, and although he suffered very much, he never complained, but said it was all

right that he should suffer, for Christ suffered more for him than he was worthy of. He was a strong Old School Baptist.

This is the third companion I have lost, but they all had a hope of heaven. I think it will not be long till I shall meet them there, for I am fifty-five years old, and very much afflicted at times; but the Lord is better to me than I am worthy of.

NANCY A. COVALT.

My dear husband, **William Peach, Sr.**, was born in Newbury, Vermont, Oct. 20, 1800, moved to Illinois in 1818, and settled in Randolph County. He experienced a hope in Christ in 1824. While in great distress, he went about a half mile from his house, and knelt down, to try to pray to God, when he heard a voice saying, "Peace! be still! Stand still, and see the salvation of the Lord. The Lord spoke peace to his soul, and he went on his way rejoicing, with these words in his mind:

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

He united with the Predestinarian Baptist Church, and ever remained a consistent member of the same. His only hope was in the merits of Christ, who had done so much for him. He said he had never done any thing to merit salvation.

He died in the triumph of faith in Christ, March 17, 1875, at his residence near O'Fallen, where he had resided for twenty-five years, and had been a resident of the county over forty years.

He was resigned, and made willing to go home. Before he died he talked to us around his bed, and related his christian experience, and conversed freely on the subject of religion, and of his hope of heaven, and bade his family good bye.

Nothing have I of self to boast,
But in God's grace alone I trust;
His grace is ever full and free,
For helpless sinners, such as me.

Your sister in much sorrow,
ALMIRA PEACH.

DIED—In Sanford, Maine, March 9, 1875, **Mr. Solomon Allen**, aged 56 years and 8 mos. His disease was consumption. He never made an open profession of the religion of Christ, but was firm in the belief of the doctrine contended for by the Old School Baptists, as God's truth, and that he could live and die in it, with a hope that he should come into the full enjoyment of it after this life. A little while before he died he told his wife that the only thing he dreaded was the struggle of death; beyond that it looked pleasant to him. A kind husband, father, son and brother is gone to rest.

By his request, a little time before he died, I preached at his funeral, to a large and attentive number of people.

WM. QUINT.

North Berwick, Maine.

DIED—In Sanford, Maine, April 8, 1875, **Mr. Japhed Morrison**, aged 86 years. Mr. Morrison never knew what it was to be sick, until a few hours before he died. He never made an open profession of religion, but as I have preached in Sanford, in his neighborhood, at times, for twenty-five years, he always seemed to take an interest in attending my meetings. We hope he has gone to rest. He left his aged companion, who will soon follow him.

WM. QUINT.

North Berwick, Maine.

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Benj S Crabill III 2 30, J B Currie Miss 2 30.
—Total \$4 60.

SECOND VOLUME.

H A Blue O 2 30, Benj S Crabill III 2 30, H H Hunt Tex 2 30, Dea L J Reed O 3 50, S L Case Iowa 2 30, Jep Holland Ky 2 30, Elisha Chambers Tex 3 50.—Total \$18 50.

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MAINE—Eld H Campbell 1, Eld Wm Quint 6 25..... 7 25

PENNSYLVANIA—A Hunsiker 2 25, Jas Strawbridge 2, Luther Bellows 4, Geo Jenkins 6 15, Jacob Lake 2, E M Price 2, Sophia W Drenning 2, Elizabeth Pike 2..... 22 40

VIRGINIA—Eld Wm Carpenter 2, Eld Wm M Smoot 6..... 8 00

NORTH CAROLINA—Alexander Joyner 2, Eld C B Hassell 2, A H Temple 4, Eld Jas Wilson 2, Stephenson Ogburn 2, Wm K White 4 25, J J Bunn 2 25, Jas S Woodard 5, Mrs Mary A Joyner 2..... 25 50

GEORGIA—Sam'l Benley 4 40, J J Parker 5, W R Holloway 4, Eld A De-
kle 12, John R McCalla 2, R M Bryant 2 25, John R Butler 2 20, Mrs Mary Lewis 2, Abner Avrett 2, Mrs Ann Ivey 5..... 40 85

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ARKANSAS—T R Daniel 2, Wm H Garton 1, G M Hartsfield 6 15..... 9 15

TENNESSEE—Mrs R P Heelin 2, Julia Anderson 2, S D Aydelott 4, M M Hairston 2 10, Wm King 2, J H West 2, T B Teates 2, J P Stephens 2..... 18 10

ALABAMA—B S Heard 13, R T Webb 2..... 15 00

FLORIDA—Mrs H Gilbert 2, L W Rivers 2..... 4 00

LOUISIANA—Mrs S Taylor 2, Jas B Jones 2, E Baugh 2..... 6 00

OHIO—Eld J H Biggs 8, Jas Main 5, Caroline Badger 2, Adam Rader 2, Mrs Ann Gordon 4..... 21 00

INDIANA—D L M Singrey 2 30, Nancy Ausborn 4, Chilion Johnson 1 50, F M Cook 2, Mary McClelland 6, M K Benson 2 25, Jas M Wall 2..... 20 05

ILLINOIS—Eld I N Vanmeter 4, Geo Diehl 2 15, Robt E Burns 8, G W Conrod 4, Jacob Friesco 2 25, Craig White 2, Mrs I M Holly 2, Stephen Bolender 2, R E Sanders 4, Aaron Welch 2, Mrs Wm Edwards 2, B F Core 2 20, Mrs I P Blackburn 2, Eld Jacob Castleberry 6, C W & Alex Kemper 4, Philomon Stout 6, Eld Geo Y Stipp 4, Sarah Osburn 4, Wm Comstock 10, Henry Harbaugh 2, Eld Wm A Thompson 4..... 78 60

MISSOURI—S C Ross 4, James H Sallee 4, Eld R M Thomas 4, Sarah Kitchen 2, B L Daniel 1 20, John Smith 2, Rd Wemmach 2, John Bunch 1, M E Baldwin 2 25, John Long 2, Albert Davis 2 20..... 26 65

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ONTARIO—John C Bateman..... 1 00

Total.....\$483 35

ASSOCIATIONAL.

The Baltimore Association will be held with the church at Black Rock, Baltimore Co., Md., beginning on Wednesday before the fourth Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

The brethren and friends are cordially invited to attend. Those coming through Baltimore will take the train leaving Calvert Station about 3 p. m., on Tuesday arriving at Cockeysville about 4:30. Those coming from the west, via Harrisburg, will take the train arriving at Cockeysville about the same time. There they will be met by friends to convey them near the place of meeting.

THOMAS H. SCOTT, Clerk.

The Delaware Association is appointed to be held with the church at Cow Marsh, Kent Co., Delaware, beginning on Wednesday before the fifth Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

The Delaware River Association is appointed to be held with the First Hopewell Church, in Mercer Co., N. J., to begin at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue until Friday evening following.

The Warwick Association is appointed to be held with the church at Middletown, Orange Co., N. Y., to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, and continue until the following Friday evening.

The Chemung Association is appointed to be held with the Charleston and Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, at 10 o'clock a. m., and continue until Friday following.

The Conference of Western New York is appointed to be held with the church at South Dansville, Steuben Co., N. Y., on Sunday immediately after the Chemung Association, which will be the third Sunday in June.

These Associations are so arranged that any brethren who wish to attend them all will be able to pass from each to the next by easy transit, and every intervening Sunday may be very pleasantly spent with some of our churches on the route. The facilities for travel were never better, as the places of the meetings are accessible by the various Rail Roads.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., MAY 15, 1875.

NO. 10.

POETRY.

O GOD, OUR HELP IN AGES PAST.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand ages in thy sight
Are like an evening gone:
Short as the watch that ends the night,
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream,
Dies at the opening day.

O God! our help in ages past,
Our hope for years to come,
Be thou our guide while troubles last,
And our eternal home!

THE SONG OF THE REDEEMED, WHICH IS THE SONG OF MOSES.

"Moses therefore wrote this song the same
day, and taught it the children of Israel."—
Deut. xxxi. 22.

Give ear, O ye heavens and earth, while I
tell
Of the wonders of grace that saves us from
hell;
To God, as the Rock, the power I will give,
Of telling poor sinners through Christ they
shall live.

The nations are his—their bounds he did
set,
When in the wild desert old Jacob he met;
He chose him his portion from the nations of
earth,
Made him his own son, by a spiritual birth.

And there yet remains, by God's own selec-
tion,
A remnant of grace, of that same election;
For if ye be Christ's, ye are Abraham's seed,
As down through Jacob the line did descend.

'Twas Christ who was chosen, our spiritual
head,
To atone for our sins, and he raised from the
dead,
Met hell in its rage, vanquished death in the
strife,
And thus to his chosen is the fountain of
life.

O! miracle of grace, that we should have
sight,
To see, shining on us, this wonderful light:
To know the deep mystery hidden with
God,
That sinners are saved by his Son's precious
blood.

Saved by his grace, by him justified,
We plead the lone merits of Christ cruci-
fied;
To God and the Lamb, let the anthem now
rise,
By the nation redeemed to show forth his
praise.

Happy, O people, thus saved by the Lord,
Taught of our God to believe on his word;
To him our praises shall ever ascend,
As the King, Immortal, Eternal, Amen.

J. TAYLOR MOORE.

GEORGETOWN, Ky., March 11, 1875.

CORRESPONDENCE.

"Watchman, what of the night? Watch-
man, what of the night? The watchman
said, The morning cometh, and also the night:
if ye will inquire, inquire ye; return, come."
—Isa. xxi. 11, 12.

In ancient times, watchmen were
placed in watch-towers, or over the
gates of cities, to announce the ap-
proach of danger, and they also
walked the streets by night.—Isa.
xxi. 5, 6, 2 Sam. xviii. 24, Cant. iii. 1-
3. When they saw danger approach-
ing, they were to sound the alarm,
that the inhabitants might prepare
for battle.

The prophets of the Lord were also
called watchmen. They were special-
ly called of God to deliver such mes-
sages from him as he was pleased to
deliver to them, and they were there-
fore God's mouth unto the people.
Thus the Lord appeared to Jeremiah
when but a child, and declared to
him his purpose concerning him, say-
ing, "Thou shalt go to all that I shall
send thee, and whatsoever I com-
mand thee thou shalt speak. See, I
have this day set thee over the na-
tions, and over the kingdoms, to root
out, and to pull down, and to destroy,
and to throw down, to build and to
plant." In like manner he appeared
to Ezekiel, saying, "Son of man, I
have made thee a watchman unto the
house of Israel: therefore hear the
word at my mouth, and give them
warning from me." These watchmen
were a medium through which the
Lord communicated instruction, com-
fort, and also reproof, to Israel, and
they were solemnly charged to de-
liver the messages as the Lord sent
them, and to the persons or charac-
ters he designated, and to none oth-
ers. "When I say unto the wicked,
Thou shalt surely die, and thou giv-
est him not warning, nor speakest to
warn the wicked from his wicked
way, to save his life, the same wick-
ed man shall die in his iniquity; but
his blood will I require at thy hand."
—Ezek. iii. 18.

The Lord, by the mouth of the
prophet Isaiah, declares concerning
Zion, or the church, "I have set
watchmen upon thy walls, O Jerusa-
lem, which shall not hold their peace
day nor night."—Isa. lxii. 6. Also,
"Thy watchman shall lift up the
voice; with the voice together shall
they sing: for they shall see eye to
eye when the Lord shall bring again
Zion."—Isa. liii. 8. Of this voice the
prophet says, "The voice said, Cry.
And he said, What shall I cry? All
flesh is grass, and all the goodliness
thereof is as the flower of the field:
the grass withereth, the flower there-
of fadeth; because the Spirit of the

Lord bloweth upon it: surely the
people is grass. The grass wither-
eth, the flower fadeth; but the word
of our God shall stand forever."—
Isa. xl. 6-8.

But there were false prophets also
among the people under the former
dispensation, who were also denomi-
nated watchmen; but they were,
"blind, and ignorant; dumb dogs,
yea, greedy dogs, which could never
have enough; shepherds that could
not understand. They all looked to
their own way, every one for his gain
from his quarter." And an inspired
apostle has informed the saints that
there shall be false teachers among
them, who privily shall bring in
damnable heresies, and that many
shall follow their pernicious ways.
Hence the necessity of vigilant watch-
fulness on the part of the true watch-
men, that the saints be not led away
with their errors. But this watch-
care is not to be confined to the min-
isters of the gospel, but, as Jesus
said to his disciples, "What I say un-
to you, I say unto all, Watch." And
this watchcare is to be mutual; for the
watchman, or minister, needs to be
watched by the church, as much as
the church does by the watchman;
for many of the errors that creep in-
to the church, both in faith and or-
der, come through those who are
placed as shepherds over the flock.
Hence the apostle exhorted the El-
ders at Ephesus, "Take heed unto
yourselves, and to all the flock," &c.;
and also Timothy, "Take heed unto
thyself, and unto the doctrine," &c.
However gifted a shepherd may be,
or however highly esteemed he may
be by the church, we should always
remember that they are men, and are
subject to like temptations with other
men. While we are to highly esteem
them for their work's sake, we are
not to worship them.

The Lord has promised, or rather
declared, that he will give to his
church pastors after his own heart,
who shall feed them with knowledge
and understanding. From this we
learn the design of the gospel minis-
try, or the work unto which they are
called. They are to feed the flock of
God, to comfort them with the prom-
ises of God, when in need of com-
fort, and to warn and rebuke them
when needs be. Like the prophet
Jeremiah, they shall find occasion to
root out, and to pull down, and to
destroy, and to throw down, to build
and to plant. But they are to take
heed to themselves in this work, lest
they build upon the foundation such
things as will not stand the fire; and
also that they pull not down the old
laudmarks which the Lord has set;

or in attempting to root out the tares,
that they hurt not the good seed.
They are to be gentle to all men, and
especially to the saints; in meekness
to instruct them that oppose them-
selves, if peradventure God will give
them repentance to the acknowledg-
ing of the truth, and that they may
recover themselves out of the snare
of the devil. They are to avoid fool-
ing and unlearned questions, which
gender strife, and cause divisions
and sorrow to the flock, instead of
feeding and comforting them. What
sad havoc some have made of the
flock by doting about questions where-
of cometh strife, &c. Indeed it is a
lamentable fact that some who are
set as shepherds over the flock man-
ifest more of an aptness to scatter
the flock, and destroy their fellow-
ship and peace, than to feed and
comfort them. Like certain ones of
old, they seem to love pre-eminence,
and try to dig deeper than any of the
others ever have, and bring up some-
thing new, and then make a show of
their argumentative powers. These
the apostle calls unruly and vain
talkers. Perhaps the churches are
in a great measure responsible for
this, by placing such as shepherds
over the flock, without first having
proved them by the word of God.
That our churches are sometimes too
careless in this matter, is evident
from what we see in our midst.

When one thinks he discovers an
error or disorder in one of the flock,
or in the church, he does not mani-
fest gentleness by going at him with
a battle-axe, or denouncing him as a
heretic, without trying to show him,
from the scriptures of truth, his er-
ror, and endeavoring in the spirit of
meekness and love to reclaim him;
and he may in the end discover that
himself was in error, which is some-
times the case; and even if he be on
the right side, such a course is not
calculated to recover his brother out
of the snare. If the Lord has bles-
sed one with more light than another,
it is unreasonable in him to find
fault with his less enlightened breth-
ren, because they cannot see every
thing as he does; but he should re-
member there was a time when he
himself could not see things as they
really are. I believe that, as a gen-
eral rule, those whom the Lord has
given the clearest vision in spiritual
things are more patient with those
who cannot see so clearly; they are
not so apt to be very tenacious for
their own peculiar expressions, but
are satisfied with the form of sound
words as given in the scriptures of
truth. The Lord has pronounced a
woe upon those pastors that scatter

and destroy the sheep of his pasture, and he says he will visit upon them the evils of their doings.—Jer. xxiii. 1, 2. He has placed his ministers in the church to feed the flock with the sincere milk of the word, that they may grow thereby. The good of the flock is to be always kept in view by them. They are not to study to please men, by excellency of speech which man's wisdom teaches. They are not called to feed any except the church. They are not called to make a flock, nor to give spiritual life to those who are dead in trespasses and sins; they are not to suppose that their preaching will have any such effect; but the preaching of the gospel by them is designed to gather together the flock of God, and to keep them together. "And he shall send his angels [or ministers] with a great sound of a trumpet, and they shall gather together his elect," &c.—Matt. xxiv. 31. The gospel itself is the power of God unto salvation, to every one that believeth; but the preaching of that gospel is quite another thing.

But with all the watchfulness that these shepherds are capable of, "Except the Lord keep the city, the watchman waketh but in vain: except the Lord build the house, they labor in vain that build it." It is impossible but that offenses will come, and that enemies will creep into the flock; and there is a need for it. But the Lord is the keeper of his own church, and all are to take heed that they manifest not an over anxiety for her safety, and attempt to steady it by their own wisdom and prudence. Remember the conduct of Uzzah, and what befell him for his presumption in attempting to steady the ark of God. The watchmen, in common with all the saints, are to faithfully declare what God has bidden them declare, and perform what he has bidden them perform, and leave the result with him.

In seasons of darkness with the saints individually, and also with the church, they desire to know of the watchmen, "What of the night?" The present seems to be a time of darkness, or a night season, with the church in many places; and such seasons have been common with the church in all ages, and doubtless will continue to be as long as she remains in her militant state; and we are not to think it strange. The answer of the watchman to Dumah, who called to him out of Seir, was, "The morning cometh, and also the night." We are not to suppose because it is now morning, or light, that we shall not be troubled any more with night seasons; nor because the present is a night season, that we shall never again hail the glorious light of day; for the morning will succeed the night, and the night the morning. Therefore when the watchmen are interrogated by the saints in regard to the night, they are not to be turned away without an answer, but rather encouraged to inquire. "Watchman, what of the night? Watchman, what of the night? What earnestness is expressed in the repetition of

the inquiry. It is not to gratify a vain curiosity. The night has perhaps been long, and fearfulness has taken hold of them; the beasts of the forest have crept from their hiding places, and make the night hideous with their noise; they roar upon them, and cause them to fear that unless the day soon dawns they will surely be destroyed. In such seasons of darkness and gloom, how cheering and comforting are the words of their God, through his watchman, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and thy foundation with sapphires; and I will make thy windows of agate, and thy gates of carbuncles, and thy borders of pleasant stones." Notwithstanding she may be now in darkness, and in heaviness, and her enemies like grasshoppers for multitude around her, and continually seeking her destruction, yet the Lord will surely comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. All her enemies shall be found liars upon her, and she shall tread upon their high places.

How encouraging to the tried and tempest tossed saint, enveloped in darkness, and filled with fears, are these words of the watchman, "If ye will inquire, inquire ye; return, come." Yes, ye saints of the living God, as often as the night comes upon you, it is your privilege to inquire, again and again. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." For "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."—Isa. xl. 31, & l. 10.

I have not written all that I desire or designed to, but will leave the subject, at least for the present. May we prove all things by the unerring standard, the inspired word, and hold fast to that which is sustained by that word; for that alone is good, and that alone can make us free.

BENTON JENKINS.

MIDDLETOWN, N. Y., April 20, 1875.

THE RICH MAN AND LAZARUS.

(Luke xvi. 19.)

BROTHER BEEBE:—About ten months ago I received a request by letter from Z. T. Dingman, of Fairbury, Ill., for my views through the "Signs of the Times" on the parable above named, and having attended to some earlier requests, I now wish to notice this one briefly, and submit my views to your judgment.

Many of the parables of Christ are dark sayings to me, and however clear the mysteries of the kingdom were to the minds of the disciples then, to whom it was given to know them, to my very weak conceptions many of his parables, and this one

among them, involve some of the deep things of God, and I feel that my lines are too short to sound their depths.

In the 15th chapter of Luke, the pharisees and scribes made a fuss over the kind and compassionate manner in which Jesus treated the publicans and sinners who "drew near unto him to hear him," and this instance of the murmuring of the haughty, self-righteous pharisees against Jesus for extending mercy to sinners, was but one out of many cases where they exhibited their hatred to Jesus and the sovereign exercise of his mercy and grace to poor, needy and vile sinners, who drew near unto him; and the parable of the lost sheep, and that of the lost piece of silver, in the same chapter, were illustrative of the nature of his love and mercy, and of his mission into the world—it was to save lost sinners. In the same chapter—the 15th—we find the same subject further illustrated by the parable of the man and his two sons. The elder son murmurs at the exhibition of forgiveness and compassion shown by the father to his prodigal boy, who returned in rags and disgrace. The elder son represents the grumbling pharisees and rulers of the Jews, who had all the legal and national privileges God had given them, and the younger the revolted ten tribes, (Samaritans) and the poorer classes who were denied the privileges, offices and honors of the rich and self-righteous Jews. In the next chapter—the 16th—Jesus continues to set forth the subject by the parable of the unjust steward, wherein he shows the unfaithfulness of the rulers of the nation to whom God had committed his oracles, the law and the prophets, and who (these rulers) were all pharisees, and rich and haughty in their own self-righteousness, and despised others. Before he ends this parable, he warns them of the failure or end of their privileges as a nation, and advises them to make friends of the unrighteous mammon, or Gentile nations among whom they were soon to be dispersed.

Then, at the 19th verse, begins the parable of the rich man and Lazarus, which I understand as spoken by Christ to further illustrate the same state of things by the use of another metaphor; to set forth the haughty self-conceit of the nation, especially their rulers, their wealth, their pride, their selfishness and want of compassion to the poor and needy, and to show, further, something of the contrast between the future wretched condition of the nation under the judgments of God, and that of these despised sinners in their future gospel enjoyments, and also to give them a clue to the solemn realities of eternal things. The rich man represented the nation of the Jews, or their rulers who controlled their affairs, and were responsible for their guilt, pride and abominations as a people, and who were of the sect of the pharisees, and looked with contempt upon Christ, and such poor and needy

sinners as he was pleased to bless. This rich man was clothed in purple, such apparel as is worn by kings and nobles, and fared sumptuously every day, and could have said, "I am rich and increased with goods, and have need of nothing;" well representing the self-sufficient and boasting scribes and pharisees, with their boasted stock of goodness and righteousness. Lazarus, the beggar at his gate, full of sores, and starving for the crumbs that fell from his table, and whose sores were licked and soothed by the dogs, well represented the poor, helpless and despised publicans, harlots and sinners whom Jesus blessed. The rich and haughty rulers and pharisees could not deign to notice these poor beggars at their gate, nor to give them even the crumbs of office, honor or place in the nation, while they, the rich, fared sumptuously upon the fat of the land, and had all their heart could wish of self-sufficiency and goodness, of wealth and honor. But they, the rich man and Lazarus, both died, but they both fared very differently afterwards. The beggar died, and was carried by angels into Abraham's bosom, and was there comforted. These poor publicans and sinners whom Jesus compassionated and blessed, and who were the objects of immutable love, died to the legal covenant, to the law, and to all hope of life and justification therefrom, and were carried by angels, or the apostles and ministers of Christ, into Abraham's bosom, or into the fellowship of the gospel church, which was soon established, and were there comforted with the sweet enjoyments of christian love and church privileges. Abraham and his children, in a gospel or spiritual sense, represent and embrace the church, and Abraham's bosom is a beautiful figure of the security, love and affection enjoyed in the bosom and fellowship of the church. The rich man also died, and was buried, and in hell he lifted up his eyes, being in torments, &c. After the beggar died and was safely secured in Abraham's bosom, or after Christ had saved and called out from under the legal covenant a remnant, according to the election of grace, and his angels, or ministers, had safely carried them into the gospel church, then the rich man, or that haughty and wicked nation died also, as to their nationality and privileges, and under the dreadful sword, famine and pestilence, about in the year 69 and 70 they were buried, and as a nation ceased to be, and those who escaped these calamities, which were *torments*, or tribulations unparalleled since the world began, were dispersed among the nations. The irreconcilable difference between the poor beggar saved by grace, and the rich and bloated pharisee, is a vast gulf that cannot be passed over, or patched up by any compromise whatever; and if these blinded pharisees will not believe Moses and the prophets, neither would they believe, nor did they believe Him who rose from

the dead. They will not until the "fullness of the Gentiles be come in."

Jesus says that these two men both died, and the rich man, he says, was buried; that the one was happy after death, and the other was miserable; that they were both conscious of their conditions, and although these characters are used in a parable, yet we have no authority to dispute the glorious reality of the one, nor the awful reality of the other case. That there will be, and is, a reality in a conscious state of being after death, in weal and in woe, is taught by inspiration.

I am out of paper, and must leave this subject, but glanced at, for brother Dingman and others to further investigate.

Respectfully,

I. N. VANMETER.

MACOMB, ILL.

HARRISONVILLE, Fulton Co., Pa.

ELDER BEEBE—DEAR BROTHER: In reading the "Signs of the Times," which comes to us regularly, I find much to cheer and comfort me while passing through this world of sin and sorrow. The rich communications of the dear brethren and sisters who write for the paper, are a source of consolation, and particularly the editorials, which are fraught with much richness and comfort to me. May the Lord long spare you as a blessing to his church and people scattered in this world of sin and sorrow.

The death of our dear brother J. L. Purington has fallen with great weight upon us, and our hearts have been sad and sorrowful at the thought of the great loss the church has sustained. Truly a great man has fallen in Israel, but we have only to submit, and say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. But the good Lord can raise up others to fill his place. May it be his holy will to send faithful laborers into his vineyard, is the prayer of a poor, feeble worm of the dust. May he who rules the armies of heaven and the nations of earth give us grace and wisdom from above, and keep us from every false way.

Having been impressed for a long time to write a sketch of my experience, but feeling my inability to write any thing for publication, I have put it off and tried to banish the thought, until the present time. But a word from one of the feeblest of the flock sometimes seems to be of value to the children.

In the first part of my life there was nothing special to speak of. I was born in Crawford County, Pa., and raised by Baptist parents, who taught me the best they could. As there was no Baptist Church near us, I heard no Baptist preaching, except from traveling preachers who would occasionally call and stay with us, and preach at our house. I would often listen with great interest to their talk on christian experience, and often thought I would like to be a christian. As I was one of the weakest of the family, I thought much at times about death, judgment and

eternity. At other times I would be gay and lively, enjoying the society of my companions in their mirth; but remorse of conscience would always follow. Days and years passed on in this way, until I was in my nineteenth year, when I went from home to teach a summer school, and boarded with my sister who was married and lived about seventeen miles from my father's home. Shortly after I commenced school, there was an association held in the Baptist meeting house about one mile from where I was teaching. I attended the meeting through, and heard much good preaching, though I suppose I was not a judge of good preaching. After the meeting was over, there seemed to be a gloom or foreboding of some evil that was about to befall me, but I could not tell what it was. The pleasures of earth seemed to vanish and pass from my vision, and gloom and despondency to take the place thereof, and a voice seemed to say, He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. This scripture sounded in my ears continually; for I knew I had often been reproved, and had hardened my neck.

Time passed on in this way for some weeks. I was in deep trouble, still trying to do something to recommend myself to the favor of him against whom I had sinned. I still continued to try to teach my school the best I could; but O how vain did all earthly things appear to me at that time! I would fain have given the world, if I had possessed it, for peace of mind. I envied the brute creation their happiness, knowing they have no hereafter, nor sins to answer for. I continued in this state of mind for a time, reading the bible and trying to pray the Lord to have mercy on me, a poor, helpless, condemned sinner. Horror, darkness and death seemed to reign through soul and body. One evening after I had dismissed school, I concluded to go to the Baptist preacher and hear him talk, hoping to hear something that would relieve my troubled mind; but no relief came. He talked some to me, but I could receive nothing. My heart was hard as steel. I felt more like an utterly condemned sinner than any thing else. I retired to bed in this state of mind, and O the dreadful night I spent there alone, sometimes in bed, and sometimes out. I concluded that my days on earth were about to close. I expected never to see the sun rise again. I felt like one hanging by a thread over an awful gulf, and saw the justice of God in my condemnation. I slept none until towards the dawn of day, and when I awoke, to my amazement I found myself yet on earth. There seemed to be a little calm in my mind, but I arose gloomy and sad, and said little or nothing to any one. Despair seemed depicted on my countenance. After breakfast was over, the dear old preacher went out into the meadow to work, but soon returned, and commenced to

talk to me again. But I could not answer him a word; I felt completely shut up and bound in the prison-house. But the time came for me to start to school, and when I got there the children not being collected yet, the thought crossed my mind, I can but perish if I go. So I retired to a grove of thick pines, to ask the Lord once more to have mercy on me; and while bowed there, I felt something like a hand laid across my shoulders. I cringed from the touch, knowing there was no one there in that lonely place. In a few moments I arose, and looked around to see what had touched me, but saw nothing. All was still and quiet. I walked back to the school-house with a light feeling that I had not felt before. I called my school to order, and on casting my eyes to the table I saw a Testament there, and something within me said, This is the word of the Lord; read and believe. I opened it, and the first thing I saw was, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." O how great was my joy to find one precious promise that I could claim, and joy seemed to fill my soul. O how precious did the bible appear to me then! A glory appeared to shine in every page and on every line. Old things appeared to pass away, and all things became new. Every thing appeared to be changed. All nature wore a different appearance. I felt as if I had almost got into a new world. I did not know at that time that any other person had ever had such feelings. Joy and happiness and love to my Savior filled my mind day and night; so much so that I longed to depart and be with Christ; and this feeling increased, until I became unwilling to live. And here was my first conflict with self. For some days and nights I could do nothing but pray to be reconciled to the Lord's will. O how stubborn and rebellious is the heart of the human family! But in the Lord's time he granted me submission to his will. As I was living in a Baptist community, and my brother-in-law and sister were members of the church, the subject of baptism was brought up. I longed to follow Christ in the ordinance of baptism. At that time I had never seen a person baptized. Our dear old preacher, Elder George Miller, when going to one of his appointments, took several persons in his wagon with him, and I among the rest, where I saw three persons baptized. Having been raised where sprinkling was practiced, I saw many taken into the churches in that way; but having been a reader of the scriptures from childhood, I could not see it to be baptism.

After a short time, with two others, I went before the church, and was received, and baptized in the beautiful stream called French Creek. O the happiness of that day, and of many days following! I shall never forget it, while memory lasts. But many years have passed since that time, and many trials, sorrows and conflicts have beset my pathway. I

still feel to put my trust in him who has all power in heaven and on earth, who can say to the raging storm, Be still, and it is calm; who measureth the waters in the hollow of his hand, and taketh up the isles as a very little thing.

Dear brother, I will close this imperfect scribble, lest I weary your patience. Do with this as you see proper, and all will be right with me.

I will say in conclusion, that sister Purington has our heart felt sympathies, knowing as we do the loss of loving christian companions. May that grace which bringeth salvation support our dear sister and her son under this trying dispensation of divine providence.

Your sister in hope of a better resurrection,

ELIZABETH ROSE.

ABINGDON, Ill., April 11, 1875.

DEAR BROTHER BEEBE:—I send you the following letter, addressed to brother Wm. J. Purington, by his request, written when in much suffering from inflammation of the stomach and bowels, from which I am slowly improving.

B. BRADBURY.

TO BROTHER WM. J. PURINGTON. —DEAR BROTHER:—Your letter to me through the "Signs" of April 1, 1875, came to hand when I was upon a sick bed, between life and death, not knowing which way the scale would turn; but I am now a little better, so I can sit up, but still very feeble. You indicate that I am wrong in viewing Isaac a figure of Christ Jesus, which may be true, for I profess to know but very little, and often have found myself wrong; and many years ago I made up my mind that the best way for me was to handle the plainest of the scriptures, lest I might err, and possibly cause others to err. But at times I find myself breaking over this rule. I am sure I do not wish to disturb the placid sea of love that seems to pervade Zion's borders, by casting into it any unauthorized sentiment. At the time I wrote the piece referred to, I wrote by piecemeals, at intervals of business, in my store, and of course it might be expected to be somewhat crude, as well as the ideas somewhat superficial. I cannot review the subject closely, on account of my poor health, but will try to restate wherein I thought Isaac was a figure of Jesus. First, he was given by promise, and his name was Isaac which means laughter, an indication of joy. At his birth he was the only true heir of his father, and therefore inherited all his estate, with the land of Canaan. When Christ, who was also by promise, was born, there was great joy. He was the only Son of the Father, an inheritor of his Father and the kingdom of God. Isaac would have said he could not have been; for Sarah was past age, ready as it were to die. Christ came nearly four hundred years after the prophets had ceased, when the Jewish economy was old, and ready to pass

away. Isaac was the embodiment of national Israel, who was taken and slain, in a figure, but raised to life again. Christ was the head of the body, the church, being the embodiment of all the spiritual seed, who was actually slain; who was also delivered by the determinate counsel and foreknowledge of God, taken by wicked hands and crucified, but raised to life again. Isaac was given up by Abraham, who previously knew that death was determined for him, and he offered him a sacrifice upon the altar, but received him to life again. The circumstances connected with obtaining a wife for Isaac, the swearing of Abraham's oldest servant to go only to his kin; not to the Canaanites, among whom he lived, but away over to Mesopotamia, and there get a wife for Isaac, of his own blood, (which seems figurative of Christ and his bride) which was all faithfully performed by the servant who met Rebekah at the well of water, and presented her with rich jewels of gold from his master, telling of the richness of his master's house, which is supposed to represent the gospel sent to the poor, lost sinners. Rebekah returned with the servant to his master's house. The lost sinners return to Zion with songs and everlasting joy upon their heads. Whether this is applicable to the gospel and minister only, or whether it may not apply to the Jewish law of types and shadows, or whether to either, I leave for others to judge. I now come to the consummation and marriage of the Lamb of God, which took place at the close of the Jewish dispensation. See John iii. 29. John the Baptist was sent to make ready a people prepared of the Lord, (Luke i. 17) who was a forerunner of Christ, and who opened the way by preaching in the wilderness of Judea, baptizing those who brought forth fruit worthy of repentance.

With these brief allusions to the subject, I leave it with you. Now, dear brother, if there is no analogy between Isaac and Christ, I was mistaken, and you can tell the brethren so. I wish, however, to observe that a diamond has more than one face, and I have thought some of the figures and types of the bible might in some measure be compared to diamonds, or pearls of great price; which, if so, the cluster we have under consideration may be of that kind, and have more than one face, each of which, turned to the light, shows a degree of brightness. I think I can adopt your construction of the figure spoken of above, without doing violence to the views I have expressed. I hope to hear from you soon. Farewell.

I remain as ever,

B. BRADBURY.

DENVER, ILL., April 14, 1875.

BROTHER BEEBE:—I see it is time for me to send in my mite for our family paper, as I am not willing to do without it as long as I can raise money enough to pay for it, and can see to read it, or even can hear it

read. Your correspondence from the brethren and sisters, and your editorials in general, are good news to me from a far country. I have appreciated them the past winter, more than common. My age and health, and the extreme cold weather, have kept me at home, so that I have heard but little preaching, except what I have in the "Signs of the Times." But I have found some rich pasture in them. Brother Jane-way's two letters were worth the whole subscription price. And brother Durand's letter, I believe, in February, was a rich thing to me, and to many others. Some of our sisters also are very able writers.

Brother Beebe, I am still a poor old sinner, saved by grace, if saved at all. I have no other hope for life and salvation, but by free and sovereign grace; for I have lived long enough to know that there is nothing good that I can do; for my flesh is so corrupt that I cannot manage it. I once thought that when I should become old I could be a better christian; but alas! I find I am no better, but am prone to leave the God I love, and to wander in forbidden paths. I have thought I was like a drunken man, if ever in the strait and narrow path, it is when crossing it. I pray God to keep me from disgracing his cause, and I crave the prayers of my brethren and sisters every where. I desire them to pray for me and mine. O may we all pray for and with each other, and try to keep the unity of the Spirit in the bond of peace, and may the fellowship of the saints abound, from the rivers to the ends of the earth.

I particularly request brother Silas H. Durand to give his views on the travels of the children of Israel, particularly on their forty years in the wilderness, and what we are to understand from it, as applicable to the gospel day. Also what we are to understand by the two and a half tribes choosing their inheritance on this side of Jordan. His compliance will confer a favor on a poor, ignorant inquirer after the truth.

Do as you please with this poorly written scribble, but please send this request to brother Durand, and oblige yours,

THOMAS WRISTEN.

STAR PRAIRIE, St. Croix Co., Wis.,
March 24, 1875.

DEAR ELDER BEEBE:—I see by the swift flight of time my remittance for our dear family paper, the "Signs of the Times," is due. I need them now as much as ever, and I think more so, in this land of dearth; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. All the preaching I have is in the "Signs of the Times," and the communications I receive from my dear kindred in Christ. I desire to be truly thankful that I am not forgotten by those of like precious faith. The several epistles of love and sweet fellowship I have received from those whom I trust I have been divinely taught to love for the truth's sake, have often cheered my drooping mind. The bible, the "Signs of

the Times," and the precious letters I receive from those I love in the Lord, seem to keep the breath of life in me, if I may so speak. I know I must look beyond all this, for every good and perfect gift cometh down from above, from the Father of light, with whom there is no variableness, neither shadow of turning. I have not heard a gospel sermon since I left Bradford County, Pa. I have not felt inclined to attend any of the meetings here in this place, for it would be a "do this and live, to drive me to Egypt again." They are teachers of the law, understanding neither what they say, nor whereof they affirm. They have a form of godliness, but deny the power. The apostle says, From such turn away.

O how well I remember the Che-mung Association at Waverly, where I met some of my dear brethren and sisters I was acquainted with, and many I had never seen, with whom I got acquainted. No, I never can forget the precious season I enjoyed while there, and at Vaughn's Hill. It will be a bright spot in my memory as long as it lasts. There I heard the gospel preached in its purity; and whenever the gospel of the Son of God is preached in its purity, there is the place where God's honor dwelleth, and there is where I wish to be. I can find no such place here, therefore I prefer to stay at home on Sundays and read the bible and the "Signs," and re-read the precious communications I have received from those I love for Jesus' sake. O love divine! all other loves excelling.

MARCH 25th.

I have just received our dear family messenger, the "Signs of the Times." My eyes fell on the words, "Tribute to the memory of Elder Joseph L. Purington." O! my dear brother, what a sad, solemn and mournful sensation came over me when I saw his death announced in the "Signs." I said in my heart, O! is our beloved Elder J. L. Purington called from his labors; yes, called to lay his armor by, to dwell with Christ at home. If I had had any one to talk to that could understand my speech, I could have given vent to my feelings; but there was none. My son can understand my speech, and is a strong advocate of our doctrine; but I was not there, so I pondered in my own breast. I have a son and a daughter in this place, and I am part of the time with one, and then with the other. I feel to mourn with sister Purington and her affectionate son, and also with the churches of which brother Purington was pastor. But on the other hand, when I think of his triumphant entrance into life, it is a matter of rejoicing. He is not dead, but sleepeth. And while thus sleeping, he yet speaketh. Many precious communications from him are recorded in the "Signs." He who is glorious in holiness, fearful in praise, doing wonders, whose judgments are unsearchable, and his ways past finding out, has said, My counsel shall stand, and I will do all my pleasure. May we be still and know that he is God. He changes

not, therefore the sons of Jacob are not consumed. May he keep us humble at his feet, and we, like Mary, choose the better part, that is, to sit at his feet and learn of him, who is meek and lowly in heart, that we may find rest to our souls. May the dear Lord keep all his children from error and delusion, and from every false way, not regarding the reproaches of the enemies of the truth. Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward.

Now, Elder Beebe, your keen, discerning eye will with a glance discover the long strides and mistakes I have made in this scribble. Please impute it to age and ignorance, and consider from whence it came. I am now in my 74th year. You, dear brother, are a little older, but not much. If we both die of old age, the one can survive the other but a short time. I never expect to see you again in the flesh, but if (there comes in the if again) I am what I profess to be, I shall meet you in the better land.

"There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find,
Within the paradise of God.

"A few more days, or months, or years,
In this dark desert to complain;
A few more sighs, a few more tears,
And we shall bid adieu to pain."

Now I close. This leaves me as well as usual. My strength is gradually failing. In regard to my spiritual travel, the warfare still continues—some severe struggles between faith and unbelief.

"O for a strong, a lasting faith,
To credit what the Almighty saith."

I hope this will find you and yours enjoying bodily health and strength, and rejoicing in spirit, giving glory to God. Please remember me to all inquiring friends. Receive this as from one of the least of the household of faith, if indeed I belong to that dear company. When it is well with you, remember me, a poor, unworthy worm of the dust.

DEBORAH LOCKWOOD.

MOUNT BRIDGES, Ont., Dec. 31, 1874.

ELD. G. BEEBE:—DEAR BROTHER:—Having finished the business part of my letter, I thought, with your consent, I would speak a few words to the dear children of God who are scattered throughout the length and breadth of this sin-stained world.

Dear children, seeing we are the subjects of many doubts and fears, and are often in heaviness through manifold temptations, we have the more need to speak often one to another, though it may be in much weakness. It was with sorrow the church in Canada read the sad intelligence of the death of our dear brother J. L. Purington, whom we esteemed as an able and faithful min-

ister of the New Testament; but we sorrow not as those who have no hope, for we know that the God of Israel reigneth, and that he gathereth his saints to himself when he has fulfilled his righteous will with them here, and then he gives them an abundant entrance into his rest, where sighing and sorrow are known no more. Having this hope, dear children, it becomes us to bow in submission to every dispensation of his providence, and look to Jesus, the author and finisher of our faith, to raise up and qualify "faithful men" to take the oversight of the church of God, which he purchased with his own blood. He promised that he would turn to the people a pure language, that they may call on the name of the Lord, to serve him with one consent. Therefore, beloved, it becomes us to take heed what we hear, and watch the language of those who come to us in the name of the Lord; for there are many Ashdodites in our day, who says they are Jews, and are not, but do lie; and their language proves them to be liars, to those who have been taught of God the pure language of Canaan. Those who mix truth and error, law and gospel, grace and works, are not to be received by us, for their word will eat as doth a canker, and defile the house of God. Those mongrels will assert the total depravity of the heart of man by nature, and then call upon and urge those totally depraved to do the works of the living, to repent and believe in Christ, and be baptized. They will assert the absolute sovereignty of God in providence and grace, and then offer salvation to all, on condition that they close in with the overtures of mercy. They will tell the people that God is willing to save them all, and that Christ is weeping over them in the gospel, beseeching them to turn and live; which is saying, in effect, that depraved man is the absolute sovereign, and that God can save no man, unless man first wills to let him. But, beloved, we have not so learned Christ. We know, though we once had no will to serve or obey God, in his own time he made us willing, according to his promise, "Thy people shall be willing in the day of thy power." We also know, and that by experience, and by the word, that none but those who are quickened by the Quickening Spirit can repent and believe savingly in Christ. And even those who are so quickened cannot do so of themselves, for repentance toward God and faith in the Lord Jesus Christ are God's gifts to his children, who were chosen in Christ before the foundation of the world; and that choice was not made because of good works done by us, or foreseen in us, "but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Therefore it was before we had an existence in the flesh, and consequently before we fell in Adam, that that choice was made. Yes, before we had done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

Dear brother, we cordially invite you to attend our meeting commencing on the Saturday before the last Sunday in June next. May the Lord give you strength and will to come, and blow the trumpet in Zion.

Yours for the truth's sake,

JOHN C. BATEMAN.

CRAWFORDSVILLE, Ind., April 3, 1875.

To-day is the regular monthly meeting of the Old School Baptist Church in this place. As I am hindered by lameness in my feet from meeting with them, I have concluded to try to talk to the loved ones with my pen, to let them know that my love toward them is the same, and I would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness; for a day in his courts is better than a thousand outside. "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of host, blessed is the man that trusteth in thee." For a long time I have been thinking of writing to Elder Beebe, but have been hindered through infirmity. I am, and have been a constant reader of the "Signs of the Times," and have often desired to cast in my mite with the blessed children whose writings are published in that paper, in the reading of which I have been profited. One time after reading aloud from the paper to sister Wilson, (blind) I remarked, This is victuals and drink. She answered, Yes, and clothing, too. Yes, brother Beebe, we have often, while reading, found and tasted the true bread of life. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me, said Jesus. "I am the bread of life. If any man eat this bread, he shall live forever. For my flesh is meat indeed, and my blood is drink indeed. Whoso eateth my flesh and drinketh my blood hath eternal life. Whosoever drinketh the water that Jesus gives, shall never thirst, (to death) but it shall be in him a well of water springing up into everlasting life." How often our prayer has been like the poor woman's of Samaria, "Give me this water, that I thirst not, neither come hither to draw. While the precious Savior was talking to her, the eyes of her understanding seemed most wonderfully enlightened—she perceived he was a prophet. She went her way into the city, (was it any wonder she forgot her water-pot?) and said to the men, Come see a man that told me all things that ever I did. Is not this the Christ? Some of this so corresponds with my own schooling that it makes me believe I was taught by the same teacher, and in the same old school. Then, again, I wonder at my knowing so little, after being so long at school. One thing I hope I have learned—that it is by the grace of God, the teacher, that I have been in this high school at all, and have been privileged with his children for so many years. For

forty-three years my name has been counted with Sugar Creek Church, here in the town of Crawfordsville, and I can truly say that the hours I have spent with the saints have been the most pleasant of my life. At times I thought I could say, Blessed be God, the Father, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus. Where will we find a people sitting together in Christ, if not among the Old School Baptists? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and idolaters, and whosoever loveth and maketh a lie." "I, Jesus, have sent mine angel to testify unto you these things in the churches."

Since our last monthly meeting one of our very useful and precious members has been called away to the church triumphant, so to-day the family gathering will be fraught with gloom. I feel to sympathize with the church, while here alone at home. But we do not mourn as those without hope—Christ is our hope of glory. We believe that he died and rose again, and even so them that sleep in Jesus will God bring with him.

Yours in the best of bonds,

ANN JOHNSON.

GUSTAVUS, Ohio, Dec. 31, 1874.

DEAR BROTHER BEEBE:—I have a desire to testify as a witness for the truth as it is in Jesus; but the flesh draws back, from a feeling sense of my ignorance and unworthiness, knowing that I am not capable of writing any thing for publication. But I wish to say to you, and your numerous correspondents, that we appreciate your messages of love. Our dear brother J. F. Johnson, in No. 1, Vol. 43, of the "Signs," has touched upon a tender chord in speaking of those who are isolated from their kindred, and who have not heard a gospel sermon preached by a gospel minister, (a Primitive Baptist) for many long years. Yet, notwithstanding our destitute condition, as brother Johnson has truly said, God has seen, and provided for them, too. Yes, to this truth I wish to bear my humble testimony, and to praise and bless God for his goodness in giving us (not as brother Johnson said of himself, deficient, but) able correspondents. I do hope and believe we do fully appreciate this heaven provided privilege, and believe too that he has provided editors to publish not only correspondence, but editorials also, all of which are a source of great consolation. We prize the privilege. It does us good also to know that we are not forgotten by our kindred, and that they have a word of sympathy for us. It seems to strengthen that bond of union, and often does our heart glow with love to God when

reading some dear brother's communication on some portion of the scriptures. Like those of old, we can say, Did not our heart burn within us while he opened to our understanding the scripture?

Now, in conclusion, I would say to our beloved editor, and correspondents, May the blessed Master enable you all to continue in the good work, knowing that your labor is not in vain in the Lord; and may his blessed Spirit work in all our hearts to will and to do of his good pleasure, ever looking unto Jesus, the author and finisher of our faith.

Yours in tribulation,

S. G. SUPPLEE.

NEWTON FACTORY, Ga.

DEAR ELDER BEEBE:—I have received the "Signs" regularly all the past year, except the December numbers both of which I missed. But I do not complain, for I regard myself amply rewarded if I get one paper a month. I have read them this year with great satisfaction, and have been both edified and comforted. The communications of the saints scattered abroad, all over so vast a territory, have been so full of love and truth that they have been to me a feast of fat things, of wines on the lees well refined.

Dear Elder, I have thought much about you, and the cause you have so long and so nobly advocated. I have often heard the new light Baptists speak of you, and ridicule the doctrine you preach, and try to brand the followers of that doctrine by calling them Beebeites. But what folly. The doctrine is of no modern invention; it is as old as the creation; it was promulgated in the first words of revelation, or the written word of God; and nothing but the power of God has ever supported it. It has lived by the Spirit and power of God, in spite of devils and wicked men, for six thousand years in this world. How then do modern missionaries expect to kill it now? I sometimes feel like I want to talk about the doctrine of our Lord Jesus Christ—the doctrine of salvation from sin, of eternal deliverance, of electing love and free grace, of effectual calling, &c. But I am too sinful, too unholy, to take so sacred a name.

May the grace of God sustain you, and all who preach his truth, until his will in you and them is all accomplished, is the prayer of a poor wanderer.

N. R. SMITH.

WOBBURN, Mass., Jan. 6, 1875.

DEAR BROTHER BEEBE:—Through the kind providence of God we are again permitted to see the opening of another year, but how many of the little branch of Zion in Woburn will be permitted to see its close is only known to him who knows from the beginning to the end. Our church is small, our members are few, and most of them are quite advanced in years and feel the infirmities of age. We know, according to the laws of nature, that the time of their departure is near at hand. Yet we do not complain, but rather rejoice that we,

too, with them shall soon be separated from a world of sin and affliction, and go to that home where sin and sorrow can never enter. Dear brother, remember this little church in Woburn, and pray for us, that God who commanded the light to shine out of darkness may shine in this little branch of Zion, and build it up, to his glory and praise, if it be his divine will; and if not, we must say, as our dear Redeemer said in Gethsemane, "Nevertheless, not as I will, but as thou wilt."

Dear brother, I desire to be thankful for the goodness of the Lord toward us in days that are past, and for his tender mercies and watchful care over us at the present time, when iniquity so abounds, and the spirit of anti-christ is so manifest everywhere.

B. F. FLAGG.

ROCK FALLS, ILL., Dec. 24, 1874.

VERY DEAR FATHER IN ISRAEL:—The flight of time admonishes me that the time has arrived for me to send on my remittance for our family paper; and I thought if it would not crowd out more edifying matter, I would pen a few scattering thoughts on Jeremiah xxxi. 34: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more."

The prophet was directing this language expressly to Israel, God's peculiar people. In the preceding verses God reveals to Jeremiah a new covenant: "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." The covenant that God gave to Moses was written on tables of stone, that he might teach them to the people; and nothing but a temporal salvation is there promised. But this new covenant was to be given in a more sure way, and pointing forth to better things. I will put my law in their inward parts, and will write it in their hearts; hence we see there was no necessity of it being taught to them by mortal man after those days; for I understand those days to mean the ushering in of the gospel dispensation, in the day when God shall set up his kingdom that shall never be destroyed. The prophet was addressing national Israel, yet I understand it to be figuratively pointing forth to God's spiritual Israel; a time when they all (all of his chosen spiritual Israel) shall know him, from the least of them unto the greatest. "All thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. liv. 13. Old mystic Babylon, with all her clan of

will-worshipping daughters, have not been restrained. The language was not addressed to them; hence we hear them all over the land boasting what great things they have done and can do: that if their neighbors would only flock together, and become members of the Sabbath Schools and Bible Classes, that they could teach them to know God. Paul to the Romans, x. 2, 3, describes these same sort of people: "That they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness." Those that God has taught, and has shown to them their utter helpless condition, and the depravity of their own wicked heart, can now look back and see how God has led them along in paths that they had not known; how he has taken them from the mire and the clay, where they were sinking down under a weight of sin and condemnation; and can feel that were it not for the tender mercy of our God that they would now be where love and mercy could never reach them; and can feel that it is entirely beyond their reach to bring themselves to know God. Hence the command is obeyed. But Jesus, that taught as never man taught, will go forth conquering and to conquer, till all the blood-washed throng shall be brought into the fold. I will forgive their iniquity, and I will remember their sin no more. Well might the poet exclaim,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

When Jesus, the great atoning sacrifice for sin, was about to be offered up, in his prayer to the Father, says, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee; for I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them."—John xvii. 5-10. It seems that the above language is sufficient to convince any intelligible bible reader that God has redeemed a specified number that never shall be lost; that he does not do as some pretend to say, save them to-day, and if they are not faithful in their duties, will let them fall away to-morrow. But I will forgive their iniquity, and I will remember their sin no more. "My sheep hear my voice," says Jesus, "and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My

Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." O, says the trembling saint, I know that he has all power in heaven and on the earth, and is able to save unto the utmost all that the Father has given to him. But I am so prone to evil, and going into by and forbidden paths, that when I would do good evil is before me; I can scarcely ever see myself as I would wish to be. Darkness beclouds my mind so much of the time that I fear I know nothing of Christ by an experimental knowledge: I have only grasped the shadow, and missed the substance. To such I would say, lift up your heads and rejoice; if you had not been born of that incorruptible seed, you would not be troubled in this way. Remember Paul, the inspired servant of God, had these same trials to encounter. Peter says, Think it not strange concerning the fiery trials which are to try you as though some strange thing had happened unto you. Jesus, our elder brother, was tempted in all things, and is able to succor those that are tempted. If we were always in the light of God's countenance, and never left in the dark, we would never know how to appreciate the light. While here in the flesh we need never expect to see ourselves as we would wish to be; the flesh warring against the spirit, and the spirit against the flesh. But thanks be unto him who has given us the victory through our Lord Jesus Christ, and will bring us off more than conquerors through him that loved us and gave himself for us.

Now, brother Beebe, I feel that I have been scattering in my remarks, and have come far short of doing the subject justice; but submit it entirely to the dictates of your better judgment to do with it as you think best, and all will be right.

Yours in the bonds of love,

ABRAM B. LESTER.

SOMERVILLE, Tenn., Feb. 14, 1875.

ELD. G. BEEBE—DEAR BROTHER:—I am admonished that my subscription to the "Signs" expires to-morrow, and as I am spared to see another year roll round, I want you, and the brethren and sisters, and all the friends of the cause of truth, to know that I feel that I have much reason to thank the giver of every good and perfect gift that notwithstanding many of our kindred in Christ, and of them, many younger, and very few older than myself, have been called away to rest in the embrace of the blessed Redeemer, I am still spared; but, brother Beebe, why is it so? I know not, at my advanced age, (83) why I am spared. My health is good, and has been during the past year, and I am blessed with food and raiment, and am content. But Zion, like her prototype, while the cloud stood over the camp, traveled not. Very few have been added, but peace and union prevail. Winter is upon us in a two-fold sense. While the arminian or New School Baptists last fall made many proselytes, and nearly emptied one Sun-

day School. When in a protracted meeting held by the New School Baptists, all hands, United Baptists, Methodists, Presbyterians, New and Old School, made some forty converts, the Baptists received of the spoils about sixteen, and what became of the balance I never learned. No wonder they call their Sunday Schools nurseries, from which their churches are to be supplied with members.

I will close with a request that Eld. J. F. Johnson will please give his understanding of the Two Witnesses, and of what is connected with them, as recorded in Rev. xi., and oblige, &c.,

PETER CULP.

SOMERVILLE, Tenn., April 14, 1875.

ELD. BEEBE—DEAR BROTHER:—I notice in the "Signs of the Times" the obituaries of aged pilgrims, some younger, but very few older than myself. I feel thereby admonished that my departure must be near. My reflections are that I and my contemporaries have lived in and enjoyed an era in the world's history that perhaps will never be excelled. I was born in 1792, shortly after Liberty of Conscience was fully established in America, and now the prospect is that it will shortly close. What has made me to differ from others, or what have I that I have not received? Nothing. We are taught that the number of our days and the bounds of our habitation are with the Lord.

In 1822, one Saturday evening, I was given to believe in the Lord Jesus Christ. Then I believed I would see no more trouble. The next day my wicked thoughts made me believe that I was deceived, and O the distress of my mind! Between unbelief and duty, none but those who travel the same road can know. In March, 1829, I left the place of my nativity in South Carolina, and thought I would leave my troubles behind me. I arrived in Fayette Co., Tenn., still neglecting my duty. I waded through great distress of mind until August, 1832, when there was a church organized in my vicinity. I vowed to the Lord that if delivered from my distress I would do my duty. I was relieved from my sad condition, the church of which I am now an unworthy member was organized, and my vow was fulfilled almost miraculously. I offered and told the brethren some of my travels, was received and baptized on the next day, and for some months had more peace of mind than I had enjoyed since I was blessed with a hope; but some months afterwards I became distressed with an impression to exercise publicly. I would dream of addressing congregations, and would ride for miles meditating on scriptural subjects. I told my impressions to two favorite brethren, in whom I had great confidence. The first said, Brother Culp, as long as you can hold your peace, do so. That was my resolve; but my distress continued. When I mentioned my feelings to the other, he said, Brother Culp, some young brethren

ren feel like exercising after uniting with the church, but soon find these feelings subside; but if a dispensation of the gospel is committed to you, you will have to exercise. My impressions continued, till I concluded to sell out and move to Mississippi; and I sold out and started, and went two or three days' travel. I broke my wagon, and a wet spell ensued, so that I could not get any further; so I lightened my load, and concluded to return, and with difficulty I got back. I suppressed my feelings till I thought it would take my life, and I had to try. And I have continued in my weakness to try ever since; and it continues to be a burden now in my advanced age.

Now, brother Beebe, last Saturday I traveled twenty-six miles by half-past twelve, and stood and tried to talk at least an hour, and on Sunday also, and was at home by one o'clock from the neighborhood where I was. But it tires me so that after I get home I have to rest a day before I can do anything. Our ministers are few and far apart in this country. My health is good, but my activity is leaving me. My contemporaries are nearly all called home, to rest from their labors. But the more we toil and labor here, the sweeter rest will be. Brother Beebe, I would rejoice to have an interview with you. Our lamented brother, J. L. Purington, and D. W. Patman, were in this country some years ago. I wish after you receive this to throw it aside, as perhaps it is my last.

My love to all the household of faith, especially to yourself and family.

PETER CULP.

OTEGO, N. Y., March 20, 1875.

DEAR ELDER BEEBE:—The following is a relation of some of the exercises of our dear young sister Gurnsy, of Schoharie, who has been led by the mighty hand of the Lord to seek and find a quiet home among the dear subjects of his grace and children of his choice. Her letter was written to myself directly; but as I thought it so plainly showed the power of grace, and she being so young, only fourteen years of age at the time I baptized her, I have obtained her consent to send it to the "Signs."

BALAS BUNDY.

EAST COBLESKILL, N. Y., March 5, 1875.

DEAR BROTHER BUNDY:—My mind has been exercised about telling you some of my joys and sorrows, hopes and fears, that have been dealt to me by our kind Father, since I was seven years old, when it seemed that my whole life was laid plainly before me. Previously to this time I remember of serious trouble of mind, which I could not describe or tell the cause of. But now my mother was speaking to me of a little brother who is dead, which made a deep impression upon me; my soul was made to cry to the Lord to prepare me to dwell in his

presence, and to see his face in peace. And I also asked ma to pray for me, which she did. I would often ask her to read to me in the bible. Sometimes there would seem to be a calm, and my mind would have a little rest; yet all the time I was unable to tell the cause of my singular sensations. I often used to try to pray that the Lord would have mercy upon me, and not destroy me. At the age of eleven I found deep sorrow and grief because my nature seemed so vile, which made me cry out, Lord, save, I perish. But when I tried to pray, instead of relief, my heart became yet more vile. About this time there was a girl staying at our house about my age, and we used to have prayer. I could not keep from shedding tears many times in her presence, but she would laugh at me. I felt this keenly, and thought it hard; then I thought there was no use of crying, and that I would do so no more, but try and be cheerful like my mates were. My aunt was visiting at our house, and I overheard them talking about me, and they said I was thoughtful. This made me all the more shy, for the reading of any touching story would so melt my heart that I could not conceal my feelings. The fear of death, and of being banished forever from the Lord and his saints, embittered all my life. I was sent from home to school, but this was no relief to my mind. In writing home to my parents, I intended to keep all my troubles to myself; but in spite of myself I would keep saying something that I did not mean to; and after I had mailed my letters, I would gladly have called them back, fearing they might get some clue to my feelings. But they said nothing to me. It now seemed to me my only hope was death-bed repentance. Being with my aunt, she asked me to go to meeting with her, so I went; and as the minister was talking, he said there was no safety in death-bed repentance, which made me feel desperate, for now my last prop was gone. In a few weeks I went home, but this did not ease my mind, for still my trouble followed me. I would sometimes run to the field where pa was at work, thinking to get rid of sorrow; but it was impossible to run away from the Lord. So I was troubled all summer. My people would ask me if I was sick. I told them no, I did not know what ailed me. Sometimes I would resolve on telling my feelings to our folks; then it would seem as if it was all foolishness, and I was glad no one knew my feelings, and felt that I justly deserved it all, and there was no way for my escape. In the fall I went back to school, but little did I learn. In December the Methodists commenced a meeting in our place, and pa and ma were going. I thought I would go, and I would not feel bad. I was determined no one should find me out; so I got with several young people, and made light of the meeting, thinking I should hide my feelings in that way. So we went the next night; but O, my sins appeared

like mountains before me. I then saw plainly that I could do nothing. These words came to me, The Lord quickeneth whom he will, and when he will. They told me I could do something myself. I know the minister asked me if I was willing to give up all I had and my heart to the Lord. He said, Do this, and you will be saved. But these thoughts came to me, I have nothing to give. They kept asking, How do you feel? don't you feel better? I was so poor I could not tell how I did feel. The more I saw of them the less I thought of them; still I could not give them up. In a few days my mind was some easier; and being desirous to do right, I again went to the meeting, and while they were all praying my mind was so much caught away that I did not know what they were saying or where I was, until all at once I saw a bright light afar off; it kept coming nearer to me, until it seemed to be right over my head. O, it appeared so heavenly. My sins were all gone in a moment, and everything seemed changed. I had so bright an evidence that my sins were gone, it did seem to me that I could not have any more trouble. But immediately the desire was felt that I might be baptized, and Old School Baptist doctrine came into my mind. The first thing I thought, why did that come to my mind? I certainly did not want it. This brought great trouble, for I confess that I did despise them so badly. Yet there was a continual drawing in my mind towards that people, but I fought against it with all my might. I tell you I had trouble enough. I cannot tell of ever being more displeased than when our people spoke of going to Baptist meeting, and when you came to our house. But as soon as you and pa commenced talking, I could hardly contain myself. I had never told any one my feelings, and thought I should not; but I was then strongly drawn to come in and tell you all my heart. Then this thought came, he is an Old Baptist, and I will not. I could not stand to hear you talk, so I went off to bed, but not to sleep. When you commenced to sing, O, it seemed I could not keep still any longer. I spent a lonely night in tears. My mind was much drawn to baptism; I saw it was the only way, but was trying to think that I could go and be baptized by the Methodists; and went so far as to say that if pa did go with the despised Baptists I would not go to see him baptized. Our folks did not oppose me, but said if it was home to me with the Methodists, to go and cast in my name. All at once my will was subdued, and I felt a strong impression and desire to go and tell my little story to the church. While I was sitting by the stove, in a deep meditation on the path shown so plainly, I spoke right out, and said to pa and ma, Let's go to the Baptist meeting Saturday. They were much surprised; and, as you know, we did go, and were received by the church at Schoharie Hill, and in May

were all baptized; and have found the people I so much despised to be my dearest friends. I have had many dark and trying scenes to pass through since I was baptized, but the Lord has made me conqueror so far.

I have written so long I must close, for it will tire you to read this.

Your little sister,

EFFIE J. GURNSY.

LACONIA, Ind., Dec. 22, 1874.

DEAR BROTHER BEEBE:—The time of year has arrived for me to renew my subscription for the "Signs of the Times." I have been a subscriber for them some 18 years, and have been greatly refreshed from time to time while reading the many precious communications from God's dear children. Dear brother, I wish to tell you that I was much refreshed while at the Licking Association last September. Truly I was fed with some of the good things that fell from my Master's table, while listening to the voice of God's under shepherds. I was also much refreshed to meet with and form the acquaintance of some of my heavenly Father's dear children, some dear old fathers and mothers in Israel, who are almost at their journeys' end, and no doubt they can all tell of many a trial by the way, of many a hard fought battle with the world, the flesh and Satan. I also met with some dear young pilgrims, dear lambs of Jesus' fold. They have yet to learn the many snares of sin and Satan to captivate and lead astray; but they have a good Shepherd to protect them from all harm, and no weapon formed against them shall prosper. My dear brother, when at the early age of sixteen my dear Savior revealed himself to me as my only Savior. I then thought all my troubles over, for Jesus had given peace; I wanted nothing more. I thought to travel a smooth path to the end of my pilgrimage, be that long or short. But alas! I had yet to learn, by experience that God's dear children have a checkered path to travel, a warfare with the world, the flesh and Satan. Who is sufficient for these things? How could poor, helpless sheep and lambs travel this road that is found by few, if not kept by the power of God? I rejoice to think that I am not left to myself, for I well know that my own strength is perfect weakness. I was once told by one who I then thought was a minister sent of God, that I must work out my second salvation, that in this way I would gain the victory over many sins, and have more sweet communion with my dear Savior. I loathed sin, and longed to be delivered from it. I tried to work out my second salvation, until I almost sunk in despair. I thought no christian had such an evil heart as mine. But at a time while reading where Paul said, For I know that in me, that is in my flesh, dwelleth no good thing. For to will is present with me, but how to perform that which is good I find not. I read the whole chapter, and read my own experience; and thus my dear Savior

led me about and instructed me. The true light that came from above taught me that my dear Savior was not only my first salvation, but my second also—my salvation over all my enemies, both within and without; my light in darkness, my strength in weakness, my rest when weary and heavy laden.

"How signal are the blessings
My Savior has bestowed;
He taught me wisdom's lessons,
When I had lost the road.

"From death he hath me raised
By his almighty power;
Let his great name be praised,
Both now and evermore."

KATE BARTLEY.

MONROE, Texas, March 5, 1875.

DEAR BROTHER BEEBE:—I have been reading the "Signs of the Times," and I have not got the money at this time to send for it. If I did not love to read them so well, I would not have the face to ask you to send it to me. I live so far from where there is any preaching, that I cannot go as often as I wish. I love to read of others finding rest to their souls through the blood of a crucified Savior, better than to sit down to the best dinner that ever I ate in my life, for it is food for one of the hungriest souls that ever was.

Brother Beebe, I hardly know what else to write. I feel as if I wanted to write something, and I don't know how to commence. I am so weak that I could not write anything worth reading. If my Master, the Lord Jesus, will permit me, I will try to tell you something that he has done for me. He has conferred so many blessings upon me that I hardly know what to tell you first. I cannot recollect when his grace was not with me, only when I sought to justify myself in his sight by a performance of the deeds of the law. In so doing I fell from grace; but I thank God that I did not fall too far to be overtaken, for when I was dead in trespasses and sins Christ died for me, and yet I feel just as dependent upon him as ever I did in my life. I thank my God that it is as well with me as it is, for I am chief among sinners. But I trust that I have seen the travels of my soul. I have seen that I am not the way, neither do I think any man is the way to eternal life; for Christ is the only name given under heaven or among men whereby we can be saved. Then my works have all failed, but Christ will not fail.

Brethren who may read this imperfect letter, you that have the Spirit of God to lead you through this world of trouble and disappointment, I ask an interest in all your prayers. I feel as if I wanted to serve God, but I have so little firmness that I do not know whether I serve him or not.

May the grace of God and the communion of his Holy Spirit rest upon all the true Israel of God, is the prayer of one of the least of his servants, if one at all.

JOHN J. LAWS.

ADOPTION.

BELOVED BROTHER BEEBE:—In the "Signs" of March 1st there is a request from Eld. I. N. Vanmeter, of Illinois, for my views of the adoption. I know but little about this point of gospel doctrine, and feel less qualified to explain it than almost any other part of the doctrine of God our Savior. I have read the writings and listened to the preachings of others upon this subject, but still it is obscure to me. I will offer a few remarks, that Elder Vanmeter and others may see how ignorant I am upon the subject, and give them the better opportunity of instructing me in the way of the Lord more perfectly.

The texts which he suggests read thus: "To redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 5. "Having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of his will."—Eph. i. 5.

I shall not attempt to expound the doctrinal points of redemption, predestination and election, as embraced in the above texts. I am aware, however, that all these points of gospel doctrine are immediately connected with and embraced in the doctrine of adoption, but I must be brief.

Adoption, as known among men, is the act of taking the child of another, and bringing it into the legal relation of our own child, changing its name, and giving it our own, and in every particular recognizing it as our child, so as to be bound to watch over, guide, protect and secure to it our estate, as fully as if it was our legitimate child by lineal descent. This is precisely what the great God does for lost and ruined sinners of Adam's race. Sinners who are enemies to God by wicked works, children of the flesh, children of wrath, haters of God, and under sentence of eternal death. He determines, purposes and predestinates to take these children of wrath into the relation of sons and daughters. "Predestinated unto the adoption of children by Jesus Christ, according to the good pleasure of his will." The will or pleasure of no other being in heaven or earth is consulted in this great matter of gospel adoption. It is enough to know that it is the good pleasure of God's will, and that it is by Jesus Christ. He must fulfill the law, and redeem those predestinated sons from its curse, so as to satisfy justice, and remove every legal impediment out of the way, that they may receive the adoption of sons, with all the blessings and privileges appertaining thereunto. The relation of Father and Son exists, and is well known and established, before there could be such a thing as adoption of sons. The Lord Jesus Christ is the "only begotten of the Father;" all other sons are adopted through and by his atonement, and receive the spirit of their adoption, by which spirit they cry, "Abba, Father." "Because ye are sons, (adopted sons)

God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. We see that it is the Spirit of God's dear Son in our hearts that cries *My Father*. It is the same Spirit of Jesus, the Son of God, that enables the adopted sons to say, "Our Father who art in heaven." In this particular literal adoption as a figure falls short. Adoption in human affairs cannot bring the child adopted into any blood relation to the father, nor impart to it any spirit or principle other than that which its original nature is capable of developing by training and cultivation. The child receives no new nature, no new principle, no new heart nor spirit; but just such as its original capacity and nature is, so it may be trained and cultivated to its highest degree of moral, social and intellectual development. But in gospel adoption, those who are adopted receive the Spirit of the only begotten of the Father, so that they are no more servants, but sons and heirs of God through Christ. They are astonished at the amazing grace, and cry out, "Behold what manner of love the Father hath bestowed upon us, that we (vile sinners) should be called the sons of God." Yes, they are heirs of God, and joint heirs with Jesus Christ, to the incorruptible inheritance of eternal life, and all spiritual blessings in Christ, faith, hope, love, humility, meekness, fellowship with God as a Father, with Christ as a Brother, and with all saints. One household of faith, one body in Christ, and every one members one of another. Adopted sons, never to be disowned nor disinherited.

Here I must close. I think it would be a real pleasure to be able to write so as to edify, but I cannot write more now.

Yours in love,

W. M. MITCHELL.

OPELIKA, Ala., April 22, 1875.

P. S.—Will Elder Vanmeter let me hear from him through the "Signs" on the Adoption?

W. M. M.

TAZEWELL CO., Va., June 28, 1874.

ELDER BEEBE—DEAR BROTHER:—Your paper comes to me tolerably regular, and it is all I could wish it to be. It is truly a great light in the camp of Israel, for it ascribes all glory to God, and crowns Jesus Lord of all. And it sets at naught all the traditions and doctrines of men and of devils, which they have so artfully set forth to deceive, and boldly contending for the faith once delivered to the saints, and proclaiming aloud that salvation is of the Lord. It is calculated to send dismay and confusion into the camps of the Ishmaelites, if they could feel the force of truth; but I believe and am sure that nothing short of the Spirit and power of God can unlock the secret chambers of the hearts and minds of poor sinners while they are in nature's darkness and unbelief. All human agencies combined cannot unstop the deaf ear, or open the blind eye. Neither can all the designing

priests and work-mongers on earth, with all their deep laid schemes and new-fangled notions and moneyed institutions, save a single soul from hell; for that is the work of God alone; he saves without the aid of human agencies. Men may excite the animal or fleshly passions, and seem even to cause fire to come down from heaven in the sight of men, and deceive those who dwell upon the earth, and clothe themselves with their own garments, and claim to prophesy in the name of the Lord, and to cast out devils, and to do many wonderful works; but the dreadful sentence from the Eternal Judge awaits them, Depart from me, ye workers of iniquity; for I never knew you.

Dear brother, it is a source of great comfort to me to know that the Lord has a people in the world, and has had in all ages, and will have until the whole church of his elect shall be gathered into his fold. And may I not say that chosen people at the present day are known as the Old School or Primitive Baptists? And cannot their history be traced from the days of the apostles down to the present time, even through the dark ages of the reign of anti-christ? Have not her steps been marked with blood, and her martyrs fallen by the cruel hands of the anti-christian powers, by thousands? Yet notwithstanding all this, she stands today firm and unshaken, and still boldly contending for the truth of the everlasting gospel of Christ Jesus her Lord. Nor can all the combined powers of darkness remove her, or the foundation on which she is built. "As mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever." Storms of persecution may arise, and the tongue of slander in malignant fury may be let loose, wars, famines and pestilence, sickness, sorrow and death may assault; the apostle assures us that all things work together for good to them that love God, to them who are the called according to his purpose. It is glorious to know that all power in heaven and in earth is in the hands of our Lord, and that he worketh all things after the counsel of his own will. Yea, and he has set bounds to the raging waves of the sea, saying, Thus far shalt thou come, but no farther, and here shall thy proud waves be stayed. How patient we should be in tribulations, of whatever kind they may be, being assured that nothing can transcend the limits which God has set; for if any one thing could exist a moment contrary to his will, nothing could be secure.

Brother Beebe, lest I weary you, I will draw to a close. I have written more than I intended; but my mind, for some cause, has drawn my pen in a channel unanticipated by me. Will you please give your views on Rev. xx. 1-3, with its connections?

May you be spared long to wield the sword of the Lord and of Gideon, is the desire of your unworthy brother.

J. J. SPARKS.

NEODESHA, Wilson Co., Kan., April 19, 1875.

DEAR BROTHER BEEBE:—I have often thought of writing to you, but feared it would be presumptuous, as I am a stranger. Although a stranger in the flesh, I hope I have been taught of the same great Master.

My dear brother, Henry C. Marsh, of Perrysburg, Miami Co., Indiana, whose obituary was published in the "Signs" last June, requested me, a few days before his death, to ask you or some of your correspondents to give their views through the "Signs" on Acts xvii. 30. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." If convenient, please comply with his request, as I, too, have been anxious to hear it explained.

Since we have been living in Wilson County, only three weeks, we have not had the pleasure of meeting with an Old School Baptist, although we trust there are a number living in south-eastern Kansas. Should any of our faith and order pass this way, they will receive a hearty welcome at our residence, near Neodesha, Wilson Co., Kansas.

Your unworthy sister,

MARY E. WITHAM.

REPLY—In the former ages, and throughout the Jewish dispensation, God visited upon Israel, to whom he had given his law, the most terrible judgments for their idolatry, while he permitted the Gentile nations to worship the works of their own hands, without rebuking them, or sending any punishment on them. They were ignorant of the true God, and knew no other than the gods which were made by the hands of men, for God had not revealed himself to them as he had to Israel. Therefore in these times of this ignorance God winked at the idolatry of the benighted heathen. He restrained the thunderbolts of his wrath, and suffered them in their ignorance to insult his awful majesty by making and bowing down to idols.

But now commandeth all men everywhere to repent. The word *repent* in this place has exclusive reference to the idolatry which was permitted to pass unpunished under the former dispensation, and clearly signifies that now, that the middle wall of partition which separated and discriminated between Jews and Gentiles was abolished, and that henceforth no distinction will be permitted between Jews and Gentiles; for God had now given full demonstration to the Gentiles, as well as to the Jews, by the resurrection of Christ from the dead, that he will judge the world (not the Jews only, but the Gentiles also) in righteousness, by that man whom he hath ordained to be the Judge of both the quick and the dead, and in the day which he hath appointed. It is now published to the Gentiles that God will henceforth take vengeance on the nations that forget him, and that all shall go to confusion together who are makers of idols. To *repent* is to *desist, depart from, leave off, or turn away from* any former practice. That re-

pentance which is preached in the name of our risen Lord, in connection with the remission of sins, is the gift of God, and is no more required of God that men shall possess it until they receive it as his gift, than it is required of them to remit their own sins.—ED.

STRICKERSVILLE, Pa., Dec. 24, 1874.

DEAR ELDER BEEBE:—Inclosed you will find my remittance for the "Signs," which comes to us semi-monthly, richly laden with the precious word contained in the scriptures of divine truth. They are glad tidings of great joy to a poor, hungry, sin-sick soul, making glad our hearts, and causing us to rejoice that there are so many dear children scattered abroad, who testify to the truth as it is in Jesus. How often we gather words of comfort and consolation in the reading of the many able communications, contributed to your most excellent paper, the "Signs of the Times." Like drops of water distilled on the tender herb or blooming floweret, or a cool draught of water to the poor, weary traveler, are they to our thirsty souls.

We have no stated preacher as yet, (but hope we may soon be blessed with one) having had preaching but three times since our yearly meeting in October. One by one they seem to be dropping off. Dear Eld. Purington has been called to bid farewell to this vale of tears, and I trust gone where parting is no more.

Another year in the annals of time is about to close, thus bringing us nearer to our graves. For the many mercies we daily receive I desire to be thankful; but know I am not as much so as I should be, for my heart is deceitful and desperately wicked, prone to evil; when I would do good evil is present with me. Time admonishes me I must stop. I fear I have imposed too much on your time. I wish you a Happy New Year.

May the blessings of God rest upon you and yours, and speed you on in your good work.

Yours in hope,

MARTHA J. CARLILE.

TECUMSEH, Neb., Nov. 26, 1874.

DEAR BROTHER BEEBE:—If I could write to edify any of the dear saints, or readers of the "Signs," whose communications have so often cheered my drooping spirit, I would delight to do so. Also your well written editorials have been instructing to me, as well as to the household of faith. I will say, I have had a name and place among them for nearly forty-three years, and have been a reader of the "Signs of the Times" almost from their commencement. And I rejoice to know that God has so many witnesses to his truth as it is in Jesus, who can say, O Lord, I will praise thee. Thou wast angry with me, but thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid. For the Lord Jehovah is my strength and my song, he also is become my salvation.

Which is, in substance, the experience of all God's loved ones. For time was when they thought God was angry with them; but he was only preparing them, by showing them his hatred of their sins, to say, God is my salvation. For sinners must be made to see and feel the exceeding sinfulness of sin, before they can say, in truth, God is my salvation. God is love, and for his great love wherewith he loved us, even when we were dead in sin, he has quickened us together with Christ; so that the sinner can say truly, it is by grace he is saved, and not of himself; it is the gift of God. He is made sensibly to feel that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

There are a few Old Baptists in Nebraska, who love the truth. There are two churches and three young preaches within sixty miles of me, the nearest being twenty miles; so I go from twenty to thirty-eight miles in Nebraska to meeting, and when I go into Iowa and Missouri to meeting, I go from fifty to one hundred and fifty miles. I have traveled this summer and fall, going and coming, to hear God's servants preach the glorious gospel of the Son of God, (for it is glorious to those who have ears to hear) twenty-two hundred miles in my own conveyance, and have reason to thank God for the privilege I have of going; for it is my greatest joy to be with my Father's children, though I feel to be the least of all, if indeed I am one. May grace, mercy and peace be with you, brother Beebe, and all the household of faith, is my prayer for Jesus' sake.

Yours in hope of a blessed immortality,

JOSHUA DICKERSON.

MISCELLANEOUS.

TRUE faith produces an immediate rest of soul from all carefulness and anxiety, and settles it in great peace. Ignorance of the promises, and of Christ's official relations, and of what we may expect of him, may prevent or break the soul's rest under certain emergencies. For example, suppose the soul to be ignorant of the declaration that all things work together for good to them "that love God;" or of this, "My grace is sufficient for thee, I will never leave thee nor forsake thee;" or this, "As thy day is, so shall thy strength be;" then certain trials may throw the soul into a state of unrest and anxiety.

SOCRATES, the ecclesiastical historiographer, reports a story of one Pambo, a plain ignorant man, who came to a learned man and desired him to teach him some psalm or other. He began to read unto him the thirty-ninth Psalm, "I said, I will take heed to my ways, that I sin not with my tongue." Having heard this first verse, Pambo shut the book and took his leave, saying that he would go and learn that point first. When he had absented himself for the space of some months, he was demanded

by his reader when he would go forward? He answered that he had not yet learned his old lesson; and he gave the very same answer to one that asked the like question forty-nine years after. Such a hard thing it is to rule this unruly member, the tongue, that it must be kept in with a bit and a bridle, bolts and bars.

THE grace of God in Christ is that which gives immutability to the new covenant. It is not built upon works, but grace. This covenant is not founded, as the first was, upon the variable and inconstant obedience of man, but upon grace, which is a steady and firm foundation of it.

FAYETTEVILLE, W. Va., Jan. 4, 1875.

BROTHER BEEBE:—I noticed in one of the August numbers of the "Signs," last volume, which is now mislaid, an inquiry which has not yet been responded to. I would say to that brother, and to all others, if they desire to visit the Indian Creek Association, in Summers Co., West Virginia, that it commences on Friday before the fourth Sunday in August, 1875. If they purpose visiting the association, and coming by railroad, they will get off at Henton, the county seat of Summers, and inform brother M. C. Barker, or Wm. Houchins, through Elder Wm. Dubins, at Jumping Branch, Summers Co., W. Va., and arrangements will be made to meet them with conveyances.

C. MARRS,

Clerk of Mt. Gideon Church.

ORDINATIONS.

The arrangement and time of the service agreed upon, Sunday morning, ten o'clock, met according to appointment.

Brother Theobald preached the ordination sermon.

The candidate was requested to give a relation of his christian experience, call to the ministry, and doctrinal views of the scriptures.

Brother Dudley proceeded with his examination, and charge to the candidate.

Agreed by the council that they recognize the gift of brother Moore, and the propriety of setting him apart, by ordination, to the work of the ministry, whereunto the Holy Ghost has appointed him.

The vote of the church was taken, approving the council.

Ordination prayer by brother Theobald, with the laying on of hands of the presbytery.

Brother Johnson gave the charge to the church.

Brother Moore dismissed by singing.

T. P. DUDLEY, Mod.

H. RANKINS, Clerk.

GEORGETOWN, Scott Co., Ky.

[This notice does not give the time when, or place where this ordination took place, nor what brother Moore was set apart to the gospel ministry. But we presume the ordination was with the Georgetown Church, in Kentucky, and that the candidate was our highly esteemed and very promising brother J. Taylor Moore, who was a licentiate of that church.—ED.]

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1875.

2 CORINTHIANS IV. 18.

"While we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 18.

While reading the controversy which is being published in an exchange paper, and which has also sometimes found its way into our own columns, we were forcibly reminded of the word of the Lord, when he answered Job out of the whirlwind, and said, "Who is this that darkeneth counsel by words without knowledge?"—Job xxxviii. 2. And the words also which we have placed at the head of this article have occurred to our mind. Several subjects have been discussed of late, not only through our Old School Baptist periodicals, but also from the pulpits, which we fear have had a greater tendency to darken counsel than to the godly edifying of the saints. The manner of conducting such discussions has too often betrayed an overbearing, dogmatical manner, and a readiness to maintain a favorite dogma by hurling ill-natured epithets of heresy, heretic or unbeliever at those who presume to differ in their understanding on those subjects so zealously contended for.

On the subjects of regeneration, the new birth, and of the resurrection of the dead, and on the eternal Godhead of Father, Word or Son and Holy Ghost, as the One only living and true God. These are all subjects of most vital importance; and while it is proper that the saints should discuss them, it is of the greatest importance that we should approach and dwell upon them with the most solemn reverence and deep humility of spirit. It will not do for us to conclude that we know all that is worth knowing about them—that we, any of us, "are the men, and that wisdom will die with us," and so put down our stakes, and denounce our brethren who have less confidence in our positions, as heretics or fools. We have no right to doubt that every heaven-born child is taught of God experimentally on all these fundamental principles of the gospel of God our Savior; and although in reasoning upon them they may differ very widely from each other, yet when they cease to reason, and rely alone upon what God reveals to their faith, they will see eye to eye.

The gospel of God our Savior is not a science that men by searching can find out; if it were, we might appeal to our reasoning powers, and rely upon our researches as an end of all controversy. But God has hidden the things of his Spirit from the wise and prudent, and revealed them unto babes. The babe does not by reasoning look to the parent for protection and support, but confidently trusts for what it cannot comprehend or explain. Our reason may look on the things which are temporal, (the things of time) for the things of time are visible to the in-

telligent creatures of time. But "Except a man be born again he cannot see the kingdom of God." God's kingdom is not a kingdom of time; his kingdom is an everlasting kingdom, and his dominion is not restricted by the boundaries of time. The wisdom of this world is earthly, sensual and devilish. Only that wisdom which is from above is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James iii. 15-17. Brethren, as well as those who are not brethren, may reason well, and confound their weaker brethren with their profound reasonings, and still darken counsel, and utter words without knowledge; but their wisdom looks only to things of time, and displays only the wisdom of this world; but their human wisdom and carnal reasoning will spoil (or rob) the saints of their peace and comfort and joy in the Holy Ghost. We are therefore admonished to "Beware lest any man (saint or sinner) spoil (rob) you through philosophy and vain deceit, after the traditions (or teachings) of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fullness of the Godhead bodily."—Col. ii. 8, 9.

Is it not painfully apparent that dissensions and strife which have from time to time disturbed, distressed and distracted many of the children of God, have resulted principally from those who have seemed ambitious to display their superior reasoning abilities in criticising the simple views of those who, in the very spirit of our text, are looking not on the things which are seen, and are taking the scriptures of truth as their standard, with all their heart accepting the very words of inspiration just as God has caused them to be written for our instruction in the bible, by denouncing them as heretics or schismatics because they will not consent to rely implicitly upon their interpretations of them?

We do not charge our brethren who have erred in this matter with insincerity, or designing to do mischief, for we doubt not that many of them have been as innocent of a wrong design as good old Job was of darkening counsel by words without knowledge; but we would entreat our brethren to forbear to censure those brethren as heretics who confine their declarations of faith to the strict spirit and letter of the scriptures of truth. Much trouble has resulted to the household of the saints from those who have attempted to explain to others what they do not themselves understand; especially when such expositors insist that their speculations shall be accepted as infallibly correct. It is not well for us to be wise above what is written by divine inspiration. A careful retrospection of the history of the church of Christ will show that no small part, comparatively, of the dissensions which have marred the fellowship and disturbed the peace of the saints have been occasioned by

the establishment of ecclesiastical creeds, in which the decisions of councils and edicts of prelates have been substituted for the plain reading of the inspired scriptures. We do not repudiate creeds or confessions of faith, so far as they are necessary to show a unity of the faith of the saints in what they understand the scriptures to teach; but we do protest against making the opinions of uninspired men more sacred than what God has spoken. What torrents of blood have been shed in vain attempts to enforce the dogmas of ecclesiastics, and in trying to exterminate those whom they have denounced as heretics; when those who have been denounced, tortured and slain, in most instances have held most sacred the words of scripture concerning which the controversy has been raised.

But to bring our remarks down to modern times, and in our own country, we might speak of some of the disturbing effects of staking out the boundaries of orthodoxy by the teaching and theories of men, either good or bad men, on the scriptures, instead of the scripture itself. We may illustrate our meaning by what has been painfully apparent. Take for instance the doctrine of the new birth. Is it likely that any child of God, who has been the subject of that birth, and taught by the Spirit, would dispute the words of inspiration in which that doctrine is asserted in the bible? We think not; we have no doubt that many dear saints have become greatly perplexed and confused in regard to the subject. But this has not resulted from what God has said in the word, or what the Spirit has taught in their experience of being born again. Let the saints the world over relate their experience of the new birth, and there will be the most perfect harmony; but let them attempt to theorize upon the subject, and tell what part of man is born again, and what part is not born again, strife will be engendered; for God has not told us that *any part* of man is born again; but Jesus said, "Except a man (not part of a man) be born again, he cannot see the kingdom of God." Now on the exact words used by our Lord there is no room for controversy. We know of none of our brethren who profess to believe that a man can see the kingdom of God except he be born again. As no man could see the things of nature till he was born of the flesh, so none can see the kingdom of God till born again, not of a corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. Nor would they be apt to dispute that the flesh of a christian, like all other flesh, is born of the flesh, or in the words of our Lord that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." For Jesus our Lord has settled this matter, and we know that flesh cannot beget, generate or bring forth spirit, nor does spirit beget or bring forth flesh; yet both flesh and spirit are elements belonging to every man that is born

of God; and every *man* (not part of a man) that is born again is constantly reminded of these two conflicting elements of his being, while one is at war with the other. This is not—can not be disputed by any who are familiar with the christian warfare. It is not this simple bible doctrine that has confused the minds of the saints. But when men have attempted to teach us what they do not know themselves, and define to us the soul, and spirit, and mind, and matter of which man is composed—and when they have forged out a theory satisfactory to themselves, if they attempt to palm it off as infallibly correct, and brand such of their brethren as cannot subscribe to their theories as heretics or fools, it then is sure to do mischief. Then if we add to this a disposition to misstate the views of other brethren, and if possible raise a prejudice against them, apparently concluding that to the same extent they can sink others, they themselves shall rise in the estimation of the brethren, confusion must follow.

But still another evil we will name, which is very pernicious in its bearing, which however unintentionally produced, by good, candid and well-meaning brethren, who being distressed that there should be a lack of harmony among the saints, in their zeal to set everything right, attempt to explain what they do not themselves understand; and thus they help to keep the excitement up, adding fuel to the fire. Now we submit the question, Would it not be better for us all to observe the admonition of James i. 19, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath?"

We have, in the foregoing remarks, spoken of the injudicious discussion of the doctrine of the new birth, and endeavored to show that while all who are born again of incorruptible seed, by the word of God which liveth and abideth forever, agree in relating what they have experienced of that spiritual birth; they differ in their theories when they attempt to make the subject more clear than the word and Spirit of God has made it, and to the reasoning vagaries of the carnal mind of man. We are fully persuaded that if our brethren could understand each other on this and other subjects which have been unprofitably discussed, they would agree in every vitally important point. The doctrine of the regeneration of the church of God, by the death and resurrection of Christ, their death to the law, and newness of life in the immortality which our blessed Redeemer has brought to light through the gospel, the doctrine of the final resurrection of the dead, both of the just and of the unjust; on these, and all other scriptural subjects connected with our salvation, the saints would and do most perfectly agree so far as they have been experimentally taught by the word and Spirit of God; but when they indulge in a disposition to speculate on these most sacred subjects, they

sow to the wind and must reap the tempest.

We would by no means object to or discourage an earnest and careful inquiry after the truth, and a desire to enlarge our understanding of the truth by comparing our views one with another, and all with the scriptures. And if we become convinced that we lack wisdom or knowledge, let us ask it of God, who giveth liberally and upbraideth not.

The text at the head of this article gives us the limitation of human knowledge and understanding. The things which are seen, perceived and understood by the natural mind of man extend only to the things which are seen; and nothing is seen by the natural mind or eye of man but the things which are temporal, things of time. Our finite minds cannot comprehend eternity or eternal things. Hence when the wise reasoners of this world attempt to speak to us of eternity or eternal things, they invariably confound eternity with time, and they describe eternity only as time extended interminably. All that we can know of eternity or eternal things is the limited measure revealed to our faith. The Christian's natural reason can no more see or comprehend eternal things than can the mental powers of infidels. But eternal things, including all the things of the Spirit of God, which eye hath not seen, nor ear heard, nor hath entered in the heart of man, God has revealed by his Spirit to the faith of his children; for their faith is the substance of things hoped for, and the evidence of things not seen. It is only by faith, as a vital principle, a fruit of the Spirit of God in us, that we can look on the things eternal, on things which are not seen.

The apostle says that our afflictions work for us an eternal weight of glory, while we look not on the things which are seen, but on the things which are not seen, that is, on eternal things. The sufferings of the Old Testament saints they endured as beholding him that is invisible.—Heb. xi. 27.

IMPORTANT TO AGENTS.

We have just received a new lot of books of the second volume of the "EDITORIALS" from the bindery, and are now mailing to our agents as fast as possible. As we have been to a heavy expense to get these books bound, and will soon have liabilities to meet, we have concluded to make an extra inducement to our agents, to sell as rapidly as possible. We will issue a Circular in a few days to all our agents, giving private information as to commission, &c.

By referring to the list on the last page of the "Signs of the Times," it will be seen who, and in what locality the agents are, and should any one living in a district not containing an agent, and where they think some of the books could be sold, like to take an agency, they will please send for a circular of our terms to agents.

Address,
B. L. BEEBE,
Middletown, Orange Co., N. Y.

OBITUARY NOTICES.

Brother **Abel Parsons** joined the Old School Baptist Church of Gilboa, by letter from the Blenheim Church, Jan. 12, 1873, and died Dec. 24, 1873. He was for a long time a member of Blenheim Church, and maintained his standing, and filled his place at all reasonable times, (an evidence that he was kept by the power of God) though he was much afflicted with rheumatism for a number of years, which he bore with Christian fortitude, feeling resigned to God's will. He leaves a beloved wife and two sons, with a number of relatives and the church to mourn their loss, which we trust is his eternal gain.

A discourse was preached from Heb. iv. 9, by the unworthy writer.

ALSO,

Sister **Lucy Stephens** died Dec. 19, 1874. She joined the Old School Baptist Church of Gilboa, by letter from the Blenheim Church, Sept. 9, 1871. She united with the Blenheim Church when she was young. She was steadfast in the doctrine of salvation by grace, and felt to shun every appearance of evil. She died in the triumphs of faith. She left a beloved husband and four children, with other relatives and the church to mourn her departure; but we mourn not as those who have no hope, for our loss is her eternal gain, we hope.

A discourse was preached at her funeral from Rev. xiv. 13, by the unworthy writer.

ALSO,

Sister **Mary Baker**, wife of Grantus Baker, and daughter of Suel C. Cole, died March 21, 1874. She joined the church when she was but a child. She suffered much in her last illness, from a cancer in the breast, and of which she died. She leaves her beloved husband, nine children, her mother and one brother, together with the church, to mourn their loss; but we trust she has been taken from a world of sin and sorrow to the world of immortal glory.

ALSO,

Brother **Silas Roe** died Jan. 2, 1875. He joined the church of Broome, (now Gilboa) about thirty years ago, and was always steadfast in the doctrine of the gospel, which is the power of God unto salvation, and he was always ready to contend for the faith that was once delivered to the saints, and he died in the triumphs of the faith of God's elect, and in hope of eternal life, which God, who cannot lie, promised before the world began. He leaves a beloved wife and four children, together with other relatives and the church to mourn, trusting our loss is his eternal gain.

His funeral was numerously attended at the Methodist Meeting House in Strykersville, and a discourse preached from Titus i. 1-3, by the writer.

LOREN P. COLE.

Gilboa, N. Y.

Sarah A. E. Gober was born in Jackson County, Ga., June 8, 1839, and was married to J. P. Bird July 12, 1857. She received a hope in Christ while attending the Oconee Association, at Union Church, Madison Co., Ga., in 1859, and often spoke of the comfort received from the preaching of Eld. G. Beebe and other brethren during that meeting, and was ever after a great lover of that doctrine of salvation by grace, and delighted in reading the "Signs of the Times." But she never united with the church, although she was sometimes heard to say that it seemed as though she could not stay away much longer. She was generally ready to give the reason of her hope: when called on. She seemed sensible for nearly two years that the time of her death was near, and often told her husband that she would not live long, and during her last sickness, which only lasted from Friday till the following Monday, she talked to her children of her departure with the utmost composure, telling them not to weep for her, but for themselves, and then fell asleep in Jesus, and entered into everlasting rest, leaving her husband, children, parents and other relatives to mourn. May the God of all grace comfort them with assurances of being prepared to meet her in the climes of bliss, is the prayer of the unworthy writer, for Jesus' sake.

F. M. McLEROY.

With a heart pained with sorrow and filled with grief I attempt to write for publication a notice of the death of my darling son, **John M. Grafton**, who came to his death in a most shocking manner, on the, long to be remembered, 19th day of June, 1873, aged 20 years, 3 months and 8 days.

This sad and painful accident brings us to consider how impassable are the decrees and appointments of Jehovah. It is well said that a man's days are numbered and his bounds set by the Lord, that he cannot pass them. My darling son left us in the morning, bright and cheerful, being sent away on business, and at night was brought home to us a lifeless body. O! the anguish of my heart, words can never be found to utter it. The particulars of the sad accident are much too painful for me to write, or, at least, as much as I know, as I have never yet felt able to hear a full statement of it, but know enough never to be forgotten, while memory lasts. Days, weeks and months, and I may soon say years, have passed away since that melancholy event, and O how crushing the weight yet lies on my heart, and will go with me to my grave. May God enable us to be resigned to his will, and say, He has only taken that he lent; and may he prepare all of us to look to him, and for a better meeting, where parting will be no more forever.

Notwithstanding our dear son was a member of no religious order, may I not hope that he is now an inmate of that eternal city where sorrow and sighing no more come? I have many reasons to believe he loved the doctrine of salvation by grace, and loved the people of that faith and order, which I could gather from his conversation in days that are gone, never more to return. He loved to follow them to all the associations he could get to, and I believe he fed upon the doctrine of free and sovereign grace, from the strict attention he gave, frequently the tears trickling from his lovely eyes, which is an evidence, we hope and trust, that the seed was sown in good ground. He cared nothing for the winds of doctrine that are spread through our land, but turned to them a deaf ear. It was not the will of God to bring him into the visible church, although he said, a few weeks before his death, that he would like to be one of that number. He was a darling child, and beloved by all who knew him. He has left a name that will live, although he has gone where we all will soon have to follow. May God give us all to feel, as I have felt, that this world is not our abiding place; but that we have a house not made with hands, eternal in the heavens. Man that is born of a woman is of few days and full of trouble; he cometh forth like a flower, and is cut down. Man dieth, and where is he?

Death, like an overflowing stream,
Sweeps us away; our life's a dream,
An empty tale, a morning flower,
Cut down and withered in an hour.

[The other stanzas are omitted for want of space.]
BARBARA GRAFTON.

By his mother,

DIED—At his residence in Ringoes, Hunterdon Co., N. J., Jan. 18, 1875, **Wm. S. C. Pittenger**, in the 53d year of his age.

Brother Pittenger united with the First Baptist Church of Hopewell about 21 years ago. His daily life in his family, intercourse with his neighbors and friends, and faithful attendance upon the appointments of the church, manifested his devotion to the cause of God our Savior, and the priceless blessing conferred on him, but a man of the dust, and endeared him to all, as husband, father, friend and brother, which was attested by the large concourse of sympathizing friends assembled on the occasion of his funeral, and whose kindness will ever be gratefully remembered by the afflicted family. We were much comforted by remarks from our beloved pastor, Eld. P. Hartwell, from the words recorded 1 Cor. v. 1. The happy selection of so appropriate a subject called to his remembrance the evidences of his quickening to life, and death to the law by the body of Christ, and when he entered with him in Jordan's rolling tide, laid him beneath the yielding wave, and raised him to newness of life, and henceforth walked with him in the sweet fellow-

ship of the gospel. He could now commit the earthly remains to the dust, with the comforting words, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Thus, in the midst of his years and usefulness, seeming to us, was he called home, and his earthly home left sad and desolate. May they, through grace, look to their heavenly Father, and the Savior that was so precious to him, and receive comfort in all their sorrows. And to the church, may the Lord fill her vacant seats with such as shall be saved, and help us to live that religion that is worth living for and worth dying for.

ALSO,

DIED—At the same place, July 11, 1874, **Mrs. Anny T. Pittenger**, wife of brother J. L. Pittenger, (eldest son of Wm. S. C. Pittenger, the subject of the foregoing notice) in the 29th year of her age.

Her kind and amiable disposition lighted their home with the sunshine of earthly happiness, and a hope in the power of Jesus' name to save his people from their sins, and an evidence of that power revealed in her own soul enabled them to commence life's journey with joy. But how soon she realized the frailty and uncertainty of all earthly joys, as she saw the destroying hand waste, with hemorrhage, the pride and pleasure of her life. But it was the pleasure of the Lord to raise him up, and while he looked to her as a help meet for him, a joy and blessing in affliction's trying hour, he saw the sable mantle darken the threshold, and suddenly prostrate the cherished earthly treasure that in a few days lay clasped in the cold embrace of death, whose funeral bell had scarcely ceased to vibrate sorrow's lonely heart, when a father's last farewell to younger brothers and sisters bid him take the icy hand that already felt the sentence, "Dust thou art, and unto dust shalt thou return."

May our heavenly Father support his feeble frame, and by faith enable him to look beyond the sorrows of earth to his heavenly home at God's right hand.

Yours in hope,

ELIJAH LEIGH.

DIED—Of typhoid pneumonia, in the 63d year of his age, **Isaac Swartout**, a resident of Woodstock, Lenawee Co., Mich.

The subject of this memoir was born Oct. 30, 1813, in Shandaken, Ulster Co., N. Y., was married to Miss M. A. Lockwood in 1836, and the following spring came to the then almost unsettled wilds of Michigan, enduring all the privations and trials consequent to a new country. He united with the Baptist Church, and was baptized by Elder Swain, and through all the strife, turmoil and divisions in the churches he was kept by the power of the omnipotent God, firm and unshaken in the faith. Salvation by grace was all his theme, and he looked unto Jesus, the author and finisher of that precious faith that is given to those that believe in the only true God and Jesus Christ the Savior.

He was sick only four days. Death had no terrors to him. He felt that his time on earth was short, and the day before he died he called his children to his bedside and told them that he must soon leave them, and that they must look to the Savior for salvation, for they could do nothing of themselves; that salvation is of God, through faith in Jesus Christ. One of his daughters being absent, in Missouri, he said, Tell her I would like to see her; tell her all is well with me. He leaves a wife and eight children, besides a large circle of brothers, sisters and friends, to mourn his departure; but we feel that our loss is his eternal gain.

His funeral was attended by a large number of friends and relatives, on Monday, Feb. 1, and a discourse preached by Eld. Thomas Wyman, of Fairfield, from 1 Cor. xv. 38.

M. A. S.

DIED—At her residence in Putnam County, Mo., March 5, 1875, our aged sister **Mary Hann**, wife of Elder John Hann, aged 68 years. She was born in Cass Co., Ky., and has been a member of O. S. Baptist Church thirty-eight years. She first joined Antioch Church, in Indiana, and was baptized by El-

der Uriah Edwards. She has been a faithful member, strong in the faith of salvation by grace. She expressed the same at different times during her sickness, and was perfectly resigned to the will of the Lord, and ready to leave this world of trouble. Her disease was typhoid fever, with which she was confined to her bed twenty-five days. She delighted much in the society of Old Baptists, and her seat in the church was seldom vacant, when her health would permit. While sick, she fell into a deep sleep, which lasted two days and nights, and she could not be awaked. Her friends had about given her up, when she awoke from her sleep, and told them she had been in a very beautiful place, and saw a great many good people, among whom was her husband, and some body told her she would have to go home alone, as there was work for her husband yet on earth.

Our sister has left her husband and children, with the church, to mourn their loss, which we fully believe is her eternal gain. She lived with her husband, Eld. John Hann, upwards of fifty-two years. The old brother survives her, but is very frail in health and strength.

JOHN HANN.

DIED—At his residence in Sangamon Co., Ill., Aug. 28, 1874, **Harmen Haggard**.

Brother Haggard was born in Christian Co., Ky., July 13, 1798, and moved to Clark Co., Ky., sometime during his youth. In 1829 he moved to Sangamon Co., Ill., where he remained until his death. He joined the Regular Baptist Church called Spring Creek, in April, 1841, and was ordained deacon of that church in July of the same year, which office he held until his death. He leaves many relatives and friends, with his aged widow, sister Haggard, his second companion, by whom he was highly favored and well cared for in his old age.

His body's now at rest,
His spirit's fled on high,
To dwell in mansions of the blest,
To all eternity.

Through trouble he has come,
Through dangers he has pass'd,
But now he's safely landed home,
And shall forever rest.

C. C. PURVINES.

Loami, Ill.

I have been requested by the afflicted parents, brother Johnson Titus and sister Sarah F. Titus, to send for publication in the "Signs" a brief notice of the death of their children in February last.

Ella May Titus was born Jan. 6, 1869, and died Feb. 6, 1875.

Johnson W. Titus was born March 23, 1871, and died Feb. 25, 1875.

Their disease was scarlet fever. Their sufferings were great during their sickness, but we trust that it is well with them now. Our God called them, and the love of parents and friends could not withhold them. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The trial has been very severe on our brother and sister, but as their day, so has their strength been. God can sustain beneath the heaviest load. May he comfort the family and sanctify unto them all his dealings with them.

Yours as ever,

P. HARTWELL.

DIED—At the residence of her husband, in New York, **Mrs. Louisa Harding**, wife of Dr. Lewis Harding, and daughter of Mr. Ira Seybolt, of Washington, D. C., and grand-daughter of Mr. John White Seybolt, late of Mt. Hope, aged about 35 years.

Mrs. Harding has suffered much for nearly two years from a cancer. She was released from her sufferings on Tuesday morning, April 20th. Her remains were brought to New Vernon for interment, on Thursday, the 22d, where a discourse was preached by Eld. G. Beebe to a large, attentive and sympathizing assembly.

Mrs. Harding had expressed an humble reliance on the Savior, and was enabled to commit herself to his hands. She has left a bereaved and sorrowing husband, and two small children, with many relatives and friends to mourn their bereavement.

ASSOCIATIONAL.

The Baltimore Association will be held with the church at Black Rock, Baltimore Co., Md., beginning on Wednesday before the fourth Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

The brethren and friends are cordially invited to attend. Those coming through Baltimore will take the train leaving Calvert Station about 3 p. m., on Tuesday arriving at Cockeysville about 4:30. Those coming from the west, via Harrisburg, will take the train arriving at Cockeysville about the same time. There they will be met by friends to convey them near the place of meeting.

THOMAS H. SCOTT, Clerk.

The Delaware Association is appointed to be held with the church at Cow Marsh, Kent Co., Delaware, beginning on Wednesday before the fifth Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

Brethren and friends contemplating attending our Delaware Association will please come on Tuesday, if they come by rail, taking tickets from both ways for "Woodside" station, on the Delaware Rail Road. Leave Baltimore 7:25 a. m., Philadelphia 8:30, and Salisbury 10:30, subject to changes that may hereafter be made. From such stations on the Baltimore Road as do not sell tickets to Woodside, get them for "Felton."

We bid you welcome, and will try to entertain you comfortably.

E. RITTENHOUSE, Pastor.

The Delaware River Association is appointed to be held with the First Hopewell Church, in Mercer Co., N. J., to begin at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue until Friday evening following.

Those coming via New York will leave New York on the Pennsylvania R. R. at 2:55 p. m., on Tuesday, June 1. Take tickets for Hopewell, change cars at New Brunswick to the Mercer & Somerset R. R., arriving at Hopewell at 5:30 p. m.

Those coming via Philadelphia can leave the Kensington depot at 6:55 a. m., Wednesday, June 2, take tickets for Hopewell, change cars at Somerset Junction, and arrive at Hopewell at 9 a. m. There are three trains daily from Philadelphia to Hopewell, so that the friends can take their choice of trains. There will be friends at the depot on the arrival of the trains named above. We hope to see a goodly number of our brethren and friends at the meeting. Come and see us.

P. HARTWELL.

The Warwick Association is appointed to be held with the church at Middletown, Orange Co., N. Y., to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, and continue until the following Friday evening.

The Chemung Association is appointed to be held with the Charleston and Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, at 10 o'clock a. m., and continue until Friday following.

Those coming on the cars will take the 11 o'clock train at Corning, on Tuesday, for Wellsboro, where they will be met with teams and conveyed to the meeting.

J. W. ELLIOTT.

The Conference of Western New York is appointed to be held with the church at South Dansville, Steuben Co., N. Y., on Sunday immediately after the Chemung Association, which will be the third Sunday in June.

These Associations are so arranged that any brethren who wish to attend them all will be able to pass from each to the next by easy transit, and every intervening Sunday may be very pleasantly spent with some of our churches on the route. The facilities for travel were never better, as the places of the meetings are accessible by the various Rail Roads.

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VOL. 43.

MIDDLETOWN, N. Y., JUNE 1, 1875.

NO. 11.

POETRY.

IT IS FINISHED.

O what harmonious gospel sounds
Springs forth from Calvary!
Salvation through Christ's bleeding wounds
Is to poor sinners free.

For he the debt complete has paid
For all the chosen race;
For them his precious blood he shed;
He saves them by his grace.

Prisoners, behold the Son of God
In sad Gethsemane;
The winepress he alone hath trod,
To set poor captives free.

Saved by grace will be the song
Of all who're bought by blood,
Both here and in the heavenly throng,
When taken home to God.

What sovereign grace was then display'd
By Christ, the church's Head,
When in a crown of thorns arrayed,
To give life to the dead.

BEHOLD THE LAMB OF GOD.

Lamb of God! Rest for the weary!
Weary, restless, now I come;
Yea, would quit a world so dreary,
To enjoy the peaceful home;
Quit this world to dwell with thee,
Quit this dark mortality.

Lamb of God! Is not thy presence
Heaven's ecstatic, fullest joy?
Constitutes it not the essence
Of delight without alloy,
Ceaseless bliss, felicity,
Such as can but flow from thee?

Lamb of God! I come dejected,
Fearing, hoping, and dismay'd;
Foes of strength, oft unsuspected,
Lurk in sunshine and in shade.
Lamb of God, what arm but thine
Can repel such foes as mine?

Lamb of God! As chief of sinners,
Well deserving wrath, I come;
Wilt thou rank me with beginners
In the race to heaven, to home?
Though I halt along the road,
Holy Lamb, lead me to God.

On thy bosom let me, Savior,
Bear the outcast in thine arms;
Let the world, in its endeavor,
Though it tempts, allures, alarms,
Know each arrow hurled at me,
When it pierces, reacheth thee.

On thy Spirit's mighty pinions,
Lamb of God, I would be borne
Far above the world's dominions,
Reckless of its love or scorn;
Safe, secure, and sweetly blest—
Prelude of eternal rest.

Rest from weariness and weeping;
Rest from earthly care and toil;
Rest, the body sweetly sleeping,
Let the grave enjoy its spoil,
Till thy summons bid the clay
Burst its bonds and soar away!

Lamb of God! No shade of evil
Can infest that glorious place;
Scorning world nor tempting devil
Enter that bright realm of space;
Only spotless purity
Finds access to heaven and thee.

Lamb of God! While here a stranger
Be my faithful, constant guide;
Shield from ill, defend in danger,
Comfort, strengthen and provide,
Till I quit the world of woe,
And what grieves me leave below.

—Gospel Standard.

CORRESPONDENCE.

AFTON, Ga., April 21, 1875.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—Some months past I heard rather a strange idea from the stand, respecting the soul, and the work of the Spirit of our God, which caused in my mind many serious reflections, and much searching and researching of God's word; and in this confused condition I thought perhaps it would be a source of comfort to hear the views of some of our able ministers) men whom I have never seen nor heard) on the subject: consequently I wrote private letters to three able expounders of God's word, living a great distance from each other, giving them 1 Thess. v. 23, middle clause, as a starting point. And although I feel unworthy the notice of any of God's children, they all responded to my request. Although there may be some apparent difference, perhaps it is more in the manner of expression than any thing else; yet each communication is ably written, and they all agree that man is a mystery. Eld. J. F. Johnson, of Kentucky, one of the men addressed, gave me permission to forward his letter for publication in the "Signs of the Times," if I saw cause. Believing it would be read with interest by many of God's children, I forward the same to you, and vouch for Elder Johnson's willingness to abide your better judgment.

Yours in christian love,

E. J. WILLIAMS.

LAWRENCEBURG, Ky., March, 1875.

MY DEAR BROTHER WILLIAMS:—Yours of the 30th of January was received, after considerable delay on the way, and I use the first opportunity in reply. I sensibly feel my insufficiency in attempting a compliance with the request you have made, but do not feel at liberty to withhold such light as the Lord may afford me when called upon by my brethren who are "inquirers after truth."

The first instruction you ask, relates to the Patrons of Husbandry, or Grangers. Now, my dear brother, you will excuse me for saying but little on this subject, because I know but little, and may say, nothing about it; and I think prudence would dictate that I should say but little upon a subject that I am ignorant of, for to me it looks like "beating the air." I can say, so far as I am concerned, I have no use for the order; for I am not a farmer at present; and if I was, I should want to know more about the Grangers than I do, before I could unite with them. That man-

ufacturers and speculators by forming "rings" and combinations have imposed upon the farming community, was palpably proved to me when I was a farmer; for they generally held the prices of their own articles, and also those of the farmer's products in their own possession; and if the farmer's only object is to fortify themselves against those impositions, it may be well enough; but until Primitive Baptists know more about the order than does their humble servant, my advice to them is, "stand from under," especially if it is calculated to wound the feelings of the brethren, which we should hold sacred under all circumstances.

The other subject upon which you ask instruction, I consider of far greater importance, and worthy of our most solemn attention; and so far as I am concerned, could plead ignorance; but is that a sufficient plea while we profess and hope that the Lord is our wisdom? There lies my only hope of writing to profit you or others. The text you ask my views on is found in "1 Thess. v. 23, particularly the middle clause, spirit, and soul, and body." I have not heretofore thought particularly on the subject, and know not that I have any special light on it. My own views is all that I can promise, and leave the matter to be tried by the scriptures. The apostle speaks very commendably of the brethren at Thessalonica, both of their faith and practice; gives faithful warning, wholesome instruction, interspersed with very appropriate exhortations. In some of the verses immediately preceding the text under consideration is a most excellent exhortation which we would do well particularly to observe. In the 21st and 22d verses he exhorts them to "prove all things, hold fast that which is good," and to "abstain from every appearance of evil." Then follows the 23d verse, in the form of an intercession. "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." The petition of the apostle here is, that the God of peace may sanctify, set them apart wholly, entirely to his service, in holding fast that which is good, abstaining from evil, and thereby keeping the unity of the Spirit in peace, securing the things presented not only in the foregoing surpassing exhortation, but throughout the entire epistle.

"Spirit, soul and body." These are the particular words you wish me to write on. I suppose the spirit

here alluded to is "the spirit of man that is in him;" not the Spirit of God which we receive of him in the new birth. See Prov. xiii. 12, xiv. 29, xvi. 18, 1 Cor. ii. 11, 2 Cor. viii. 1. This spirit is sinful, wicked, prone to evil, and like all the rest of our natural faculties, disposed to lead us away from God, and after the perishing things of this vain world; such as worldly religion, with the whole catalogue of "the works of the flesh" resulting therefrom. By it the throat exhibits the similitude of an open sepulchre; it prompts the tongue to use deceit, plants the poison of asps under the lips, fills the mouth with cursing and bitterness, incites the feet to shed blood, impels the possessor onward in the ways of destruction and misery, and blinds the eyes to the way of peace and the fear of God.

The "Rev." author of "The Bible Dictionary" defines the spirit in man to be "his immortal soul;" and right in connection with this, let us take into consideration the word "soul." In treating upon this word, I shall probably have to collide with the whole arminian fraternity, and may be with some of the saints. In the first place we must dispense with the idea of the bible dictionary gentleman, or with the apostle's; for Paul, in speaking of the King of kings and Lord of lords, says, "Who only hath immortality," &c. Now, if Christ only hath immortality, we have nothing immortal about us until we have Him. That man has and must have an interminable existence, is evident; but the endless existence of the wicked is spoken of as death, the opposite or counterpart of life; for immortality, according to Paul's definition, is eternal life. See Rom. ii. 7, 1 Tim. vi. 16.

Again, Mr. Wesley, in his poetical strain, says,

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the skies."

Place this expression in juxtaposition with Ezekiel xviii. 4, 20, which says, "The soul that sinneth it shall die," and also Psa. lxxviii. 50, "He spared not their soul from death," and where is the agreement?

This word soul, as used in the scriptures, is not applied to any one particular part or faculty of man distinct from the rest. It is used in its original meaning in a complicated sense. Sometimes it implies the whole man with all his parts, passions and faculties, as in Gen. ii. 7, "Man became a living soul;" and also 1 Cor. xv. 45, "The first man Adam was made a living soul." Some-

times the word refers simply to persons, as in Gen. xii. 5, Abraham and Lot took "the souls that they had gotten in Haran;" again, Ex. i. 5, and all the souls that came out of the loins of Jacob were seventy souls. At other times it is spoken of as the life, as in Matt. xvi. 26, and Mark viii. 36, "For what shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" (or life) for it is evident that the life is alluded to here, as much as to say, What shall it profit a man if he shall gain the whole world and lose his life? He must die and leave it all; he cannot buy it. The different affections, passions and appetites are attributable to the soul, as love, hatred, joy, sorrow, hunger, thirst, &c.

All this convinces me that the first time the word is used in the scriptures exhibits its most full and complete meaning; "man became a living soul."

"And body." We are a perfect mystery to ourselves in spirit, soul and body. How little we know about either! And when we attempt to combine and explain the whole, we at once enter an awfully obscure labyrinth. The body is a mazy, complicated piece of machinery, and only moves when actuated by a motive power. Here we meet mystery again. What is the power? Look at the busy throng of human bodies moving hither and thither. What is it that is producing all this motion and commotion? Some agency is moving these bodies—this complex mass of machinery. Is it the spirit—the soul—the mind? What is it? If we go to our lexicographers for an explanation of the meaning and properties of those words, they leave us all bewildered, and tell us that the spirit is "the soul of man," that the soul is "the mind," the mind "the soul," making them all one; and there they leave us all in a maze.

Well, suppose we conclude that it is the spirit or mind that propels this intricate piece of mechanism, for we certainly follow the leading of our mind to a greater or less extent. Here we meet mystery again. How does mind or spirit that is immaterial act upon matter or materiality, and why does it act so differently upon different ones? One man's mind directs him to certain pursuit in business, and directly his feet and hands, in obedience to the motive power of the mind, are put in motion to accomplish the work. Another one's minds directs him to a different pursuit, and his muscular powers obey the impetus, and his members are set to work to reach the prospective goal. Again, one man's mind or spirit will prompt him to an honorable and upright course and conduct in this life, and the motions of his body obey the mandate. Another's will dictate the most dishonorable and wicked one, and his misguided limbs will move him to the diabolical acts. Such is the diversity of the prompting of the human spirit or carnal mind that we cannot find two acting in concert throughout. But

in one thing we find a partial unanimity, and that is the way of salvation. Whether it is the Hindoo or the Hottentott, the Buddhist or Mahomedan, the Roman Catholic or the Arminian Protestant, all agree that it must be by works of some kind. This is depraved nature's religion. But one step further and all is complexity again—all Babylon or confusion; for they differ as widely as to the different kinds of work to be done, as they do in other worldly matters.

This calls for some remarks on your third and last query. You say, (and I think correctly) "that these three component parts constitute the man." I also think they constitute the natural man. Then you ask the question, "Is either of them, or all, quickened into divine life—born of the Spirit of God?" I answer unequivocally, that the scriptures do not show that all or any part of the natural or Adam man is born of the Spirit of God. You further say that a mere think so in the absence of scripture is worthless. So say I. Now, we are all born with this natural spirit, soul and body; and the Savior says, "That which is born of the flesh is flesh." So then, in this birth we are all flesh; including the "fleshly mind," "fleshly lusts," &c. Paul said, after he was born again, "I know that in me, that is, in my flesh, dwelleth no good thing;" but the whole man (new man) that is born of the Spirit is good; for "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

It is every where demonstrated that the birth never changes the nature of the thing born. What a miracle it would be to see the birth of a young goat turn or change it to a sheep; and *vice versa*. And more, every thing that is born partakes of the precise nature of its parentage; hence what is born of God is like Him, cannot sin; and what is born of the flesh is like it, cannot do good. "There is none that doeth good, no, not one." But, although the birth does not change the nature of the thing born, it does change its condition or circumstances. It receives its nutriment differently; its clothing or protection is different, and it is surrounded by different elements. Still, the flesh was flesh before the birth; it is neither more nor less afterward; the same by nature.

As has been shown, and cannot be denied, each offspring partakes of the nature of its parentage. It has further been shown by the scriptures that what is born of God is good, "cannot sin," and what is born of the flesh is bad, cannot do good. Then, if Paul's natural spirit, soul or body, was born of God, how could he say, "I know that in me dwells no good thing?" If his natural spirit was born of God, would not that be good? And if his natural soul was born of God, would not that be good? And if his natural body was born of God, would not that be good? All these were born of the flesh; and if the Savior was correct in his defini-

tion, all that is born of the flesh is flesh. I think that instead of "virtually denying the resurrection of the bodies of the saints," this view of the subject is the only one upon which we can establish and confirm that doctrine; for if the old, or Adam man is born of God, "worked over," as intimated in your letter, he "cannot sin," as the scriptures declare; and if he cannot sin, he cannot die, for death is but the effect of sin, and sin the only cause of death, and no effect can take place without a cause to produce it. The Savior says, "Whoever liveth and believeth in me shall never die." This cannot be said of the old man, for he "shall die." I repeat then, that if the old man is born of God he cannot die, and therefore there could be no resurrection of the dead bodies of the saints.

Christ died for his people because their sins were transferred to, or laid on him. He died for them, and rose for them. In that death and resurrection he did ransom them from the power of the grave, redeem them from death, and thus was the "first born from the dead," "the first fruits of them that slept;" and I see no propriety in speaking of a first birth, or first fruits, if there be no succeeding birth or fruits to follow. So far as the spiritual family is concerned, in their first birth, the whole nation was born at once.—See Isa. lxvi. 8. And when they are individually "born of God," when we "receive the Spirit which is of God," we are "born again." Then, when these natural bodies are first born, they are "born of the flesh;" and when they are "born from the dead," they will be born again: and until we are born again, born from the dead, the natural man never can see the spiritual kingdom of God or enter into it. When that shall have been accomplished, the Lord's assertion, "Except a man be born again he cannot see the kingdom of God," will be fully realized. But, in order to that birth, a radical change must take place, not produced by the birth, but in order to it; and this is the first time that the word *change* is used in relation to the "old man," or any part of him. Hence it is said, "Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body," &c.—Phil. iii. 1. And again, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And yet again, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Then, "This corruptible must put on incorruption, and this mortal must put on immortality, &c."

Now, I object to the expressions, "changed by grace," and "changed from nature to grace," as used by many in reference to the new birth,

and relative to any change in the nature of the natural man. Those expressions are no where used in the scriptures, nor is a *change* spoken of at all in that sense. But then and there we anticipate a most glorious and heart-thrilling change into the image and likeness of our all-glorious Savior, to dwell in his peaceful presence forever.

"Soar we then where Christ has led,
Following our exalted Head;
Made like him, like him to rise,
Ours the cross, the grave, the skies."

In conclusion, my dear brother, as Christ has put away the sins of his people by the sacrifice of himself—redeemed them from the curse of the law—we may rest assured that the supplication of the apostle will be finally and fully answered, and the whole spirit and soul and body of each one will be preserved blameless unto the coming of our Lord Jesus Christ.

I have now endeavored, though in much weakness, to answer your request, which presents a fit subject upon which to exhibit "Christ and the resurrection," the joyful theme of the apostles and the lively hope of the saints.

Your friend and brother most truly,
J. F. JOHNSON.

WAVERLY, April 23, 1875.

ELDER BEEBE—DEAR BROTHER:—If one so vile and sinful can be permitted, or has any right to call you brother; for quite a length of time it has been impressed upon my mind to write what I hope has been some of the Lord's dealings with me; and once or twice I have written, but it looked so much like myself I did not send it, and I do not know that I can satisfy my mind any more now than I did before. I am such a poor, miserable, blundering creature, I hardly dare undertake to write, for fear I will make bad work. But I will try and tell you what I claim as my experience, and will try and be as brief as possible.

I do not remember thinking of religious matters, or on the subject of religion particularly, until I was fourteen years old. I had attended arminian meetings from the time I was ten years old, and of course heard nothing but "do and live" doctrine talked about. They said there was a work for every one to do who expected to be saved—that every one had a salvation to work out, and unless they worked out that salvation they certainly must go to hell. I thought they ought to know, because they were older than I, and had read the bible more than I had. But there was something I could not agree with them in. I believed that a person must work to get religion, but when they were once in possession of it, they could not lose it, or fall from grace; for I believed that God was unchangeable. But I did not at that time know that if we by good works caused God to love us, it would make him a changeable God. I would pray, as I called it, when I went to bed, and ask the Lord to keep me safe through the night, and keep me

from sin on the next day. The farm that my father owned was very stony and rough, and I used a great many bad expressions when plowing, and that caused me trouble. I would think over the sins I had committed through the day, when I went to bed, and would then try to repent. I thought if I could weep on account of the sins I committed, that would be repenting. But I was so hard-hearted that I could seldom ever shed a tear, and would ask the Lord to keep me from again committing the sin I had committed that day. But the next day I would perhaps commit more sin than I did the day before. I went on in this way for quite a length of time—three or four years. About this time there was a revival meeting held in the school-house where I had been attending school, and most of my schoolmates went forward. One night I thought I would like to go forward. I knew I was a poor, miserable sinner, and if I could do any thing that would make me better I would like to do it. But I thought I would stay away for a few nights, and see if those feelings would leave me. I thought it might be excitement, and if it wore off I would know it was. I had seen so many make a start, and then backslide, as they call it, that I did not want to make a profession until I was better satisfied that it was the work of the Lord. These feelings wore off in a few days, and then I knew it was excitement. But I kept on trying to make myself better by what I called prayer, but not publicly, and sometimes thought I was as good as some who made a profession. But these feelings would not last long before I would see that I was just as big a sinner as ever, and worse; for it seemed to me that the more I prayed the worse I got. I went on in this way until I was about twenty-two years old, and from that time until I was twenty-six years old my mind was wholly taken up with worldly things, seldom ever thinking about religious matters, unless I was taken sick, when I would think if I got well I would try and do better; for I had a dreadful fear of hell. But as soon as I recovered these thoughts would leave me, and I would go on, committing sin upon sin, until I hope the Lord showed me my true situation. It then seemed as though all the sins I had ever committed were brought to my view, and O what a mountain of sin! I saw I had sinned against a just and holy God all my life, and what I once thought were good works, even my prayers, were blasphemy; all my righteousnesses were as filthy rags, and I had no right to take the holy name of God, or speak it with my sin-polluted lips. But if ever I worked to do something to merit the favor of God, it was then; but my works availed me nothing. I tried to pray, but my prayer seemed to go no higher than my head. I was burdened with a load of sin and guilt, and sinking deeper and deeper into that horrible pit and miry clay, condemned by God's holy law,

which law was holy, just and good, but I was carnal, sold under sin, and felt to say, "And if my soul were sent to hell, God's holy law approves it well." I could not see how God could be just and save such a poor, miserable sinner as I was—nothing but sin and corruption. I was loaded down with my burden of sin, and groping my way here and there in utter darkness, with no where to lay my head in peace. The bible condemned me, my actions and thoughts condemned me, and I was in such distress of mind at times that I thought I was getting crazy. Those whose company I had enjoyed were now no company for me; I wanted to be alone, only at times when I wanted to drive these feelings away; but I never succeeded. My trouble followed me wherever I went, and instead of getting better, it seemed as if I got worse. I thought I was doomed to everlasting banishment from the presence of God, and hell was my portion, without any hope of being saved, without hope and without God in the world. I gave up to die, ceased from my works, but there was a groaning for God to have mercy. "Lord, save, or I perish." But at the same time I could not see how God could have mercy upon such a poor, sinful creature as I was. But one morning as I was going to my work as usual, with my burden of sin, and when opposite where my sister lived, suddenly there shone around me, as it seemed, a great light. I looked up at the trees, and they appeared taller than they had before; the sun shone brighter, and every thing seemed to be praising God. My burden was gone, and my soul was filled with love and praise to God. Christ appeared unto me as my Savior, as the end of the law I had tried so hard to keep and had utterly failed. He revealed himself to me as my righteousness, my salvation, my all and in all. I experienced that it was by grace I was saved, through faith, and that not of myself, it was the gift of God; not of works, lest any man should boast. No, it was not on account of any goodness that God saw in me, but all of grace, free and unmerited. And I felt to say, Not unto me, not unto me, but unto thy great and holy name be all the glory given. I saw that there was no salvation in any other; that he is the way, the truth and the life, and in the shedding of his own precious blood, his death and resurrection, I had a hope, although I did not realize at that time that I had experienced the things which the children of God experience, and sometimes still think that perhaps I have not. I took the bible up when I got home, and commenced reading, and behold, it looked like another book. The scripture that once condemned me, now gave me comfort; and I thought I could tell it to others—not what I had experienced, but the plan of salvation; but I soon found my mistake; that I was only casting pearls before them to trample them in the dust. Grandmother Shadwick lived with my sister at this time, and

I used to go and hear them talk, although my wife was very much opposed to my going there, and would say a great deal to keep me from going; still there was such a drawing toward them that I could not keep away. Since then my wife has been made to love the same doctrine; but I was very careful when talking not to say any thing about myself, for fear they would question me; but it seemed I had exposed myself some way, and brother James Beard proposed to me to go to church meeting with him, at the Old School Baptist meeting house, on Saturday afternoon. I told him I thought I would go with him. I felt a drawing towards them, from what I had heard some say in regard to these things, which agreed with what I had experienced. We went to meeting, and got there before the meeting commenced. I went into the house, but it seemed to me that I had no right there. I went out of the house, thinking I had better go home; but it seemed that I could not, for almost before I was aware, I was in the meeting house again. The meeting commenced, and before they got through talking I felt to say with Ruth, "Entreat me not to leave thee, nor to return from following after thee: where thou goest I will go; thy people shall be my people, and thy God my God: where thou diest I will die, and there will I be buried." They told my feelings better than I could. Brother James Beard related his experience and was received as a candidate for baptism. I did not say any thing that day; but they had a meeting in the evening, at Deacon Harding's, and then I tried, in my stammering way, to relate a little of what I hoped the Lord had shown me. I was received, and was to be baptized the next day. Then my trouble began again. I thought I had deceived them, and was deceived myself, and perhaps would be right back where I was before, that is, with the world; and if ever I prayed, it was then, that if it was wrong, the Lord would keep me from being baptized. But every thing seemed to be favorable. Then I thought if I caught cold I would think that I had done wrong. And so it was, when one temptation would leave me there would come another to take its place. The burden of sin I had once had, although there was a time I wanted to get it back, I never have been troubled with since. The fear of hell has also left me; not because I think I am a more fit subject for heaven, for I am just as great a sinner as ever; but the fear of hell has been entirely taken from me; and I sometimes think I have experienced what Paul did, when he says, "The good that I would, I do not; but the evil that I would not, that I do." Therefore I see that in my flesh dwelleth no good thing; for to will is present, but how to perform that which is good I find not. And I believe I can say from my heart, I know that salvation is of the Lord. And with Jeremiah, I know that the ways of man are not in himself: it is not in

man that walketh to direct his steps. And I experience these things very often.

Brother Beebe, I have a great many dark seasons, but never have entirely lost sight of what I call my hope, although it may be so covered up that I can scarcely see it; still there is an earnest left, which keeps me from sinking down in despair; it is an anchor of the soul, both sure and steadfast.

I have written more than I intended, but that is one of my failings. I have to use a great many words to tell a little. I believe I have been made to hate the things I once loved, and to love the things I once hated. But I cannot tell these things as I desire to. I will close. May the Lord bless you with spiritual blessings in heavenly places in Christ Jesus, and may you be spared a long time, if it is the Lord's will, to proclaim glad tidings to lost and ruined sinners, is the desire of a poor sinner.

D. MARVIN VAIL.

REISTERSTOWN, Md., May 3, 1875.

DEAR BROTHER BEEBE:—Some time since I received a request by private letter, with no name signed, for some thoughts from me, through the "Signs," upon two different portions of the word. I have not the time to write at any length. If I knew the name of my correspondent, I would reply by private letter; but as I do not, I will submit a few thoughts in this way. The first portion is Job, second chapter, the first six verses.

I feel some degree of hesitancy in attempting to write upon this portion of the word, because I can do but little more than repeat what our dear brother Durand has already so well presented in his most excellent volume, "The Trial of Job." But perhaps many have not seen his book, so I will try and add a few thoughts to what he has already said upon the subject.

I believe this book of Job to be like all the other scriptures, a record of the heart experience of the people of God. It seems to me that every word contained in this book is felt by the believer in connection some way with the strife between the flesh and the spirit. The discourses of Job's three friends contain the reasonings of carnal professors; and as our fleshly nature is opposed to God, they contain the reasonings of our own unbelieving hearts also. These fleshly reasonings are the lustings of the flesh against the spirit, which we recognize in our own hearts, and which we sigh and groan over.

So I believe that the record contained in the verses under consideration is a presentation of a portion of our own experience, of what every child of God has seen and heard. I will briefly trace the thoughts contained in these six verses, as I understand their connection with our experience.

Verse 1. "Again, there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to pre-

sent himself before the Lord." In the first chapter the same thing is presented as taking place. I do not think we are to understand by this a public gathering of the people. In the kingdom of heaven and in the spirit the children of God come and present themselves before him. By faith he converses with them, and they with him. Now here we have recorded the experience of Job, and his experience is ours. If we ever feel that we have come to present ourselves before the Lord, we have felt that we were there with the whole church of God. Now Satan is there with us. To us he appears in the shape of evil desires, wandering thoughts and cold heart. He comes as the enemy, the accuser of the saints. We hear his bitter accusations, and we feel a bitter opposition to our endeavors to worship God. I believe that nothing is said, except in these two places, about the "sons of God." Henceforward the experience of Job only is presented. This confirms my belief that he is a type of the church, and his experience that of every member of the church. Job realized the presence of Satan, and now the second part of the trial begins. The first part was outward, and is recorded in the first chapter. This second part of the trial is in his own flesh. I think the first presents the stripping away of all legal works or forms of righteousness, leaving the man poor indeed, but yet not entirely destitute, since he himself is still sound and whole. Now the inward corruptions are to arise, and he is to be covered with wounds and sores from and in his own flesh.

In verse second, Satan declares, he came from walking up and down in the earth, and from going to and fro in it. This well represents him who is the prince of the power of the air, and the prince of this world. And as a roaring lion he walks about, seeking whom he may devour. He walks about in the earthly nature of God's children, devouring their comfort and joys, as far as power is given him to do so. He also would so swallow up the people of God as to withdraw their affections and desires from the kingdom of God, and grace alone prevents his succeeding. In every way then is the comparison of him to a roaring lion a pertinent one.

In verse third, the Lord calls Satan to consider the integrity of Job in the midst of all his trials. His afflictions had already been heavy, yet he had not been moved. Is it not the case with the child of God, that he fears that if afflictions should come he would fall? But when afflictions have come, and he has been kept by divine grace, he imagines harder trials yet, and fears that they might shake his integrity. Satan is always ready to deny the simple power of the truth, and to inject his own falsehoods into our minds. And so, in verses four and five, he asserts he is yet whole and sound, but if the Lord will touch his flesh he will curse him to his face.

"Then (verse six) the Lord said, He is in thy hand, but save his life." We have now the child of God in af-

fliction, more bitter than tongue can tell. But heavy as the stroke is, bitter as the groaning is, its limit is fixed, "but save his life." A glorious comfort is here presented for the tempted, afflicted saint. He who set bounds to the sea, "saying, Thus far shalt thou come, but no farther, and here shall thy proud waves be stayed," has also set bounds to the malice of Satan, so that he cannot destroy the eternal life of the saints. But what a fearful condition it is when we feel ourselves to be in the hands of Satan, and we realize no power to repel him. When he sets himself to destroy our hope, and to cause us to utter the bitter language of despair, and in our view takes away every comfort, and every stay, and every strong hold of faith is assailed, and seemingly overcome, then do we realize the experience of Job as recorded here.

I will notice briefly the peculiar kind of temptation. He was smitten with sore boils from head to foot. How well this represents the condition of the sinner covered with wounds, bruises and putrifying sores, from the feet to the head. Sin, in the word is compared to various diseases, all of them developed from the flesh, all having their seat and origin in the flesh. So sin is ours by nature; we are full of it. But Satan brings out those corruptions, and sets them in order before us, and we loathe ourselves. We have nothing to say. We are struck dumb with grief and pains. Our outward works and inward righteousness are both swept away, and we are all exposed to the judgment and wrath of God. We see ourselves condemned, but acknowledge the justice of our destruction, and though we die we cannot curse God. We have to say, "Lord, should thy judgments grow severe, I am condemned, but thou art clear; And if my soul were sent to hell, Thy righteous law approves it well."

In this we have a presentation of that justice which is the fruit of the Spirit in all the saints, and which recognizes the wisdom and righteousness of God in all his dealings with them. Thus Satan is foiled in his fiercest attacks, and we become conquerors, in that we are so kept that we do not lose our integrity, nor fail to bear testimony to God in the most bitter trials. In this account of Job the saint has comfort revealed to him, because all who have heard of the patience of Job have also seen the end (or purpose) of the Lord, "that he is very pitiful and of tender mercy." The object of divine revelation is to strengthen the weak hands and confirm the feeble knees, by revealing the purpose of God in all his dealings with us. As he dealt with Job, so he deals with all saints, and they receive like deliverance from all their trials.

I hope this may be of some satisfaction to my unknown correspondent, and others of the household of faith. If so, I shall not have written in vain. If I feel I have any light upon the other subject, I may write upon it at some future time. I would much prefer that brethren who send

me requests of this kind should send me their names, so that I might, if I had no special light upon the text, respond by private letter.

As ever your brother,

F. A. CHICK.

SOCIAL CIRCLE, Ga., April 26, 1875.

ELD. BEEBE—DEAR BROTHER:—You and I are advanced in years—both born in 1800—I not only sensibly feel the infirmities of age, but my system is the seat of constant, often excruciating pain. I can take but little nourishment of any kind—am much wasted away. But still I am permitted by my ever gracious Father to be up most of the time. We have given up keeping house. The dear companion of my youth is still spared to make me as happy as she can. We are living with our children, who are kind and affectionate, and visit, when able, our relatives, brethren and friends, from all of whom we receive the kindest testimonials of love.

I have been almost a constant subscriber to the "Signs" from its commencement, have scrutinized your editorials, have often been made to rejoice as I feasted upon the rich repast, have been comforted, edified and instructed. The Lord has most wonderfully sustained you, both in body and mind; your course throughout has been marked by an uncompromising devotion to truth. But, dear Elder, our time is short; we are rapidly hastening to the tomb; and as, perhaps, we shall meet no more on the shores of time, I have felt a desire for some time to write once more to the household of faith, letting them know I am still in this vale of sin and sorrow. I am still a member of the same church where I united about half a century ago, but how unworthily I have lived! How much of forbearance have I received from my brethren! I was in the fiery ordeal of the separation, and am, and have been all the time, fully satisfied of its necessity. I have ever been willing to have my name cast out as evil among men, so that I might do the Lord's will. The greatest joy and happiness I have on earth is in the company of the true, tried saints. There is a love, union and oneness that I see and realize among them, no where else to be found. Looking back over the long checked years of my life, I can see nothing but the goodness of the Lord to me. I feel and realize that he is an all-sufficient Savior, will do all his pleasure, will save all his with an everlasting salvation. My great desire, in view of his finished work, is, that I and all who profess his name may live worthy of that profession. I trust and believe that I do love the gates of Zion, that I prefer Jerusalem to my chief good. This is my living testimony, and I hope it will be my dying. Often when pain causes sleepless nights, I am permitted to hold sweet communion with him whom my soul loves. My mind is wonderfully drawn out in desire for the prosperity of Zion; in contemplating the mercy, wisdom, justice

and righteousness of our exalted Head. It is an immeasurable, unfathomable ocean, where finiteminds are lost, and it well becomes us to ascribe glory, honor, power, might and dominion to him that sits upon the throne, to the high and lofty one. As my bodily powers are sinking, and I am standing as it were on the verge of eternity, the earth, all its flattering joys, its delusive charms, its boasted honors, fade away into insignificance, while my eye is fixed on that heavenly world where all is solid joy and peace forever. I sometimes get tired of my stay here, and long to depart and dwell with Christ above.

I have had much comfort of mind in the thought, "The Lord is my Shepherd, I shall not want." While so many figures are used to describe the glorious perfections, the exalted name, the tender and endearing relations existing between our precious Redeemer and his chosen ones, that of a shepherd and flock was peculiarly appropriate for David to use. He was a shepherd by training and education. He must have been a faithful one, by his hazarding his own life in rescuing the lives of the sheep caught by their enemies. He well knew, too, the defenseless nature of his charge, of all their wants. He was no mercenary hireling, intent on his own gain, ready to flee on the approach of danger, but interposed his own body to shield the sheep. Love and interest were united to duty. They were but in his charge; he was responsible. "The Lord is my Shepherd." Nothing but his arm can bring salvation. Others may be content for the Lord to do a part, man a part, means, agencies and instrumentalities all finding their places in their plan of salvation; but to the poor sin-sick soul who has tried his prayers, found them of no avail, sinking in deep mire, cut off from all hope, every refuge failing, the wrath of God abiding upon them, the LORD is the only Savior, the only name that can rescue. When he is thus manifested to the hungering, thirsting souls, they are not willing to give his praise to graven images, nor to claim any of the glory themselves. There are gods many, and lords many, but to such needy souls who are entirely cut off from every dependence, there is but one Lord. If the Lord was revealed indeed and in truth to all who profess his name, why should there be such conflicting views and ideas in respect to his worship? There is only "One Lord, one faith, one baptism, one God and Father." Men can only worship the god they know; if he is imaginary, they do him homage.

After the child of God has once tasted that the Lord is gracious, received of his fullness, experienced his justifying righteousness, found in him all that he wishes or wants now and ever, how could he ever be satisfied with any of the gods of the heathen round about him? The natural inquiry of such an one is, Lord, what wilt thou have me to do? Inasmuch as I am not now my own,

redeemed by thy blood, thy property, I wish thy guidance in all things, willing to obey, to do or suffer all things, counting it a great privilege to be worthy to suffer in thy name. Our glorious Shepherd has all power in heaven and earth; not one of his flock shall ever perish; he knows them all by name; they can never stray out of his sight, or beyond his reach. He gives them eternal life, and no good thing will he withhold from them. The young lions do lack, but his sheep are made to lie down in green pastures, beside the still waters. They shall not want. They are not required even to furnish the pasture; all this is the work of their Shepherd. Without such a Shepherd what would become of the sheep in the cold, pitiless storms of winter, surrounded by enemies, seeking their destruction? If it had not been the Lord who was on our side, then they had swallowed us quickly. *Is.* Now at this present moment, when I am old and feeble, not able to toil and labor, he has been my only hope in the vigor and prime of manhood, has ever been my shield and defense, when dangers surrounded; he has been a wall of fire round about me, and when in a dry and thirsty land I have been permitted to drink water out of the wells of salvation; hungry, my soul ready to faint within me, I have been fed with hidden manna. I can say to-day, in truth, Surely goodness and mercy shall follow me all the days of my life. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. The meanest place is bliss to me if my good Shepherd only shows me his smiling face.

My Shepherd. All that may ever be said or written about godliness is of no avail unless it is personal—unless Jesus is formed in our own souls the hope of glory. We must experience each for himself that "My Beloved is mine, and I am his." What manner of love is this, that we should be called the sons of God! That we are permitted justly and truly to say, Abba, Father! It is all through the righteous merits of our great Head, who has made us heirs of salvation. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Yes, it is *given*, not bought, nor earned, in any sense whatever. "By grace are ye saved," not by works.

Having given some desultory remarks on the above scripture, without designing method, I will dismiss it, to give some general thoughts.

Who could, dear Elder, have imagined, when you and I were young, that the man of sin, then but an infant, comparatively speaking, would have grown to such proportions? We both remember well when a profession of religion was an epoch in one's life, when its obligations meant something, and when it was unpopular. We well remember the modest face priestcraft assumed. Now look at his arrogance. The mass of the people were shy and coy at first; now all seem to be following in the

train, except those whose names are written in the Lamb's book of life. How it pains me to give utterance to such expressions. Where are we drifting politically and religiously? The multitude sit under the siren song, pleased and delighted with every delusion. You and I will soon leave the stage, having acted our parts. What will be the parts to act of those who come after us, is only known to our God.

My great desire is that Israel might be saved. This, my brethren and sisters, is a day of peculiar trial and temptation, and we should at all times be on our watch. The enemy is seeking after all our weak points, trying to spy out our liberties, to entangle our feet, to get us in his net. Let us be steadfast, unmovable, always abounding in the work of the Lord. There is no danger but that our time and talents may find ample scope in his service, without lugging in things contrary to it. Let us be sober, vigilant, keep ourselves unspotted from the world, and if we do not injure ourselves, the enemy cannot. I hope to share an interest in the prayers of those that I love as my own life. I must not murmur in my heart at my protracted sufferings. I often feel, It is the Lord, let him do with me as seemeth him good. He is just and holy. I can feel that the cords which bind me to earth are being loosened. I am not alarmed. Jesus is with me. All is well through him, and I hope and believe he will be with me though I walk through the valley and shadow of death. I feel if I live long or die soon that all my days are with him, and I can and do rejoice that I have a house eternal in the heavens.

In conclusion, may God of his infinite mercy, dear Elder, ever support you, an old soldier of the cross, by his grace; may you feel that underneath are the everlasting arms, and finally ever be with him in whose service you have been so long engaged.

In love and christian fellowship,
DAVID F. MONTGOMERY.

NEAR CANTON, Vanzandt Co., Texas, }
April 8, 1875.

ELD. G. BEEBE—DEAR BROTHER, as I hope, although I am a stranger to you in the flesh, I hope we are not strangers in the Spirit. This is the first time in my life that I have made an attempt to write any thing for the press, and I doubt not there will be many imperfections in this scribble; therefore I will leave it to your judgment whether to publish it or not, and I will be satisfied with your decision. I find in the "Signs" of Jan. 15, 1875, an able communication from brother J. F. Johnson, on the duties devolving on the children of God, and I feel impressed from a sense of duty to say a few words also by way of exhortation. We find in the book of inspiration the command to take heed, first to ourselves, and then unto all the flock over the which the Holy Ghost has made us overseers, and then, that same Spirit, the Holy Ghost, teaches us our duty. If then while we at-

tempt to speak or write we are guided by that Spirit, we shall be profitable to the flock of God, which flock is the kingdom which Daniel prophesied that the God of heaven should set up, in the days of those kings of whom he prophesied. The same God who has set up his kingdom has given to all the subjects of that kingdom his laws for their government. No other people know his laws but the members of Zion, in whose hearts God has written them. Then, if we strictly observe and obey his laws, he will be with us unto the end; but if we violate them, he will leave us to suffer chastisement, at the hands of our enemies, even as Israel for disobeying God were carried away captive into Babylon. But our rule is laid down by inspiration, that the man of God may be perfect, thoroughly furnished with a perfect rule for all our duties. We need not fear, unless we violate his laws. We are, in them, commanded to deny ourselves of all ungodliness and worldly lusts, and to forsake all, even father, mother, husband, wife, children, houses and lands, for his sake, and much more the institutions of this world, or we are not worthy of him, or to be his disciples.

Did not every one of us, when under our load of guilt, feel thoroughly weaned from the world and its allurements and vanities? If I know any thing about it, they tried every thing within their reach, and every thing failed to give them comfort; and when Christ was revealed to them, they were willing to forsake all and follow him. Christ had done all for them, which they could not do for themselves; and when they came to the church, they professed to take his yoke, submit to all his laws, and to live soberly, righteously and godly, denying ungodliness and worldly lusts, and to sacrifice all things for the good of the brethren. Then, if such was the beginning in the Spirit, may we not, in the words of Paul, ask, "O foolish Galatians, who hath bewitched you?" Why this stepping aside after the institutions of men, and causing brethren to offend? I ask the brethren who have so turned aside, have you considered the condemnation resting on him who shall cause offenses in the church of God? It must needs be that offenses come, but woe unto the man by whom they come. It were better for him that a mill-stone were hanged about his neck, and that he were drowned in the midst of the sea. Then, my dear brethren, when you are being led away into the institutions of the world, and are made to see the beauty and glory of them, and to lust after them, stop and think of your King and Lawgiver, who in the days of his flesh was also tempted by the glories of the world, and follow his example, and say to the tempter, Get thee behind me, Satan, for it is written, Thou shalt not tempt the Lord thy God, and, Him ONLY shalt thou serve. Can you say that you are walking in his footsteps when you are lusting after these things? Are you then led by his Spirit? If

Christ be formed in us the hope of glory, then we are commanded to forsake all and follow him, or we cannot be his disciples. It may seem hard to our carnal nature to forsake all, even wife and children, for Christ's sake, but this is the law of his kingdom, and his laws are perfectly adapted to our good and his glory, to show to the world and prove to ourselves that we believe that Jesus is able to perform all that he has promised. He has said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." The gates of hell are now assailing her with strong temptations and persecutions. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our warfare is not against the persons of men, but their principles and devices which they employ against the church of God. Then, dear brethren, think, when you are causing trouble and distress in the church; that you are being employed as instruments by whom Satan is working, and leading you captive at his will.

I know these things shall be overruled for the purging of the church, and for rooting out every plant that our heavenly Father has not planted there: for God has said that his Israel shall dwell safely alone, and shall not be reckoned with the nations. If we allow Christ's law to be trodden under foot, one innovation prepares the way for another, and so leads on to an utter rejection of the government of Christ in his kingdom. The peace of all kingdoms depends on good laws, faithfully obeyed; otherwise, strife and confusion will come in. Then, my Father's children, when we see any of our brethren going astray, how can we be silent? Will not the watchman feel that their blood will be required at their hands? Then let us, as watchmen, try to impress on our brethren their duty to labor for the peace of Zion, endeavoring to keep the unity of the Spirit in the bond of peace. In the spirit of Christ; in the spirit and meekness that Paul evinced when he said, if eating meat should cause his weaker brethren to offend, he would eat no meat as long as the world stands.

Brother Beebe, I can say with the poet,

"One day within thy sacred gates
Affords more real joy to me
Than thousands in the tents of state—
The meanest place is bliss to me."

O let us abide within the gates of Jerusalem, within the walls of Zion, and when the chief Shepherd shall appear we shall receive a crown of righteousness that fadeth not away. "Likewise, ye younger, submit yourselves unto the elder; yea, all of you submit one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace who hath called you unto eternal glory by Christ Jesus, after that ye have suffered awhile make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."

So let every one of us discharge our duty in obedience to the law of Christ. And let us take gospel steps in all things, in decency and order, with a single eye to the glory of God and the peace of Jerusalem.

Yours in gospel bonds,
JOHN R. MARTIN.

EQUALITY, Ala., March, 1875.

DEAR BROTHER BEEBE:—After reading the many precious communications, and the experiences of the dear children of God, I have felt like I wanted to throw in my mite, and bear testimony to the truth. Although I feel unworthy and unable to write to edify any of God's dear children, as I never read a lesson in school in my life, yet I hope I have been taught in a higher school than man's, and as such, I will give you some sketches of my experience and call to the ministry.

I was born in the year 1806. My father died when I was two years old. I was raised by a good Baptist mother, and she taught me to be moral, which I observed until 1824. During that year there was a great revival of religion in the section where I lived. After seeing twenty-four baptized, the preacher came out of the water, preaching the terrors of the law, and the awful consequences of living and dying in sin; and then and there I took a hell-scene, and was as miserable a being as ever was born, with fear and scare, from Sunday evening until Wednesday evening. It then left me as it came on me, in a moment, and this scripture was verified in my case. When the unclean spirit goeth out of a man, it walketh through dry places, seeking rest and finding none; and it returneth, and findeth the house swept and garnished. And it took with it seven worse spirits than itself, and takes up its abode in that man. And the last state of that man is worse than the first. So it was with me; I went into all manner of wickedness, except murder and stealing. In the midst of my wickedness it pleased God to give me one of his children for a companion for life, which cheered me up for one year, but I broke loose again; and after being gone from home from Thursday morning until Friday night, I returned and found her weeping. She arose and waited on me with all the tenderness that a wife could show to a husband. The next morning when I awoke from sleep, the first thing I saw was tears trickling down her cheeks. I then arose, and went

out to feed my stock, and discovered that she had fed them for me. I began to look at the great goodness of God in giving me such a wife, and me as wicked a man as I was. I went to the house, and sat down to the table, but I could not eat. As I arose from the table my wife addressed me in this mild language, "My dear husband, see where you are bringing me and your child, to poverty and want; and worse than all, landing your own soul in eternal ruin." This was like a dagger to my heart. I left the house in a flood of tears, and tried to pray; and were I to undertake to tell you all my travels, from the first week in April to the fifth Sunday in August, it would be a volume; therefore I shall only touch on particular points in my experience. I was a very strong legalist, and as such I could perform my duty, and thereby obtain pardon and peace with God. So I went to work, with the best understanding I had; but instead of attaining to that peace and happiness, as I thought I would, I grew worse and worse, and the more I tried, the more wicked I saw myself, until I was convinced of the law as a transgressor. I did feel that by the deeds of the law no flesh living could be justified. My prayers became sin, and my tears evil in the sight of God. I lost all doing powers, "For the law of the Lord is perfect, converting the soul; and the testimony of the Lord is sure, making wise the simple." I saw that I could do nothing that would bring God under any obligations to save me, for I was justly condemned by the law. Now, dear brethren and sisters, I have thought surely no one else had such trials as mine. After all this I still had that legal principle in me, for yonder is a good man, the Lord will hear him; and to him I went three times to no avail, only I saw myself more condemned and more wretched. On Friday before the fifth Sunday in August I went to a three days' meeting, and I did hope if there was any mercy for me there I would find it. But alas, I went away more condemned. But I still had some hope, and went back again to the meeting, and asked the church to pray for me, but I was more condemned than ever. I lost all hopes, seeing I was justly condemned, and God could not remain just and save me. I was almost insane, and raved nearly all night. I went to the meeting, and when I got in sight of the congregation, I felt too unworthy to associate with human society, let alone going in with the people of God. I had taken a seat by myself, and after weeping over my ruined condition for some time, I raised my head and looked to my right, and saw many gray headed fathers in Israel with their eyes fixed on me, and tears running down their furrowed cheeks; I turned my eyes to my left, and many old mothers were in the same state. No tongue can tell my feelings.

"Horror seized my frightened soul;
Billows of wo did o'er me roll."

About that time a man arose to

preach. He had been taught in the Columbia Seminary. He stood two hours, but never touched my case. Then another one, taught in the same school, occupied the same time, and he never touched my case; and after him a young preacher who, six months before, could not read a hymn, (his wife had taught him until he could read one that he was familiar with.) He took me up, and carried me through all my trying scenes; he brought me up to that moment, and told me my feelings and my very thoughts at that moment. I arose from my seat, and stepped three steps towards him, not knowing what I was doing. I never knew that I was on my feet until he stopped, and another man stepped out of the stand, and said if there was any such person there as the brother had been describing, he felt like he wanted to pray with and for him. I then found that I was on my feet. I gave him my hand, and asked them all to pray for me, a poor, lost and ruined sinner; and in the midst of that prayer the Lord looked on me in mercy, and spake peace to my troubled soul, and gave me such joy that I cannot express, and full of glory, as I hope. That was the most beautiful congregation I ever saw; even the trees of the forest seemed to be in adoration to God; I felt that I could not give that praise that was due to God. In a short time the meeting was dismissed, and while I was helping my wife on her horse, I told her of the peace I felt, when she shouted, Glory to God, one time, but she controlled herself by shedding tears profusely. I then thought I had received a peace that would never end, that I would see no more trouble; but before I went far the old enemy came up, You are deceived, it is all a whim, and your burden is gone, and you are in a worse condition than you were before. I tried to find my burden again, but I could not. I went on until Saturday before the third Sunday in September, 1829, full of doubts and fears. I concluded not to go to meeting, but my wife insisted I should. I left the house, and went off to try to pray God if I was deceived to undeceive me, and if my sins had been forgiven, that it would be revealed to me. About nine o'clock God revealed himself to me, "the chiefest among ten thousand, and altogether lovely." I arose from my position, willing to go and tell what I hoped the Lord had done for me. When the preaching commenced I thought some one had told the preacher my travels. When he opened the door of the church I was there, and had hold of his hand before I knew it, and told them what I hoped the Lord had done for me. I was received, and the next day went to the water, feeling as unworthy as one could feel. While the preacher was making some remarks, there was a glory or beauty poured over the water, such as I never saw before nor since. I was anxious to get into it; and when I came out I had such a view of the plan of salvation that I broke loose, to tell the people that there was sal-

vation in none but Jesus, and that there was no other way, nor name given under heaven among men whereby we must be saved. The weight and impression remained with me, and more and more I felt it to be my duty; until 1831, then it pleased God to take from me my dear wife, and after her death my troubles were so great that I could not rest anywhere. I concluded it was my neglect of duty that had caused this great trouble to come upon me; it really seemed to me to be more than I could bear. I could not preach, nor could I stay there and not try; so I determined to leave my native country, kindred and acquaintances, and go among strangers. In February, 1832, I left, in hopes of getting rid of these impressions; but they remained with me. I tried every lawful means to get rid of them, but all to no profit. In June following I married again. My wife was worldly minded. I interrogated her, to know how she would like to marry a preacher, and she was opposed to it. This was a dead blow on me; I felt that I could not remain in the church and not try; and under these impressions I went into open transgressions, and was excluded, and darkness shrouded me in; and the greatest trouble of my life was the near four years that I was in such gross darkness. I was tempted to take my own life, and tried to come to the conclusion that a christian could apostatize. I read and searched the scriptures all the time I had to strengthen the conclusion. The more I read the further I got from it, until I saw it impossible, "what the Lord doeth, it shall stand forever." At the end of these four years of darkness and trouble it pleased God to arouse all the powers of my sympathies. I was three weeks shedding tears all the time. I often awoke myself, and often did my wife awake me, while weeping. I then resolved to pray once a day with my family, live long or die soon. I was still in great darkness. I had vowed that if the Lord would again reveal that light I would try to preach. One night, while trying to pray, there broke a ray of light upon the eyes of my understanding, and through that ray of light I saw a reconciled God, through the death and sufferings of his Son. I forgot praying and everything else, and when I came to myself I was at the back end of the house, and my wife hold of me, and I was giving glory to God; and in an instant was this in my mind, Will you now preach? I still cried, Lord, I am not capable for these things. I still lingered two years, and at the end of three years this scripture was opened to me, as I had desired that I could know my duty, "What was I, that I could withstand God?" I then vowed that I would try. I was called on that night and refused. Returning home that night my wife was taken with a pain, and myself and one of her sisters stood over her from the time we got home until two o'clock the next day; and it struck me very forcibly that it was my neglect of duty that caused her affliction.

I prayed God to relieve her, and lay his afflicting hand on me; and in one-half hour she was resting easy. I then felt that I was under great obligations to God. Next morning this scripture was applied to my mind with much fear, "He that knoweth his Lord's will, and prepares not himself, neither does according to his will, shall be beaten with many stripes." The next night I had a dream, which I will relate. I thought I was going a straight path, and could see a long way before me, and a little ascending. All at once a man was before me, and placed in each of my hands a basket, and stepped to my right side, and bid me distribute these among the people; I looked, and the baskets were full of sweet oranges. I handed out upon the right and left until I had went a long way, and never did I see such multitudes of people; and when I looked in my baskets they were as full as when I started. The great astonishment awoke me, and it was a dream. It bore on my mind, but I could not see any sense in it. My troubles were so great I thought I should die. Three weeks after I had the dream I was plowing alone, and I was so overwhelmed with troubles I fell three times, and prayed God to give me ease of mind; and after I had tried to pray the third time, I went a few steps, and it was as plain as if some one had spoken and said, See, here is your dream: the Old and New Testaments are the two baskets; in them is treasured up all the food for the children of God. Go, therefore, and preach the gospel. I again cried, Lord, I am not sufficient for these things; and that was the last I knew for some time; and when I came to myself I was lying on the ground. I arose, as willing to preach the preaching that God bid me as Jonah was. The next thing was to forsake wife and children, house and land for Christ's sake and the church's, and it did look like it was more than I could bear. After I had laid down that night, I took my wife on one arm and my baby boy on the other, and I prayed God to enable me to forsake all. I felt then that I was willing to suffer all things for the elect's sake, that they might obtain the like salvation which is in Christ Jesus. I burst into loud weeping, and my wife asked me what was the matter. I told her I had to preach or die; and the next Saturday I told the church my travels on the subject. They set me at liberty to exercise my gift. The next day I took a text, and for forty-five minutes my mind was entirely carried out on it, so I observed nothing, until my attention was called away by many weeping around me. I can say of a truth that I had more permanent ease and peace of mind in one minute than I had had in ten years before.

Brother Beebe, after looking over what I have written, it is so imperfectly done, and I have fallen so far short of telling my travels, both in my experience and call to the ministry, that I have been ready almost to throw it in the fire. I have conclu-

ded, however, to send it to you; and if you, in your judgment, think it worth a place in your valuable paper publish it, and if not, lay it aside, and all will be well with me. In writing this, I find I can tell anything better than I can write it; my mind outruns my pen.

I will close by subscribing myself yours in hope of eternal life, which God, who cannot lie, promised before the world began.

BENJAMIN JOWERS.

CALADONIA, Mo., April 21, 1875.

DEAR BROTHER BEEBE:—To-day I have read the "Signs" of April 15th, and my heart was comforted while communing with the expressed thoughts, feelings and desires of the editor and correspondents. The letters of sisters Clark and Ellis found a deep and tender response in my heart, and I truly enter into their sorrow and comfort. My trial was heart-rending, when a dear and only daughter was immersed in a false church, and I felt like I could not try to preach any more; but the Lord comforted me, as he did dear sister Clark. But again I was called to endure a like trial a few months ago, when the elder of my two sons, G. Beebe, a youth of 18, was taken into the same society. O how uncertain and perishing are all earthly hopes and joys! Truly doth the Lord bring us with weeping, and with supplications lead us to himself; yet when we come to him we have peace and rest. He taketh from us that whereon we leaned, that we may find our support in him. It was through the messenger of Satan, the thorn in the flesh, that Paul was brought into the sufficiency of the Lord's grace; and it is so with us. The world was no friend to the dear, sorrowing, suffering Son of God; and his children must know that "the friendship of the world is enmity with God." By the same cross of Christ in which we glory, we must be crucified unto the world, and the world unto us. And "we are chastened of the Lord, that we should not be condemned with the world." And yet how great is the peace which Christ has made by the cross! Yea, how wonderful, that it is by the death of the Son of God, in a suffering experience of his death unto sin in our flesh, that we are reconciled unto God. Reconciled by death! The reason is, sin and enmity are in the flesh, therefore these must be slain before we can be reconciled; and we must be put to death in the flesh before we can live in the Spirit. So "it is through much tribulation that we must enter into the kingdom." And yet in all this we do but follow Christ, our forerunner, into glory; and we should esteem it an honor to be made like unto him, to suffer as he suffered, and to die as he died. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." O how great the glory to die and live with him in heaven! "Made perfect through suffering!" This is God's way of salvation. First the sorrow

and wo of sin and death, and then the joy and bliss of righteousness and life; first the sowing in tears, then the reaping in joy; first the loss of all earthly blessings, then the gain of all spiritual blessings; first driven out from Eden, then "received up into heaven!" "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." The washing of regeneration separates us from all that is natural, while the renewing of the Holy Ghost unites us with all that is spiritual.

Afflicted Hannah was made to understand and rejoice in this wonderful way of the Lord, and she said, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up."—1 Sam. ii. It is thus that God hath predestinated us to be conformed to the image of his Son, who is the brightness of the Father's glory, and the express image of his person. And of this great and glorious company, whom no man can number, who shall be purified and made white, that they may offer unto the Lord an offering in righteousness, the angel said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

With fervent love and sincere sympathy to all the "afflicted and poor people who trust in the name of the Lord," your brother in "the afflictions of the gospel,"

D. BARTLEY.

WASHINGTON, D. C., April 23, 1875.

ELDER BEEBE—DEAR BROTHER:—I avail myself of the privilege of writing again to you, although I feel my insufficiency to write to edification; but I feel assured that you will make due allowance. I should have written sooner and renewed my subscription for our family paper, which comes to us regularly as a beacon light; and in truth it gives us light many times where it is dark, and makes glad our hearts.

I am happy to tell you that the Beulah Baptist Church here is moving along in harmony, and we are all at peace among ourselves, for which we have reason to be thankful to our heavenly Father, who has so abundantly blessed us, and who has been with us while assembled together for his worship.

Dear brother, if the Lord had not been on our side, when wicked and carnal minded men rose up against us, we should not have been able to stand; but I think my case among those of my own race is somewhat similar to that of Paul, when laboring in the gospel at Corinth and Galatia, when he used the words, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" But there may be some allowance for us; for, as a general thing, my people are very jealous of each other. But we should beware; for the scriptures say, "Jealousy is cruel as the grave;" but "Love is

strong as death."—Songs viii. 6. But there is comfort in the words of the apostle, we having the same spirit of faith, according as it is written, "Knowing that he who raised up the Lord Jesus shall raise us up also by Jesus Christ." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." If we believe the Lord has a purpose in afflicting his loved ones, and I believe he has, we should rejoice in tribulations. But instead of this, I often find myself murmuring; but I know it ought not to be so; for though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

I inclose a Money Order for fourteen dollars, for subscription and for Hymn Books; for this is essentially necessary for publishing the paper we value so highly.

As ever your brother,

JOHN BELL.

NEWTON, Jasper Co., Ill., April 29, 1875.

DEAR BROTHER BEEBE:—As I have written nothing for the "Signs" lately, I feel impressed to offer a few thoughts for the reflection of your many readers.

Dear brethren and sisters:—The great God, in mercy, for some purpose known to himself, has spared my unprofitable life, while many of the dear children of God have gone to their last resting place, the house appointed for all living. Some able ministers of the word have been called from the field, and we miss their able communication, which so often appeared in the "Signs," greatly to the comfort of the poor and afflicted children of God. O how comforting are the words, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." They have fought the good fight, and finished their course on earth; they have kept the faith, and no doubt have received a crown of righteousness from the Lord, the righteous Judge.

While writing, this portion of scripture has been presented to my mind with great comfort, "For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known." The apostle has presented a great contrast between the condition of the saints now, (that is, while subjected to the infirmities of this present state of existence) and what it will be when that which is perfect is come. All the limited conception of spiritual things that our finite minds can receive are as far inferior to the real glory of perfection to be revealed, as the dim reflection darkly seen in a mirror is inferior to

the substance so revealed. How important then that we heed the admonition which cautions us to avoid strife about words to no profit, but let brotherly love continue; for now we know only in part. Pride may be puffed up with exaltation, but a consciousness of having offended a little one that believeth in Jesus is terrible to be borne by a true believer. Nothing like harsh and unkind words can be found springing from the grace of charity. We are not to surrender gospel truth on this principle, for every thing contrary to the truth as it is in Jesus is necessarily contrary to this holy principle which is called charity, by the apostle. Although every manifestation of the Spirit is the same revelation that we have had from the beginning, yet every step in our experience yields additional instruction; and so the saints grow in grace, knowing in their spiritual birth what flesh and blood can neither teach nor learn. As they grow in the knowledge of our Savior, they grow less in themselves. Hence, when any one is puffed up with vanity by what they know, there is great reason for doubting whether charity is in exercise in their mind.

But then shall I know, even as also I am known. Jesus' name is above every name, as the only wise God our Savior. His kingdom is an everlasting kingdom, and the zeal of the Lord of hosts secures the unending increase of his government and peace, which is established with justice and with judgment forever. In the ultimate development of that which is perfect, the children of our God shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. There we shall be forever free from unbelief, doubts and fears, no more to groan being burdened by sin, but knowing as we are known, we shall enjoy the unveiled glory of our blessed Savior's presence, in that perfect light where he dwells, far beyond the boundary of sin and sorrow.

Dear brother Beebe, you have long been a faithful watchman on the walls of Zion, shunning not to declare the whole counsel of God, and may you still be spared for many years to come, and when your days on earth are finished, may triumphant faith bear your happy spirit to that bright world of everlasting joy, is my prayer for Jesus' sake. Desiring an interest in your prayers, I remain your unworthy sister,

M. JANE PIERCE.

MURRAY, Iowa, March 2, 1875.

ESTEEMED FATHER IN ISRAEL:—I cannot forbear adding a word or two for your perusal. I have heretofore been identified with what is familiarly known as the Missionary Baptist Church. How long I might have staid with them the Lord only knows, for certainly I was as blind as the flesh and sin could make me. But the abundance of their modern inventions and appliances, for the professed object of saving and winning sinners to Christ, appeared to

me to be so clearly in contradiction to plain and glorious scripture truth, that I thought it high time for me to "ask for the old paths." Not that I supposed the Lord was under any obligations to show those paths to me for anything good that I ever performed; for my poor heart is like a cage of unclean birds, yea, "deceitful above all things, and desperately wicked;" but the fact is, if I know anything at all concerning the plan of salvation, it is only through Christ and him crucified, Christ being the way, the truth and the life. The Savior says, "Except a man be born again, he cannot see the kingdom of God." The same divine authority declares that "My kingdom is not of this world." But the subjects of this kingdom are chosen out of the world; hence they are born "Not of blood, nor of the will of man, nor of the flesh, but of God." Consequently the whole plan of salvation, from first to last, is wholly of free, sovereign and discriminating grace. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

May the Lord support and strengthen you with might by his Spirit, and enable you to still declare his word faithfully, is the desire of one who, if not sadly deceived, loves the truth as it is in Jesus. Do with this as your own judgment may dictate.

SARAH DYE.

TRIBUTE TO THE MEMORY OF ELDER SAMUEL JONES.

DEAR BROTHER BEEBE:—I wish to add my testimony, though feeble it may be, to the worth of our late brother, Eld. Samuel Jones, a notice of whose death appeared in a late number of the "Signs." Brother Jones, for more than a score of years was the pastor of the Mt. Gilead Church, which he served faithfully until it pleased the Lord, as I trust, to put me in the ministry, and then he continued to visit us, and was always recognized as our pastor, as long as he was able, but for the last few years his infirmities have prevented him from visiting us. His labors were peculiarly blest in both churches, and indeed wherever the Lord in his providence sent him, he received manifestations from the Lord, and from his brethren, that his labors were acceptable. He was, in his intercourse with the world and with his brethren, as guiltless as a child. He generally expressed his mind on any and all subjects, and on all occasions when occasion required, without fear. In the doctrine he was as clear as the clearest, and took heed both to himself and to all the flock, and to the doctrine, and continued therein to the end of his ministry. He was endeared to our hearts, and greatly beloved in all the relations of life, and as a chosen vessel he took great pains to teach his brethren, especially his younger brethren, sound doctrine. I have never known him to hold or advocate unsound doctrine. In a word,

brother Jones was such a man as I would like to be, and I would to God there were many others like him. I have no idea that he ever failed a friend in adversity. In all the trials through which the Licking Association has passed, he was always for peace upon a basis of truth and order, neither of which would he sacrifice to save any man, or set of men, however much he might love them. He regarded the person of no man, nor would he follow any man further than they followed Christ.

Another characteristic of brother Jones was his long-suffering in bearing with the faults of others; none could be more forbearing with his brethren's faults, as long as he had a ground to hope for their repentance. His counsels were wise and sober. Another characteristic was his willingness and great desire to entertain his brethren, and to have them visit his house. At one time he was very wealthy, and was blest with a competency as long as he lived, although much of his wealth was swept away by the war. He leaves a widow, his second wife, children and children's children, together with the churches and associations, who deeply feel and mourn their loss. He was not only loved by his brethren, but highly esteemed wherever he was known, by professors and non professors, for his integrity and correct deportment, however much they may have disbelieved and despised his doctrine.

I feel, brother Beebe, that I have not gone beyond the truth in what I have said of him, but I have not come fully up to it. What I have written, all who were acquainted with him will testify to as true of him. He was one of the few who could be relied upon in every emergency.

May God bless you, my dear brother, is my desire for Jesus' sake.

Yours to serve,

J. H. WALLINGFORD.

FT. SCOTT, Kan., Dec. 13, 1874.

ELD. BEEBE—DEAR BROTHER:—You are charged by some with preaching a created Christ, taking it from the second chapter of Ephesians, and tenth verse: "And I was set up from everlasting, or ever the earth was," and so on, and other scriptures that speak of Christ. Will you give your views, through the "Signs," in regard to Christ in his Mediatorial character? Was he created or not? Brethren T. P. Dudley, J. F. Johnson and S. H. Durand are charged with the same thing; and I should be glad to hear from any or all of them on that subject. Above all things else, I desire to know the truth as it is in Jesus.

J. W. SKAGGS.

REPLY.—All that we have ever written or published on the subject of salvation, has been by us intended to set forth our views of Christ as the Mediator and Savior of his chosen people. We have never believed that he was or is a created Christ; nor have we ever advanced such an idea. We have hitherto, and do still

believe, that in his eternal Godhead he is self-existent and eternal; and that as a Son he is the only begotten of the Father, full of grace and truth. The first Adam, and all his posterity in him, was created. The second Adam is the Lord from heaven, and as such, begotten, not created; and as the begotten Son of God, the eternal life of all his spiritual members was begotten in him.

We feel highly honored in being classified by our malignant slanderers with such brethren as Elders T. P. Dudley, J. F. Johnson and S. H. Durand; and still better, with the persecuted apostles of the Lamb of God.

BATAVIA, N. Y., April 25, 1875.

DEAR BROTHER BEEBE:—Some time ago several back numbers of the "Signs" were sent me to read. I have perused them with deep interest, and while enjoying the edifying communications, I made some selections, which I have copied, and send to you for re-publication, if you think proper and best.

Yours unworthily,

B. F. HAMILTON.

"Thrice happy is the man who does experience the Spirit of God, bearing witness with his spirit. He then knows that he is translated from the power of darkness into the kingdom of God's dear Son. He is freed from sin, and is walking in the newness of life. Christ is his wisdom, righteousness, sanctification and redemption. He has an inheritance to go to, reserved for him according to divine promise, by an unforfeitable interest in Christ his only Savior.

"If a man can save himself, why does he quarrel about election? If he cannot save himself, why does he wish to hide such a glorious truth? He ought to speak the truth in love; for if God has shed his love abroad in his heart, he must have experienced it, and that experience will produce corresponding actions. He knows that he has once hated God, but now he loves him and keeps his commandments. The electing love of our heavenly Father has been the moving cause of spiritual salvation in all ages, and will be till the last vessel of mercy is brought to feel its influence, crying, Grace, grace unto it! The election hath obtained it, and the rest were blinded.—Rev. xi. 7."

JAMES JANEWAY, 1836.

"The warfare will continue between the flesh and Spirit as long as we are in the body. The same is true of all the saints; yet they are just as secure in the hands of Christ as they will be when they get home. There is no more danger of the weakest saint falling from grace while on earth, than there will be of their falling after they are received in heaven; and no more danger of their finally falling, than there is danger of Christ's falling; for Christ and his church are one, and were in eternity. Christ tells us, in his prayer to his Father, that the Father has loved

them even as he has loved him; and surely he has loved the Son with an eternal love; and if so, he has loved them with an eternal love also. And Christ has said, My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any (man) pluck them out of my hand. My Father which gave (them) me is greater than all, and no (man) is able to pluck them out of my Father's hand.—John x. 28, 29."

P. HARTWELL, 1837.

"I believe that all of Zion's heaven-born children are taught of the Lord; that so far as they are thus taught they will speak the same things; and that were it not for the circumstances by which they are surrounded, having "the world, the flesh and the devil" to contend with; in a word, if they were "clothed upon with our house which is from heaven," then indeed would they be "perfectly joined together in the same mind and in the same judgment;" for the very reason that "they are all taught of the Lord." When any apply to us for membership, we ask them (figuratively) to "Say now, Shibboleth." In other words, Give us a reason of your hope, as union of sentiment is indispensable to membership."

THO. P. DUDLEY, 1845.

"I think sometimes that I wish to be wholly at the disposal of the Lord. I know I am so indeed, and so is everybody, and everything else; but to believe it, to love it, be willing to have it so, realize it, and rejoice that it is so, is the fruit of his Spirit alone. It never was produced by any other cause; and when the principles of the flesh get the upper hand in exercise in me, I fret, and tease, and storm, and quarrel, and murmur, and complain, and repine, and find fault; sometimes with God, sometimes with others, and sometimes with myself. As I am often going astray, and wandering from the path of duty, doing the things I ought not, and leaving undone the things I ought to do, I find it hard getting along, unless the good Shepherd gathers me with his arms, and carries me in his bosom; which I have a little hope, sometimes, that he does."

HEZEKIAH WEST, 1837.

"And they shall call them, The Holy People, The Redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.—Isa. lxii. 12. How necessary that they should be a holy people; for without holiness none can see the Lord. And yet how impossible that they should make themselves so; for all their works, while unrenewed, are works of iniquity, and works of iniquity cannot produce holiness. Neither is it accomplished by works of righteousness which they have done, nor in any other way than by the blood of Christ, which cleanseth them from all sin. He hath by one offering perfected forever them that are sanctified."

J. F. JOHNSON, 1848.

"If we have any ways in religion that were carried out, either by ourselves or other men, they are dangerous, and the sooner they are abandoned the better. Though wealth, home and ease may be our accomplishments therein, the end thereof are the ways of death. But if it has been the pleasure of the Lord to call us by his grace, and teach us the ways of righteousness and truth, they are worthy to be maintained; and although poverty, reproaches and afflictions betide us here, there is a home where these can never come."

R. C. LEACHMAN, 1846.

"God's people are a hidden people. The world knows them not, neither have they any feeling of sympathy for them as the church of God. All such as are seeking to be justified, as it were, by the deeds of the law, and are walking in the "way that seemeth right unto a man," ever have persecuted those that are in the "way of holiness," the way that is cast up for the ransomed of the Lord to walk in. And Jesus says, "I am the way, the truth and the life;" and he is, emphatically, the salvation of his people."

J. L. PURINGTON, 1849.

"That the people of God worship in Christ is very evident from the scriptures and from christian experience; and that they worship God nowhere else is equally evident; being chosen in him, created in him, preserved in him, redeemed by him, and called and made to know that there is salvation in none other, that the mercy of God can reach a poor sinner only through him; in a word, that there is no communication from earth to heaven but by and through Christ. So that Jesus is everything to his people."

GABRIEL CONKLIN, 1847.

COUNCIL BLUFFS, Iowa, May 5, 1875.

MY DEAR BROTHER BEEBE:—I attended the meeting of the Council Bluffs Church (minority) on the 1st Sunday inst., and was appointed Moderator *pro tem*, for the purpose of investigating certain slanderous reports against Elder Doty; and the church voted the following preamble and resolution in regard to said charges.

At the church meeting in May, 1875, of the Regular Predestinarian Baptist Church called Council Bluffs Church, it was agreed to inquire into certain reports against the moral character of Elder Preston Doty, and for that purpose brother W. B. Slawson was chosen Moderator *pro tem*; and after considering the same, passed a unanimous vote that the following be spread upon the church record, and a request be sent to brother Beebe to publish the same in the "Signs of the Times," viz.:

Whereas Henry Y. Stuart (a man professing no religious faith) circulated or was said to have circulated, certain stories of evil practices done by Elder Preston Doty; and whereas certain other ones, calling themselves Old School Baptists, have taken pains

to spread the same slanderous reports beyond the reach of a verbal contradiction, causing some to stand in doubt of his moral character and his good christian standing; and whereas the said Henry Y. Stuart has, in his own hand-writing, written a confession of its falsity, signed by his own hand, and it is now before the church; and whereas the written testimony of six residents of Madison Co., Iowa, is before us, bearing testimony to Elder Doty's good character there, (where the report said the evil deeds were done) and freely given without partiality, (none of the six being Old School Baptists, but five of them New School Baptists, and one a Universalist) while all pronounce the stories unfounded, and worthy of nobody's credence; therefore the church unanimously declares her full confidence in the innocence of Elder Doty.

W. B. SLAWSON,

Mod., *pro tem*.

S. L. CASE, Clerk.

To the Primitive Baptists of Texas.

—Myself and others of the Primitive order of Baptists, among whom is an able minister of the gospel, purpose emigrating to Texas next fall, and are desirous of settling among those of our faith and practice. We also wish to settle where we can get good water, and where the country is not yet thickly populated, and where the Negroes do not trouble—in fact, we would prefer to be where there are none. We want good land to cultivate, that is, land on which a poor, honest man can make a good support.

Please address the writer, and inform us upon what terms we can get land, the quality of the land, &c., and how cows, horses and hogs sell, and the chances for poor people to live.

GEO. W. STEWART.

WOODSTOCK, Bibb Co., Ala.

ELD. WILLIAM L. BEEBE.

We are pained to learn that our son, Eld. Wm. L. Beebe, of Covington, Ga., has fractured his right leg in two places below the knee, in consequence of which many will be sadly disappointed who anticipated the pleasure of seeing, and hearing him at our Spring Associations.

His daughter, our young sister Kate V. Beebe, writes us, that on his way to attend his preaching appointments on Saturday, May 1, he was overtaken by a terrific storm, and sought shelter in a Negro cabin by the roadside; but the violence of the storm was so great as to blow down the building, burying him with seven inmates of the cabin in the ruins, by which his limb was broken. He was taken to his home in this condition, and his fractured limb was set, and at last accounts he was reported as doing as well as could be reasonably expected under the circumstances.

THE postmaster of Wicklow, Northumberland Co., Ont., would be glad to have any Old School Baptist who may chance that way to call and make themselves known.

HYMN BOOKS.

We are no longer able to supply the Blue, Gilt Edged style of binding, until we shall publish our next edition of our small size. But we have an abundant supply of all the other kinds of binding, and shall endeavor to keep a full supply constantly on hand, both of the large and small sizes.

Our Hymn Books are coming into very general use among the Old School or Primitive Baptists who can only sing such hymns and spiritual songs as express the doctrine of God our Savior, and the spiritual experience of the saints.

That there are imperfections in all human compositions and selections, (ours not excepted) we have no doubt; but there are some books in use among the Primitive Baptists, in some localities, so palpably unsound as to entirely misrepresent the faith we profess to believe. We should be as careful to avoid error in singing, as in praying or preaching. Can we sing with the spirit, and with the understanding also, making melody in our hearts to God, while we address to God, in our singing, what we know to be false or unsound?

IMPORTANT TO AGENTS.

We have just received a new lot of books of the second volume of the "EDITORIALS" from the bindery, and are now mailing to our agents as fast as possible. As we have been to a heavy expense to get these books bound, and will soon have liabilities to meet, we have concluded to make an extra inducement to our agents, to sell as rapidly as possible.

By referring to the list on the last page of the "Signs of the Times," it will be seen who, and in what locality the agents are, and should any one living in a district not containing an agent, and where they think some of the books could be sold, like to take an agency, they will please send for a circular of our terms to agents. Address,

B. L. BEEBE,
Middletown, Orange Co., N. Y.

JANUARY 21, 1875.

BROTHER BEEBE:—I feel it my duty to correct a little mistake in the second number of the present volume of the "Signs." The mistake is made by brother Dickerson, of Nebraska. He gives Elder Sisk's Post Office address, New Garden, Platte Co., Mo., when it should read, New Garden, Ray Co., Mo. Brother Sisk's given name is Allen.

W. J. HALL.

N. B.—This correction should have been inserted sooner, but it has been overlooked.—ED.

WE received, a few days since, a copy of number eight, present volume, with the following written on the margin, viz: "I have never subscribed for this paper, never read it, don't want to read it. J. R. DILLIN."

Now if our friend Dillin will please give us his post-office address, we will discontinue his paper, but as we have several other subscribers it is inconvenient to look his name up without it.—ED.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1875.

MARK X. 25.

In closing our remarks on the 106th page of this volume, on the subject of the young man who, on hearing of what he lacked of a righteousness unto life, went away sorrowful, we proposed to offer some additional remarks on the declaration of our Lord, in connection with that subject. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—Matt. xix. 24; Mark x. 25; Luke xviii. 25. The importance of this very expressive declaration, which astonished even the disciples, may be inferred by its being so particularly mentioned by these three inspired evangelists.

A rich man, as defined in the context, is one who trusts in his riches; whatever therefore a man trusts in, is that which in the sense of our subject constitutes him a rich man. We have no doubt that the man who went away sorrowful possessed much of the treasure of this world, which might be applied to feed the poor, clothe the naked, and relieve those who are literally poor and needy; but he also must have been as rich in self-righteousness as any who at this day profess to have attained a state of absolute perfection in soul, body and spirit, in thought, word and deeds; for he had, in his own estimation, kept the whole law of God from his early childhood. How very rich he must have been! He did not know that he needed anything to qualify him for an inheritance with the saints in light, life and immortality. He was like the Jews who, being ignorant of God's righteousness, were going about to establish their own righteousness; and in this particular he was like all other religionists who expect to commend themselves to God by works of righteousness which they hold themselves able to perform as conditions; the performance of which they presume will entitle them to eternal life.

The disciples must have understood the riches of which Jesus spake to mean whatever a man possessed on which he trusts for eternal life, whether it be gold or silver, good works, or ability to perform such works as shall entitle him to salvation. That they so understood the riches of which Jesus spake, appears from their astonishment and their inquiry, "Who then can be saved?" They knew that all men were not rich in the possession of gold, silver, houses and lands; but they must have known that every man in his natural state is rich in his estimation of power and ability to make his peace with God, and in securing his own salvation.

Is he not a rich man who holds in his own hands the price of salvation? And all such as confide in their supposed ability to get religion at will, as easily as a man can turn his hand over, must be rich in the sense of the text. It makes no difference what

kind of riches a man trusts in, if he does not trust in the mercy of God, who is rich in mercy; for nothing short of the blood and righteousness of our Lord Jesus Christ can purge us from guilt, and present us without spot before God.

With this understanding of the application of the declaration of our Lord, and as including all men, as well as the one who had gone away sorrowful, the question is one of the most solemn and vital importance, "Who then can be saved? Well, what was the reply of our Lord? Did he say, Why, anybody and everybody who are willing to accept of terms, perform conditions, and close in with overtures? Did he say, I am exceedingly anxious to save everybody; I am come to offer salvation conditionally to all mankind; I knock at the door of every sinner's heart, and woo and beseech them to let me in; and if they will, they can have salvation; and I have made the terms so easy that they can all secure eternal salvation as easily as they can turn their hands over? Did Jesus, then or at any other time, say or imply any such thing? How very far from it, to the direct question of the disciples, "Who then can be saved?" Jesus, looking upon them, and in the most emphatic words, said, "With men it is impossible." What was impossible? With men it was and is impossible that any man can be saved. This is the plain, unequivocal and positive decision of him from whose decisions no appeal can be made. The mouth of the Lord hath spoken it; and he speaks the word and it stands fast: he commands, and it is done. To illustrate this impossibility, he says, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Some of the rich will-workers of our times have attempted to evade the force of these words by saying that our Lord did not mean what he said, but alluded to some fabled pass through the rocks or mountains which was so strait or small that a camel must kneel and crawl through; but that he did not mean a real needle. What daring presumption and blasphemy, to thus impudently contradict the express declaration of the Son of God! If the eye of a needle alluded to were something through which a camel could pass, whence the astonishment of the disciples? And how could it be impossible with men?

The merest child, of ordinary intelligence, unbiased by tradition, may clearly perceive that the question, "Who then can be saved?" and the reply, "With men it is impossible," together with the similitude, clearly expressed and illustrated the solemn truth of man's utter inability to save himself. That it is quite as impossible for a man to be saved by his own power, or by any other than the power of God, as it is for a camel to go through the eye of a needle.

But, glory to God in the highest, the impotency and utter inability of man to save himself, or to even aid in the salvation of his fellow-men,

shall not prevent the intervention of the power of Almighty God to save his people with an everlasting salvation. God has laid help on one, not on two, or on a multitude, whom he has made strong for himself; but on one whose priesthood is not by the law of a carnal commandment, but by the power of an endless life, who is able therefore to save them unto the uttermost who come unto God by him; seeing that he ever liveth to make intercession for them.—Heb. vii. 16, 25. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour has come: glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 1, 2. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." "No man can come to me except the Father that hath sent me draw him; and I will raise him up at the last day."—John vi. 37, 44. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one."—John x. 27-30. If Christ were only a man, however good and great, he could not save a sinner; but he and the Father are one. The Father is in him, and he is in the Father, and in him dwells all the fullness of the Godhead; and, to him as the risen, exalted and glorified Mediator is given all power in heaven and in earth; and because he liveth, all his redeemed members shall live also. If Jesus were not God, as well as man and Mediator, he could not be our Savior; for God himself has declared, saying to Israel, "I am the Lord thy God, the Holy One of Israel, thy Savior." "I, even I, am the Lord; and beside me there is no Savior."—Isa. xlii. 3, 11.

Now then, although all men in their fallen state are sinners, condemned already, and the wrath of God abiding on them, yet unconscious of their lost and helpless condition, in their blindness and ignorance, they are under the delusion that they are rich and increased in goods, and have need of nothing beyond what is in their power to supply to secure their acceptance with God; they count up their supposed wealth and ability, and believing it to be sufficient, vauntingly inquire, "What lack I yet?" Or if there be some good thing yet beyond what they have already done, they feel able and willing to put that good thing, whatever it may be, into the scale to make full weight, that they may inherit eternal life. When God takes that sinner in hand his riches vanish in a moment; all that which he had counted gain becomes loss and dross and dung; his righteousness on which he had relied is but a mass of filthy rags; his wisdom is folly; and his strength is perfect weakness. Quickened by

the power of God, his blind eyes are opened, his ears are unstopped, he hears the loud thunder of the holy law of God, which he had flattered himself that he had kept from his youth, and it now strikes terror to his heart. Arraigned at the bar of divine justice, his sins are set in order before him; and while the flaming sword of eternal justice, turning every way, meets and cuts him off from the tree of life at every point, he finds what he could never have found but by experience, that with men, or by any human power, his salvation is just as impossible as for a camel to go through the eye of a needle. His riches have fled, leaving him naked, guilty, wretched, miserable and poor. He stands abased before God, and so miserably poor that if salvation could be obtained by one good act, by one pure and holy thought, he is too poor to meet the terms. He now finds that he cannot bring a clean thing out of an unclean. His mouth is stopped, and he feels and knows and confesses with a broken heart and a contrite spirit that his condemnation is just. Can anything short of the quickening power of God produce this work in the heart of any man? He was as large as a camel before the commandment came and sin revived, and all his legal hopes were slain; but now by the power of God he is humbled, and becomes small enough to pass through the eye of a needle, to use the figure. No man passed through this needle's eye but by the quickening power of the Holy Spirit in the new birth. The towering Pharisee is so wonderfully humbled that now he is less than the least of all saints. Now it is the pleasure of God to reveal his Son in him, as the Way, the Truth and the Life, and he is now perfectly satisfied that there is no other approach unto God. "No man can come unto the Father but by him." God, who commanded the light to shine out of darkness, has shined in his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ. The same Spirit that has quickened him, shows him how all things are possible with God—how God can be a just God, and at the same time be his Savior. Quickened, taught and led by the Spirit, he comes to Christ, and shall in no case be cast out.

Now, being born again, he can see the kingdom of God, the inheritance of eternal life; and being born of the water, which flows freely from the throne of God and the Lamb, and receiving the spirit of adoption, by which his enraptured soul can cry, Abba, Father, he delights to take the yoke of Jesus, bear his cross, do his commandments, and enter in through the gates into the city, and enjoy the right to the tree of life. By the strait and narrow way he is brought by the power and grace of God to the inheritance of the kingdom, and his lofty imaginations are brought down; he is reduced in magnitude from a huge camel to a new born babe, and desires the sincere milk of the immortal word of God, that he may grow thereby.

OBITUARY NOTICES.

DIED—At her late residence in New Vernon, April 26, 1875, **Mrs. Julia Gillett**, wife of Charles Gillett, aged 58 years. About one year ago, deceased had a shock of apoplexy, from the effects of which she never entirely recovered, but was able to be about until two weeks before her death, when she was confined to her bed. About twenty-four hours before she died, she was prostrated with paralysis, from which she did not recover. She never made a profession of religion, but for years was fond of reading the bible, and took much pleasure in reading the "Signs." Those who were with her in her last sickness gathered from her conversation a hope that she was a subject of saving grace. She bore her sufferings with patience, and manifested a calm submission to the will of God. She leaves a husband and several children, with many other relatives and friends.

Her funeral was attended at the New Vernon Meeting House, and a discourse was preached on the occasion by Eld. G. Beebe, from Rom. v. 14, after which her remains were buried in the New Vernon cemetery.

DIED—April 29, 1875, at the residence of her son-in-law, Mr. James Corwin, near Mt. Hope, in this county, **Mrs. Eleanor Hulse**, relict of the late Oliver Hulse, of this town, aged 76 years. Mrs. Hulse was born in Danbury, Ct., but came to this county with her mother and sister, when but a girl, and was married in 1818. She was the mother of ten children, one son, Hon. Gilbert O. Hulse, and three daughters, are all that survive her.

For many years she entertained a hope in Christ as her Redeemer, and was in sentiment an Old School Baptist, but never made a public profession by uniting with the church. She was of a remarkably quiet, peaceable and amiable disposition. She was highly esteemed and greatly beloved by all who had the pleasure of her acquaintance.

Her funeral was largely attended at the house of Mr. James Corwin, where she died, on May 1st, and a discourse was preached by Eld. G. Beebe, from Ps. xvii. 15, after which her remains were interred by the side of her late husband, at the Hill Side Cemetery in this village.

My beloved mother, **Mrs. Juliet Carter Larue**, departed this life Dec. 5, 1874, at Poplimento, Clarke Co., Va., at the residence of her son, and also of her husband, the late Samuel Larue.

Mrs. Juliet Carter (Collins) Larue died at the age of 91 years and 5 months. She was born June 27, 1783, in the county of Westmoreland, Va., moved from thence when quite young, with her father, Eld. Christopher Collins, to Jefferson Co., Va.

As long as she was able to see, she was a constant reader of her bible and hymn book, and often have I heard her read the following hymns: "When I can read my title clear," &c., and "Hark, from the tomb a doleful sound," &c. She always respected sacred things, and any disregard of them made her sad.

My own belief being that as man has no part in his natural birth, he has none in his spiritual birth; and as the natural born child must have temporal food, care and attention, so the spiritual babe must have spiritual food, care and attention; and as the natural child will have and will seek the evil things of this world, so will the spiritual babe turn away from earthly things and seek spiritual things, because they give that peace and comfort the world cannot give or take away. Believing thus, I did not question my mother on things pertaining to her spiritual welfare. Whether she had manifested to the world or not the quickening power, if Jesus had paid her debt she was his, and all the powers of Satan could not take them or it from her. For some years she had feared death, but in her last sickness she expressed no fears to die, but said her time was very short. When she said, "Lord, have mercy on me," I could see that she uttered it with reverence.

Your friend,
C. C. LARUE.

Mrs. Margaret M. Walker departed this life Jan. 27, 1875, aged 46 years and 8 months, lacking one day. She leaves a husband, Mr. Thomas H. Walker, and four children to mourn their loss, which I am fully persuaded is her happy gain. But as I have been acquainted with the family for the last seventeen years, and for the last seven or eight years have had the pleasure of talking with the deceased, and while I am sympathizing with the afflicted family, and also mourning the loss of a dear friend and mother, I must rejoice to feel that in conversation with her, and her humble walk, she has left an abiding evidence that she had tasted the Savior's love. Many happy moments have I spent with her, talking of free, unmerited grace, and comparing scripture with scripture, in which she was always first to introduce the subject, and yet was one of those trembling ones who are fearful to trust their experience, and therefore she never could get the consent of her mind to take up her cross and follow her Savior, whom she loved. But she has been called from us, and we shall hear her voice no more; and while we shall see an empty chair in the family circle, and may be often made to weep, and miss her ever ready hand to do for us, as a wife, mother, kind friend and neighbor, we may rejoice to know that she has passed beyond the cares and troubles of this sin-polluted world, to be forever with the Lord. It is my desire, if consistent with the divine will, that the Lord will bless this sad affliction to the good of her surviving family, and be their comfort in every time of trouble, and watch over the motherless children, and be their guide through life; and may the heart-broken husband feel to say in humility of heart, It is the Lord, let him do what he will. And, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Yours in affliction,
ELI T. KIDWELL.

DIED—On Tuesday, Aug. 4, 1874, at Five Oak Green, Kent, England, my dear mother, **Mrs. Maria Southon**. She was born Aug. 31, 1789, and when young fell in with Unitarian notions, joined that sect, and was very zealous in keeping the law, which she declared she could do as well as any. She was partial to the 119th Psalm, as that said so much about the law, statutes and commandments. But while reading it, (as I have heard her describe her experience) all at once God's light shone in her heart, and she could only compare the effect to "being shattered into a thousand pieces." She was herself a poor, vile sinner. She had great temporal trials about this time. Her mother dying, and her father marrying again she was not wanted at home. For a time she taught school for a living. A professed friend, a Unitarian minister, defrauded her of furniture, &c., left by her mother. But her Father in heaven appeared to her in trouble, and at a well-remembered spot gave her a promise that she should never want; and she showed her faith in that gracious promise, by often, out of her (at times) small income, ministering to the wants of fellow-creatures around her. Joining the Particular Baptists, she firmly maintained the doctrine of God's sovereignty and salvation all of grace, and loved to hear bold defenders of the truth, like James Wells of London, and such she would welcome to her house. When James Osborne of Maryland, author of the "Building of Mercy," &c., visited England, she had the pleasure of entertaining him to dine. Occasionally she had preaching in her house. Your son, B. L. Beebe, sent her the first volume of the "Editorials," which she read more than once with the greatest pleasure. Some of her letters to sons in America were, if the writer may judge, well worth printing, for the sound doctrine therein. One sentence remembered was, "O the blessedness of being established in the truth, and living by faith upon our beloved Jesus." She was a widow nearly thirty years. The last few years of her life were spent mostly in bed, being very weakly in body; but her waking hours were much occupied in searching the scriptures. She was not allowed to depart this life without grappling hard with the adversary. About four days before she died she told a friend it seemed as if he would

tear her to pieces. But this comfort we have, that while her poor worn out body is at rest, we believe her ransomed spirit is now in the presence of the Savior, who loved her, and that she now sings the new and everlasting song.

Wife's, mother's widow's tears,
Oft dimmed those eyes below;
For more than four score years
She shared earth's change and woe.

Through tribulation great
She found the pathway led;
Yet this but made more sweet
God's word on which she fed.
And though the curse for sin
In turn each joy would blight,
True peace was hers in him
Who giveth songs at night.

In Jesus Christ preserved,
And called and saved by grace,
These were the themes she loved,
These tuned her song of praise.

The poor remembered here,
And sooth'd in want or pain,
With friends may drop a tear,
But death to her was gain.
Wicklow, Ont. C. S.

It becomes my painful duty to chronicle the death of another faithful soldier, a beloved brother, **H. C. Fuller, Sr.**, so extensively known by the Baptists.

Eld. H. C. Fuller breathed his last on the morning of Feb. 10, 1875, in the 63d year of his age. His death was caused by a fall from the second story of the City Hotel in Thomasville, Ga., while relieving his son a few nights as watchman.

The subject of this notice was born in Jackson Co., Ga., in 1812, moved to Walker County in 1842, and united with the Old School Baptist Church, and in 1848 commenced preaching. He was in the division of the Baptists of the Yellow River Association, and stood firm and unshaken in the faith of the apostles and prophets, Jesus Christ being the chief corner stone.

In 1861 he entered the war as a soldier, and was in several hard fought battles, but came out safe. In 1863 he removed to Colquitt Co., Ga., thence to Brooks County, thence to Thomas County, where he lived up to the time of the fatal accident, and serving the churches, and defending them with the word of truth, not counting his life dear unto himself, that he might finish his course with joy. He has laid his armor by, and left the wars and conflicts of this life, while we have to fight a little longer. I can truly say, Farewell, brother soldier and yoke fellow, we have stood shoulder to shoulder in several hard fought battles, and trust our Lord stood with us; but thou art gone where wars and fightings are known no more.

Now, in conclusion, I will say to my dear old wayworn and heart-stricken sister, weep not for thy husband, for the Lord thy God has promised to be with thee. Him whom thou hast so often seen returning, will never more return, for he is gone to that rest that remains to the people of God.

O land of rest, I long for thee,
When shall my sorrows end?
Thy joys when shall I see?

A. DEKLE.

Boston, Ga., Feb. 26, 1875.

DIED—April 8, 1875, **Mrs. Nancy Colbert**, aged 76 years, 7 months and 11 days. The subject of this notice is the natural sister of the writer, who is now left alone, of the ten children born to our mother. She made a public profession of religion and was baptized into a membership of the Wallkill Church, (now Middletown and Wallkill) on the first Sunday in September, 1815, together with ten others, by Eld. Benjamin Montanye, then the pastor of the church. All, or nearly all of them then baptized have passed away. Her godly walk and conversation has been manifest from the time of her baptism till her death.

In 1831 she removed to Dryden, Tompkins Co., N. Y., and united with a church there that has since coalesced with the N. S., but from which she took a letter, and after the division united with the O. S. Church at Bur-

dett, where she had moved to, and where she died.

I know nothing of her last moments, yet I received a letter from her son about a month previous to her death, saying his mother had heart disease, and was liable to pass away at any time, and that she desired to say to me that she was now ready to be offered—that the time of her departure was at hand—that she had fought a good fight, had finished her course, and had kept the faith.

I received a line from Eld. Balas Bundy, saying that he preached on her funeral occasion from Psalm xvii. 15, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

W. B. SLAWSON.

Council Bluffs, Iowa.

RECEIPTS.

NEWYORK—Lemuel Carl 2, S W Hoyt 2, Abigail Kendall 4, Mrs O Wiggins 3, David Everett 2, Mrs M Horton 5, John Wells 75c, C W Keator 2, Mrs R Davis 2, Ephraim Manning 2, Mrs C A Randall 2, Miss Abby Hoyt 3, Mrs E Hix 2, Wm Southwell 2, H W Coons 2, J L Sayer 2, Melancton Smith 2. \$39 75
CONNECTICUT—Gen Wm C Stanton 1 00
MASSACHUSETTS—Wm Usher 2 00
MAINE—Eld H Campbell 1 25, Eld Wm Quint 2 3 25
NEW JERSEY—Cyrus Risler 3, Helen Golden 2, Eld P Hartwell 2, A Garrison 2, Wm H Simmons 2, Mrs L L Purdy 2, Jas Frankrell 1, J D Harding 4 18 00
PENNSYLVANIA—Solomou Murley 2, Mrs J Thompson 1, Robison Murphy 2, Mrs E Frazier 1 6 00
MARYLAND—Wm L Laws 1 18
VIRGINIA—Anna G Coe 2, G D Stuples 2, A J Almond 2, Nancy Johnson 2, Eld J S Corder 4, Jonathan Hawkins 2, R P White 2, W W Kidwell 2, Mrs E A Leachman 2 20 00
DISTRICT OF COLUMBIA—Laura Webster 2, Eld John Bell 14 16 00
ALABAMA—J S Baxly 1, M M Archer 2 3 00
ARKANSAS—L R Poteet 2, A W Bacchus 2, J D Stanley 4 8 00
GEORGIA—Eld D W Patman 2, Mrs Sallie M Duffie 1, Eld E J Williams 4, R A Connell 2, J M Flarity 2, I B Wright 2, Elder D W Simmons 4, D W Massee 5 22 30
LOUISIANA—D W Walker 4 00
MISSISSIPPI—J W Day 2, M Sanders 11 50, Jas McLellan 2, Jas James 4, J C Wilkinson 10, Jas Gray 50c, J C Madden 2, Mrs J Beckham 4, E S Johnson 2, A F Gerrard 2 40 00
NORTH CAROLINA—W H Jones 2, Henry W Martin 2 4 00
TENNESSEE—Eld Peter Culp 2, A S Anderson 2, Wm Fort 2 75, Elizabeth Badger 2 8 75
TEXAS—Dr W H Frolinger 6, Thos Cranfill 5, M H Kuykendall 2 25 13 25
OHIO—Willis Richard 6, Rachel Jackson 2, Lewis Seitz 2, Eld G M Peters 2, Eld Levi Bavis 4 50 16 50
MICHIGAN—Leonard Wallington 4, David Titmus 2 20 6 20
WISCONSIN—Mrs Deborah Lockwood 2 2 00
INDIANA—Bennett Swain 2, Israel Hill 50c, M D Campbell 6, Gipsen Harper 2, Presley Nay 2 20, J H Benson 2, T H Wiley 2 16 70
ILLINOIS—W T Clark 2 25, Thos Fristen 2, M C Green 6, J R Dunlap 6, S A Mitchell 4, D Baldwin 6 25, Eld G Y Stipp 2, Jos Carder 2, Wm H Corlew 2, Mrs E A Kipp 2, M G Ryon 2 50, T M Robertson 2 39 00
MISSOURI—Elizabeth Gentry 2, Aaron Good 2 63, Eld Jas Teague 2 20, R A Hancock 2 8 88
KANSAS—A D Simmons 5 50, D P Williams 1, J H Yeoman 1 7 50
OREGON—R S Belknap 3, Monroe Larkins 4, Joel Sanford 2 9 00
IOWA—Isaac McCarty 4, Mrs J Karney 2, John Frazier 2, John Young 4, Dr Wm B Slawson 4 16 00
KENTUCKY—Tenny Slate 2, Elder N A Humston 15 50, B Farmer 1 18 50
ONTARIO—Robt Scateal 1, James M True 6 7 00
Total \$357 46

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

J C Beeman O 2 30, John A Fanning Texas
4 20, F W Bryan Texas 2 30, Isaac McCarty
Iowa 2 30.—Total \$11 10.

SECOND VOLUME.

W Weatherford Ore 2 50, Wm Tengin N C
2 30, Aaron Black Ind 2 55.—Total \$7 35.

KANSAS RELIEF.

Contributions received by the First Regular Old School Baptist Association called Kansas, up to April 1, 1875.

| | |
|---|-----------------|
| A. Bray, N. J. | \$10 00 |
| Little Flock Church, and Cedar North, Iowa | 19 50 |
| Haney Ford & Sarah C. Newton, Ill. | 3 00 |
| Middletown & Wallkill Church, N. Y. | 17 35 |
| Eld. J. G. Williams, Ill. | 20 00 |
| H. Smith, Iowa | 22 00 |
| Mrs. Clark & Sarah C. Butler, Ill. | 10 00 |
| Black Rock Church, Md. | 18 14 |
| Ebenezer Church, by Eld. F. A. Chick. | 4 00 |
| B. F. Butler, Ill. | 10 00 |
| Iron Hill Church, Newark | 30 00 |
| J. P. Shitz, Pa. | 10 00 |
| Geo. Jenkins, Pa. | 7 50 |
| Robt. E. Burns, Ill. | 7 00 |
| J. G. Ford, Ohio | 5 00 |
| John R. & Robt. E. Burns, Ill. | 15 00 |
| Total | \$204 40 |

The above has been thanfully received and faithfully distributed, greatly to the relief of the brethren.

In the appeal for help for the Kansas Association, I only appealed to those whom the Lord would put it in their hearts to relieve the brethren. I have seen every letter that has been sent, and the amount, if not mistaken, has been made. From the tone of the letters, every dollar that has been sent has come from those whom the Lord has put it in their hearts to relieve the brethren. Had I then, or should I now, give a full detail of all the sufferings I have seen for want of food and raiment, doubtless it would cause some brethren and friends to contribute more than they should. It is one thing to hear or read of destitution, and another thing to be an eye-witness of the distress and suffering it causes. The destitution here will continue to grow worse, until something can be raised. The grasshoppers' eggs are hatching, and the young grasshoppers are destroying all vegetation before them.

We desire to take the admonition of the apostle, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care on him, for he careth for you."

Brethren and friends had best not send money in private letters, as some has been lost; but it can be sent to Abner Simmons, Muscotah, Atchison Co., Kan., or John M. Miller, Winchester, Jefferson Co., Kan., or Lewis Thornbrugh, Tonganoxie, Leavenworth Co., Kan., all being Money Order Offices.

WM. F. JONES.

EASTON, Leavenworth Co., Kan.

THREE DAYS MEETINGS.

There will be a meeting held with the Lebanon Church, in Logan Co., Ill., commencing at 3 o'clock p. m., on Friday before the fifth Sunday in May, 1875, and continue until Sunday evening following. We invite all Old School Baptists to attend with us, especially our ministering brethren.

Our church is located two miles southwest from the city of Lincoln. Those who come from the north and east will arrive on the morning train, and those from the south and west will arrive from 12 m. to 1:30 p. m., on Friday, and will be met and taken to places of entertainment and to the meeting.

We hope to receive a goodly number of the dear brethren and sisters.

DANIEL BALDWIN.

ASSOCIATIONAL.

The Delaware River Association is appointed to be held with the First Hopewell Church, in Mercer Co., N. J., to begin at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue until Friday evening following.

Those coming via New York will leave New York on the Pennsylvania R. R. at 2:55 p. m., on Tuesday, June 1. Take tickets for Hopewell, change cars at New Brunswick to the Mercer & Somerset R. R., arriving at Hopewell at 5:30 p. m.

Those coming via Philadelphia can leave the Kensington depot at 6:55 a. m., Wednesday, June 2, take tickets for Hopewell, change cars at Somerset Junction, and arrive at Hopewell at 9 a. m. There are three trains daily from Philadelphia to Hopewell, so that the friends can take their choice of trains. There will be friends at the depot on the arrival of the trains named above. We hope to see a goodly number of our brethren and friends at the meeting. Come and see us.

P. HARTWELL.

The Warwick Association is appointed to be held with the church at Middletown, Orange Co., N. Y., to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, and continue until the following Friday evening.

Those who contemplate attending our (Warwick) association can come on the Erie or Midland Rail Roads directly to this place, from any quarter where they pass. Those coming through the city of New York can be in time (or nearly so) by taking the Erie Railway at 8 a. m. on the morning of the 9th. That train is due here at 10:50. The meeting is to begin, by appointment, at 10 a. m. A general invitation is cordially extended to all who love the assembling of the saints.

The Chemung Association is appointed to be held with the Charleston and Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, at 10 o'clock a. m., and continue until Friday following.

Those coming on the cars will take the 11 o'clock train at Corning, on Tuesday, for Wellsboro, where they will be met with teams and conveyed to the meeting.

J. W. ELLIOTT.

The Conference of Western New York is appointed to be held with the church at South Dansville, Steuben Co., N. Y., on Sunday immediately after the Chemung Association, which will be the third Sunday in June.

YEARLY MEETINGS.

BROHER BEEBE:—You are requested by the four churches that I serve to publish the three days meetings named below.

At Bethel Church, to commence on Friday before the first Saturday in June.

At Salt River on Friday before the second Saturday in June.

At Goshen on Friday before the third Saturday in June.

At Little Flock on Friday before the fourth Saturday in June.

Each meeting to commence at 10 o'clock a. m. and continue the two succeeding days.

Our June meetings have been very pleasant and largely attended heretofore. We have been favored with the visits of a number of ministering brethren from a distance, and hereby cordially renew hearty invitations to them, to others, and to all brethren and friends who feel an interest in our meetings and can visit us.

The first church named is in Shelby County, Ky., the other three in Anderson County, and all accessible by rail, stage, and private conveyance. Notify at Frankfort B. Farmer, Farmdale, Franklin Co., Ky., and at Bagdad G. Duval, Bagdad, Shelby Co., Ky.

The above named rail-road stations are on the Louisville & Lexington R. R., via Cincinnati. Yours as ever,

J. F. JOHNSON.

A yearly meeting will be held, if the Lord will, with the Middleburgh O. S. Baptist Church, Schoharie Co., N. Y., on the fourth Saturday and Sunday (26th & 27th) in June, to commence at 10 o'clock a. m. each day, at the meeting house near James Borthwick's.

We hope to see a goodly number of brethren from our sister churches, especially ministering brethren.

Those who come by rail will come on the Albany & Susquehanna R. R., to Central Bridge, there take a branch to Middleburgh, where they will be met on Friday p. m. and conveyed to the meeting.

By order and in behalf of the church,
JAMES BORTHWICK, Clerk.

AGENTS

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., JUNE 15, 1875.

NO. 12.

POETRY.

THE PRECIOUS BLOOD OF CHRIST.

Dearly I love my present theme,
It hath sweetness to his name;
Precious to me as his own love,
Cheering me as I onward move,
The precious blood of Christ.

It taketh all my sin away,
Encourages my soul to pray,
Speaks in high heaven before the throne;
And for my peace I seek alone
The precious blood of Christ.

Once when I had no peace at all,
When Satan mocked my rapid fall,
When I was fearing heaven's just wrath,
I stopp'd to view by precious faith
The precious blood of Christ.

'Tis such a noble thing, so just,
That gladly, willingly I trust
My soul, all guilty as it is,
Upon the "blood that speaketh peace,"
The precious blood of Christ.

That blood was shed in vain for none;
The blood-washed sinners, every one,
Shall on his risen glory gaze,
And wrapt in adoration, praise
The precious blood of Christ.

And it is mine! O precious thought!
My rebel soul has thus been taught.
Father, thou knowest that I prize
More than the vision of my eyes,
The precious blood of Christ.

—Gospel Standard.

THE MARTYR'S DEATH SONG.

I have fought the good fight, I have finished
my race,
And thee, O my Savior, I soon shall embrace
They may torture this body, my spirit is
free,
And billows of death shall but waft me to
thee.

Let thy strength, Lord, but guide me, thy
smile but be mine,
And my soul on thy faithfulness firmly re-
cline;
The dungeon, the sword, or the stake, I can
bear,
And in transport expire, if my Jesus be
there.

Did my Lord feel the scourge? Did the thorn
pierce his brow?
In the darkness of death, on the cross did he
bow?
All this didst thou suffer, my Savior, for me!
Then welcome the fetter that links me to
thee.

United in sufferings, the promise is clear,
I shall with my Jesus in glory appear;
Out of great tribulation in triumph I go,
With my robe washed in blood and made
whiter than snow.

I go to my Savior, I go to my God,
I tread the same path my Redeemer once
trod;
Unworthy, my Jesus, unworthy am I,
E'en to fall in thy cause, for thy truth e'en to
die.

Lo! on my clear vision the seats of the
bless'd
Seem calmly to shine, and invite me to rest.
Then, unshaken, my soul on thy promise re-
lies;
Though I die, I shall live; though I fall, I
shall rise.

CORRESPONDENCE.

FRANKLIN, Ind., May 6, 1875.

ELD. BEEBE—DEAR BROTHER:—
I am seated for the purpose of try-
ing to pen a few thoughts on the
following scripture, recorded in Isa.
ii. 2: "And it shall come to pass in
the last days that the mountain of
the Lord's house shall be established
in the top of the mountains, and
shall be exalted above the hills, and
all nations shall flow unto it." The
last days here alluded to undoubtedly
refer to the time of refreshing from
the presence of the Lord, when young
men are to prophesy, and old men
are to dream dreams, when the Lord
shows wonders in heaven above, and
signs in the earth beneath; the time
when he demonstrates by the effec-
tual working of the Holy Spirit in
the hearts of his people, who the
true Israelites are, the ancient rite of
circumcision in the flesh gives place
to that of the heart. Jerusalem was
built on Mt. Moriah, beautiful for
situation; and especially in the time
of Solomon's reign was the pride of
the Jews, and the wonder and admi-
ration of the whole earth. The Jews
would point to Zion, saying, Walk
about, and go round her; tell the
towers thereof, mark well her bul-
warks, consider her palaces, that ye
may tell it to generations following.
But as this city is typical, and our
text is prophetic, let us try to under-
stand the true meaning. The Jew-
ish world or service terminated when
the vail of the temple was rent in
twain. The former days were past,
and the latter days are now come;
and notwithstanding the Jews, as the
peculiarly blessed people of God, and
Jerusalem, the place where his name
had dwelt, still God in the last days
will exalt his house still higher, even
in the top of the mountains, above
all national or human government,
even of the Jews, to whom laws had
been given by their Creator. But it
was temporal, shadowy and typical,
and had served its purpose; and
based on it is a structure erected
that reaches to heaven. The ancients
tried to build a tower to heaven, but
the Lord confounded their language,
and a Babel was by them built. Of-
ten since do workmongers strive to
unite to build a passage to heaven;
but meet with no better success than
their ancient brethren. This right
God has reserved to himself, and will
confound intruders wherever found,
in christian or in heathen lands. But
the hour cometh when neither in the
mountains of Samaria, nor yet at
Jerusalem, shall the true worshipers
worship the Father. It is not the

locality that gives it validity, but
the spirit, and the truth required the
divine service; hence those that wor-
ship in spirit and in truth, must be
in the spirit and know the truth.
Such service we must not expect
from the natural man, whose mind is
carnal and enmity against God, not
subject to his law, neither indeed can
be; and the scriptures show that
Jews as well as Gentiles are by na-
ture the children of wrath, that all
have inherited a fallen, degenerate
nature, being the children of one
whose disobedience brought sin and
death into the world. Sin and death
has blighted, marred and spoiled all
this degenerate family, so that pangs
and sorrows, lamentations and woes
are poured out upon them from the
cup of wrath. The conscience-smit-
ten sinner, whether in civilized or in
heathen lands, is ever trying to hush
the voice of his accusing conscience
by offerings. This is true among
barbarians, as well as among the
civilized. Early in the history of our
race Cain and Abel were engaged in
presenting offerings; although the
former presented an offering, yet he
did not present a sacrifice; but the
latter not only presented an offering,
but also a sacrifice, a victim of blood,
which showed his faith in the Lamb
of God. So in all the long line of
our race, the thing that discriminates
between the true worshiper and he
that worships only in form is, the
one makes a sacrifice, while the oth-
er only presents a gift. It is difficult
to find one so debased and sunken in
sin, but he is glorying in some good
quality he imagines he possesses; he
thinks God that he is not as other
men, whom he thinks to be worse
than himself, looking to his better
qualities as an offering to the Most
High, and upon which he tries to
trust. While it is true that all are
under the law and its curse, yet none
but those who are taught of the
Lord know the spiritual import of
the law. Paul said, I was alive with-
out the law; but when the command-
ment came, sin revived and I died.
For the first time he had a discovery
of its breadth, height and depth, ex-
tending as it did to every act and
thought, bringing to his memory
every sin, all things that ever he did.
As he had before been, like all other
legalists, living by obedience to the
law, thinking its demands were only
such as he could perform, being ig-
norant of its real intent and mean-
ing, but now having an understand-
ing of its true or spiritual import, he
sinks, desponds and dies to all hope
of acceptance by works which he has
done, which now look to him no bet-

ter than filthy rags. Thus despoiled
of all the rich legal apparel, and
made to loathe it as the filthy dung-
hill, the heavy laden sinner laments
his condition, feeling that woe is me,
for I am undone; I am a man of un-
clean lips, and dwell in the midst of
a people of unclean lips. He has
learned that the law of God is just
and holy, but he is carnal, sold under
sin, and justly condemned; so that
if his soul is sent to hell, God's right-
eous law approves it well; but he
pleads, "Yet save a trembling sin-
ner, Lord, whose hope still hovering
round thy word." Jesus said, "I, if I
be lifted up from the earth, will
draw all men unto me." The word
men here is supplied by the transla-
tors. No doubt the same idea is here
presented as is found in the language
of the Savior elsewhere, when he
says, "All that the Father giveth
me shall come to me; and him that
cometh to me I will in no wise cast
out. For I came down from heaven,
not to do mine own will, but the will
of him that sent me; and this is the
Father's will that hath sent me, that
of all that he hath given me I should
lose nothing, but should raise it up
again at the last day." In Revela-
tion John says of Christ, that he has
redeemed us to God by his blood,
out of every kindred, and tongue,
and people, and nation, and hast
made us unto our God kings and
priests, and we shall reign on the
earth. Here is the church of the
living God, established not upon the
overthrow of the law, which man
could not keep, but on its fulfillment
by Jesus Christ, the head of the
body, even on the top of an honored
and fulfilled law. And all nations
shall flow unto it; the people re-
deemed by Jesus out of every na-
tion. If we look on this as a natu-
ral sequence, it would be an anomaly,
for all natural objects, drawn by the
centre of gravity, tend downward;
if hard or solid substances they tum-
ble, if liquids they flow, but all are
drawn to the earth. All things akin
to the earth have an affinity for the
earth, and are attracted thereto.
Among this class is the first man,
Adam, of the earth, and earthy, and
all his long line of posterity. The
magnet will draw certain metals that
have an affinity for it upward, down-
ward or horizontally, to a limited
extent, but cannot draw them from
the earth; for unsupported, it will
itself fall to the earth, being earthy.
But Jesus says, "I, if I be lifted up
from the earth, will draw all men
unto me. Here is a magnet possess-
ing rare properties and of great mag-
nitude, but like other magnets, will

draw none that have not an affinity for him. Where shall we look for those who have this affinity? Not to the children of Adam, as such, but to those born of the Spirit, born again, having the Spirit of him that raised up Christ from the dead dwelling in them. "A well of water, springing up into everlasting life"—an anchor of the soul, both sure and steadfast, and enters into that within the veil, whither the forerunner has for us entered; having his love in their hearts, which leads to God again. Thus we realize that there is an affinity, and not only so, but the hard heart is made soft, and we are melted like wax, ready to flow; now where shall we flow? To that which has the strongest affinity for us. We realize that we are in a strait; we are drawn to the earth, being earthy, and are, we hope, drawn to heaven, having a desire for that which is heavenly. But, "O wretched man that I am, who shall deliver me from the body of this death?" But we feel that we are drawn, and we cry to the Lord to increase our faith and draw us, and we will run (or follow) after him. Thus melted, we lose all our cohesive strength, we become weak, we cannot stand, much less walk, helpless and entirely dependent on that which draws, as to whither we flow. "Thus saith the Lord, To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." And again, "All thy children shall be taught of the Lord; and he that hath heard and learned of the Father, cometh unto me." Then Jesus is the great magnet that draws us to him, having by near ties of kindred made our sins his own, and by one offering forever perfected them that are sanctified; and by virtue of the same relationship, his righteousness and the Holy Spirit, with its sanctifying power, becomes ours, thus producing a unity of sentiment, that makes us one with him; so that our affinity or love for him draws us to him. Hence we flow upward to where his church is, even to heavenly places in Christ Jesus.

We have been made to rejoice in the Lord of late for his manifest tokens of love to us at Bethel. Since last November there have eighteen joined our church; sixteen by experience and two by relation; two in November, nine in March, and seven in May, all giving very satisfactory evidence of a work of grace; some remarkably clear and pointed, and most of them date their experience back for years. Not only this, but many others are deeply affected; indeed the church and all who attend seem to be solemn and greatly wrought upon. We hope the Lord has begun a good work among us, and will carry it on. Our dear brother, D. Bartley, was with us at each of those meetings; we feel confident the Lord sent him to us with a message comforting and consoling; for the angels, or gospel ministers, are in the right hand of God, and he says, Go ye into all the world and preach the gospel to every creature;

directing them to their field of labor by the guidance of his Spirit.

May the Lord still bless us, and add to the church such as he calls by his grace, and leads to the acknowledgment of the truth; and not only us, but may he bless his saints wherever located, is my prayer.

Your unworthy brother,

P. K. PARR.

ORANGE VALLEY, N. J., April 23, 1875.

ELDER BEEBE—DEAR SIR:—As it is now time for me to send on the pay for my subscription, you will find two dollars inclosed for that purpose. Please continue to send them right along for the coming year, for I cannot do without them, as your editorials are all the preaching I have; for there is no Baptist Church of your faith and order that I can find in this part of New Jersey; neither can I find a person that believes as I do. I feel sometimes as though I would give everything, if I could have some to talk with that believe as I do. I have had a great deal of trouble on my mind the past week, about writing for the "Signs." When I read them, others express their exercises, and I can witness their troubles; but when they speak of their troubles leaving them, and their being made to rejoice in God, that time I cannot say that I have seen yet. But this scripture comes to my mind, "We know that we have passed from death unto life, because we love the brethren." And again, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I got out of my bed one morning a short time ago, repeating these words,

"Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I his, or am I not?

"If I am, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never known his name."

I feel to say while I am writing, Wretch that I am! who shall deliver me from the body of this death? For I do feel that in me, that is, in my flesh, dwelleth no good thing.

"When I turn my eyes within,
All is dark and vain and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sin, hath quickened us together with Christ. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. I believe I should have no hope if it were not for this declaration of scripture; my mind is upon it day after day. A short time ago it came to me; I was starving for a crumb from the Master's table, when my husband came in and brought me my paper. I opened it, and found the experience of Louisa Gurnsey, and I read it three times. I then arose and walked the house in agony, praying that I might receive some evidence, as she did, of being born again. These words came to my mind, He that knoweth his Master's will, and

doeth it not, shall be beaten with many stripes. I tried to hide my feelings from my husband, but could not. He asked me what was the matter. I told him I was a great sinner. He said he wished I would not be so foolish. I said to myself, I cannot blame you. God's ways are not as our ways. I often think, Has any one so many trials as I have? I have been told that if I believe this doctrine I would go down to perdition. But I do believe that Christ's people were secured in him before the foundation of the world; and I know that if I am ever saved, it will not be for what I have done or can do. I once thought I was as good a christian as any one need to be. I attended protracted meetings for four weeks, but the more I attended them the harder I grew. I read the New Testament, but did not there so learn Christ. One of my companions told me she was sure of going to heaven, and wanted me to go to their altar, so that I might go to heaven with her. I said to her, None of these things move me. "All the days of my appointed time I will wait till my change come." This change I must date back twenty or twenty-two years. I think it was the first Baptist sermon I ever heard, and it was preached by Elder I. Hewitt. His text was, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." From that time to this I have viewed myself a poor sinner saved by grace, if saved at all. After that I also heard Eld. D. Morrison preach from the words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." I cannot describe the agony I felt that night; my sins arose like mountains before me. The next morning I controlled my feelings as best I could, and went about my work as usual. I was asked that day by a dear old father in Israel to tell my experience; but I did not reply, but left the room as soon as possible. I did not want any one to know my feelings; at that time I thought my trouble would wear off, and I would say nothing about it. But

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

"A beggar poor, at mercy's door,
Lies such a wretch as I;
Thou know'st my need is great indeed;
Lord, hear me when I cry."

"With guilt beset, and deep in debt,
For pardon, Lord, I pray;
O let thy love sufficient prove
To take my sins away."

I have written a great deal more than I intended to when I began. Elder Beebe, may I ask you to give through the "Signs" your views on this scripture, "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman."—

Gal. iv. 30. And oblige a poor sinner. If what I have written will not crowd out better matter you may publish it, or you may throw it aside, and all will be well. Please correct mistakes, as my education is limited. I am a poor writer, and a poor sinner, saved by grace, if saved at all.

M. GARRISON.

*Probably the nearest church of our faith and order to Orange, N. J., is the church at Washington, South River, four or five miles south-east of New Brunswick, under the pastoral care of Elder W. Housel; and the next is the First Hopewell, under the pastorate of Elder P. Hartwell, where the Delaware River Association is to meet on Wednesday before the first Sunday in June.

We will, the Lord permitting, attend to the request of the writer, and give such views as we have on the text proposed for explanation, as soon as we can find opportunity.—ED.

MAY 10, 1875.

DEAR BROTHER BEEBE:—Through the astonishing love, mercy and goodness of our blessed God and Father, I, a poor, unworthy, sinful, imperfect creature am spared, and blessed with the long wished for time when I desire to attempt saying a few words through your precious paper to the scattered household of faith, if he will be pleased to give me light. In 1873 I made my first attempt, and at that time I felt as if I had much to say, and thought to do so soon. But alas for poor human foresight; since then I have been called to pass through tribulations, deep, almost overwhelming, and sore afflictions, and have scarcely had time in which to compose my thoughts, so as to express them in a coherent manner. But now having a little rest, and once more become stationary, through the kindness of precious christian friends, I desire here to return heart-felt and sincere thanks to our ever-blessed Master, and to those dear ones who for his sake have shown so much kindness to one so unworthy and undeserving. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," says the blessed Savior; and if I am one of the little ones, they will not lose their reward. But in this matter we ourselves sometimes feel fearful, not having so full an assurance as we desire. When surrounded with trials and difficulties of this world, temptations arise within; when the storm continues, and when neither sun nor stars appear for many days, yea weeks, even months, then the enemies come in like they did to good old David, saying, "Where is now thy God?" Then if we, like Eve, begin to reason and parley with the tempter, instead of calling on him who is our all-sufficient deliverer, we begin to doubt our heirship, knowing full well that "in us, that is, in our flesh, dwelleth no good thing," and feel our unworthiness, and begin to fear that we have no part nor lot in the matter. But, my precious and beloved brother or sister, the Captain of our salvation is ours to help

in time of greatest gloom; he never leaves nor forsakes those who put their trust in him; if we are in him we are safe. The Father is well pleased in him; and all who are united to him by a living faith are accepted in the Beloved. Now let us examine ourselves, whether we be in the faith. There are many scripture evidences by which we may assure ourselves of our interest in the Savior. "By this shall all men know that ye are my disciples, if ye love me and keep my commandments." "We know that we have passed from death unto life, because we love the brethren." Let us carefully examine our past experience, when we were made to see and feel our sinfulness and guilt, our just condemnation in the sight of a holy God; no way of escape, black despair, and wretched misery and wo. All hope gone, when we could only cry, "Lord, save, I perish;" or, "God be merciful to me a sinner." When in an unexpected moment the blessed Deliverer was made manifest in giving us peace and joy unspeakable. Can we ever forget this? It is true some do have a brighter evidence than others, and after awhile begin to fear that they have not been changed at all. Satan seeing this comes in with his suggestions, trying to spoil our peace, even when he knows he cannot overthrow the works of omnipotence; but because he is an enemy to God and man, going about seeking to destroy. But blessed forever be our dear Savior; none can pluck us out of his hand. Now the obedient child is the happy child. "If ye love me, keep my commandments." The nearer we live up to the requirements of the gospel, the greater will be our peace and enjoyment in the Spirit; but when we become negligent in duty, we begin to get cold and indifferent; hence doubts and fears arise, and we may look for chastisement, for the dear Shepherd will bring us back to the fold. Therefore let our light be shining, that our Father may be glorified; let us bring forth fruit unto the praise of his glory. O, my dear brethren and sisters, I am very sensible of my weakness and inability; but if I know anything at all, I know that I love all our Father's children. Therefore I am trying in my weakness to write, perhaps my last time, for I am now in my seventy-first year, and do not know how much longer I may be spared; and I want to tell what great things the Lord has done for me, and has not forsaken me. Fifty-four years have I been trying to serve him, and he has been a kind and gracious Father; although I have to confess with shame and sorrow that I have not lived up to my privileges and advantages, have neglected duties, and done and said things which I ought not; yet though I have him oft forgot, his loving kindness changes not. I feel, as I approach nearer my journey's end, that the way seems plainer and easier. Sometimes I am made to rejoice in the blessed prospect before me, hoping soon to behold him whom my soul loveth face to face.

My dear old brother, bear with my weakness, if you can have patience to do so. I even withhold my name, on account of inability and imperfections; but desire to leave, as it were, my dying testimony to the incomprehensible love, goodness and mercy of our covenant-keeping God to me, a poor sinner, and as an encouragement to others. Be not discouraged, my Father's children, because of the way; although things may look gloomy and discouraging, cold, barren, unfruitful, and almost indifferent in the churches, and fighting frequently when there is no enemy near, leaving the spirituality of the gospel, and teaching the church and individual members their duty neglected, each one going their own way, do not let us give up the ship; our Father is at the helm, "Therefore seeing we are encompassed about with a great cloud of witnesses, let us lay aside every weight, and the sin (of unbelief) which doth so easily beset us, looking unto Jesus, the Author and Finisher of our faith." Yes, he is both, for without him we can do nothing, and we are glad of it; for by grace we are saved, not of ourselves, it is the gift of God; he who of God is made unto us wisdom, righteousness, sanctification and redemption, the Lord our righteousness. For we are saved and called with an holy calling; not according to our works, but according to his own purpose and grace, given us in Christ Jesus before the world began. Blessed be God for his unspeakable gift! Seeing these things are so, that our whole salvation is in him, we can look away from self, knowing in whom we have believed, approaching him in his own worthiness; we may with boldness come to the throne of grace, and find grace to help in time of need. Although our sinful nature, imperfection and unworthiness sometimes almost make the poor, weak child of grace tremble; but the finished work of our dear Redeemer, Advocate and Intercessor brings us to look and depend on him alone. For we are kept by the power of God through faith unto salvation; and nothing can separate us from the love of God in Christ Jesus our Lord. O, such astonishing, incomprehensible love! to send his beloved Son into the world, that whosoever believeth on him shall never perish, but have everlasting life; and not only save us, but make us heirs to an inheritance incorruptible, undefiled, and that fadeth not away. Then let us not be discouraged because of our difficulties; for our light afflictions, which are but for a moment, do work for us a far more exceeding and eternal weight of glory. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the glory and the joy that awaits the believer in Jesus.

In much weakness of body and mind I have tried to write; excuse it, correct it, and forgive what is not right. My heart's desire and prayer is for the prosperity of the Redeemer's kingdom. Farewell, my dear christian brethren, one and all. I

hope ere long we shall meet in that world of glory where sin and all its evils can never come, where we may all join in one triumphant song of never ceasing praise to God the Father, Son and ever blessed Spirit.

I desire earnestly that in your prayers all of you may particularly remember

AN AGED PILGRIM.

Moscow, Texas, March 3, 1875.

ELD. BEEBE—DEAR SIR:—As I have to write for the "Signs," I will give you and your readers a short sketch of my life.

I was born in Fauquier Co., Va., January 5th, 1805, and raised by a dear old grand-mother until I was ten years old; and she gave me all the good advice she could, which I have not forgotten to this day, nor do I think I shall while my memory lasts. At that age she moved to Kentucky, and we were parted for life; I being left with an uncle, who allowed me to roam at large. But as the admonitions of my grand-mother would recur to my mind, I had checks, and frequently in the lonely hours I would reflect upon them. Time passed on, until I became eighteen or twenty years old, and I would recall to mind the days of my childhood, when my heart seemed to be tender; and at about this time I began to attend religious meetings with other young men, and I became alarmed about my latter end. I went to hear all kinds of preaching, Methodists and Baptists, and I liked the Methodists best, for they preached works, and that suited my carnal mind; but I did not agree with them on the subject of baptism. Then the Missionary Baptists, I did think they were the best people in the world. Time passed till the fall of 1833, when one of my best friends departed this life, which caused me great sorrow. I attended her funeral, and there were very many people there. The preaching was at her house, which was crowded, and the men and boys gave up the seats in the house to the ladies, and had seats out in the yard; with the boys, I stood in the shade. In time of service I became excited, and found myself standing near the preacher, with tears running down my face, and in spite of all my efforts I could not restrain them. This was, I think, on Thursday. The preacher went home with the man I lived with, and on the next day was to begin a protracted meeting, which I attended, and was in as much distress as I could bear. My appetite and sleep, in a great measure, left me. The meeting lasted three days, and I attended the whole time; I could not work, and at night I would think each night would be my last. On Monday morning, after the meeting had closed, all hope was taken from me. The meeting was ended, and I was not saved. The agony of my soul no tongue can tell. I left home, and set out to go to the house of a neighbor, where was a lady who was a member of the church, to talk with her, in hope of receiving some com-

fort. While on my way, which was about a mile, I saw a log on my right hand, and woods were on my left. My burden was now so great that I took a seat on the log, not knowing that I should ever reach home. Suddenly my reason or consciousness left me; and when my consciousness returned, I found myself on the other side of the road, holding on the fence, and venting my feelings in loudest strains. In a moment my burden was gone, and everything seemed to be praising God. The little birds, flying from branch to branch, seemed to share with me my joy. Truly I went on my way rejoicing. I thought I would go and tell what a change had taken place; but before I got to the house something said, Hold! you may be deceived; and so I said nothing about it. This frame of mind lasted about a week, and then doubts and fears came on, and caused me many tears; and although still a great sinner, my burden has never returned, though I often tried to get it back. Thus I have been hobbling along ever since. I have scarcely touched on what I intended to write; and what I have written is so poorly done that I feel ashamed of it. But I will submit it to your judgment; dispose of it as you think best.

Yours as ever,

J. BARKER.

RAY, Mich., Jan., 1875.

BROTHER BEEBE:—I hasten to send you my subscription, and wish you God speed as a faithful servant in the household of the saints; having the promise of the life that now is, and also of that which is to come. And as you still, in your advanced age, possess light and ability to nourish and instruct the feeble of the flock, as well as the strong, may it be the pleasure of the Lord to still prolong your days; and crown your labors with success, is my desire, if it be his good pleasure.

Now, dear brother, I would like to express some of my thoughts and feelings to our brethren and sisters in general, if you shall find in what I write anything worth their notice. As I have felt and still feel a heart acquaintance with the general tenor of the communications published in the "Signs," I cannot well deny myself the privilege of responding in some measure. As in a glass face answers to face, even so does the heart of man to man. Your letters come to me richly laden with gospel truth, as taught by the Holy Spirit; they shed comfort on those who have been taught in like manner, and especially, as I wish to say, on such as are frequently deprived of hearing gospel preaching, or enjoying other church privileges; and of this class the writer feels himself to be. But under all these privations the command of the Lord who rules in heaven and earth to his people is, "Look unto me." I am still trusting on, in hope of eternal rest, which God has prepared for his chosen, when these vile bodies shall be dissolved, and when this mortal shall put on immor-

MARCH 22, 1875.

tality. The Lord has prolonged my days to sixty-five years, and yet I am an unprofitable servant. I have even in this advanced age to mourn my unlikeness to Christ. The apostle says, "Now if any man have not the Spirit of Christ, he is none of his." And were it not for the peace and comfort which I at times enjoy in reading and meditating on the pages of inspiration, and in singing the songs of Zion, I should faint. But God has richly provided for his children, to give them their meat in due season; so that they who trust in the Lord shall not want: they shall be as Mount Zion, that cannot be moved, for the mouth of the Lord hath spoken it. As the covenant of eternal wedlock cannot be broken or annulled,

"How firm a foundation, ye saints of the Lord,

Is laid for your faith in his excellent word."

The apostle says, "Now faith is the substance of things hoped for, the evidence of things not seen." Again, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it."

Dear brethren and sisters, as I cannot relate with my pen what would be a satisfaction to my feelings, I must close, with my best wishes for Mount Zion, and for peace, love and union for all the inhabitants of Jerusalem.

"O may our hearts and voices raise
In songs of thankfulness and praise."

And remembering all the way the Lord our God hath led us, let us sing to his praise—

"Thus far the Lord has led us on,
And made his truth and mercy known."

R. WHITCOMB.

BROWNVILLE, Neb., Dec. 23, 1874.

DEAR BROTHER BEEBE:—With a wandering mind I will attempt to tell you, and others into whose hands this may come, a little of my exercise of mind, for I cannot tell you all; but I fear that I shall not be able to compose my mind sufficiently to write anything that will be interesting. One thing I can say, without a doubt, and feel too, that is, that I am a sinner, and the chief of sinners. But thanks be to God for the assurance given in his word, that Jesus Christ died to save sinners; therefore we, as sinners, must look to him alone for salvation, and not to what we have done or can do. What a cheering thing it is to the helpless, hopeless, desponding child to feel and know that Jesus died for such; not for the good, the righteous or the noble, but for poor, guilty sinners, and none but such can claim him as their Savior. Truly I have no hope only the sinner's hope in Jesus Christ.

Now, dear brothers and sisters, if one so vile and polluted with sin, from the sole of the foot even to the head, may be permitted to claim that relation, I will try to tell you how I am getting along in these low grounds of sin and sorrow, and leave you to judge whether there is any other one

like me. When I try to do good, evil is present with me. I was born a sinner, and when I joined the church, forty-one years ago, I was a sinner; and now in my sixty-sixth year I am still a sinner, unable to think one pure and holy thought that is not accompanied by an evil one. I cannot perform a good act but Satan says, That is not for you, let some good christian do that. I cannot read and understand the scriptures as I desire to; I cannot pray as I ought to, nor sing one of the songs of Zion as I did in times past. With shame I confess that the older I grow, instead of growing better I grow worse, in thoughts, acts and words. And it grieves me that I do not love, serve and worship my dear Savior as I should, when he has done so much for me. I have not told the half, but perhaps you can judge from what I have written what I am, and where I am, and whither I am bound. I feel as though there is none on the face of the earth like me. The Lord has said, "Comfort ye, comfort ye my people." If I am one of his people I need comfort. I am alone here as to church privileges. There is not an Old School Baptist in this place, or near, that I know of. The "Signs" are all the preaching I get, and it seems I cannot do without them. I have been a subscriber for them thirty years, I think; and, brother Beebe, when I fail to send my mite, don't think I do not want them. O how often since I have been in Nebraska have I thought of the blessed gospel sermons I have heard from the lips of Elders W. Thompson, Gard, Childers, Southard, and others of the same precious faith, and the happy meetings I have enjoyed with my dear brethren and sisters in Hamilton, Ohio; some of whom have gone home, while others are waiting their turn to cross the river; and I, upon the verge, am still left to resist the storm a little longer, until I shall hear my Father say, Child, come home; you have sinned long enough; you have tried to serve me long enough; come home and serve me as you ought, and see me as I am. O happy thought, I shall soon be done with the things of time, and then complain no more.

I have some time to devote to reading, and I know when I have good reading matter my time passes more swiftly. If you or any brother have some works that you do not want, please send them to me; I will pay the postage, and receive it thankfully, and return it again. But I will close, for I have written more than I expected to. Dispose of this as you deem best.

A pilgrim to the happy land,
ANN CONNER.

ASHLAND, Iowa, Jan. 1, 1875.

DEAR BROTHER BEEBE:—I cannot think of doing without your messenger of sacred solace to pilgrims traveling in the highway which leads to that holy city where none but God's chosen and redeemed can enter. For about forty years I have been a constant reader of your valu-

able paper, through those dark times when you were in the field, fighting with the vigor and determination of "Christian in his battle with Apollyon," for the doctrine of the gospel. I then admired your labor and zeal in the defense of the truth, little anticipating that after the lapse of more than forty years you would be found with your pen still fighting with the same unabating zeal and spirit for precisely the same holy and undying doctrine which was taught by Christ and his apostles. I had every possible evidence that you would hold out faithful to the end; but I find very few indeed who have ever spent so many years as you have already passed in the field of public journalism.

As I look over that long forty years to see how the church (comprising the few of that elect body of Christ) have boldly maintained their faith, despite the delusions cast around them by a wicked world, my doubts flee away, and I am led to rejoice in its strength. It has truly remained free and unspotted from the world, and will continue to glory in the doctrine taught us by our elder Brother. My desire is to mingle in praise to our Father in heaven for the kind and loving care he has bestowed on us to keep our feet from going astray. Doubtless it is by the world considered a weakness; but I feel to receive in turn great solace and strength.

Our little church (Des Moines) is now without a pastor. It was organized when Iowa was a new and sparsely settled Territory, thirty-one or two years ago. My husband, Eld. J. H. Flint, was its pastor from its organization until the fall of 1870, (more than a quarter of a century.) Removals and deaths have left, I believe, only myself and sister Harriet Tolbert as surviving members of its first organization. It numbers at the present time nearly forty members. Amid all our coldness and lack of ministration, your paper comes to cheer us up in such comfortless seasons.

Brother Robert Spears, formerly of Indiana, occasionally preaches for us. He is young in the ministry, but seems to be fully armed with true christian faith and love of duty. The old apostolic story of grace and election is always a fresh and beautiful theme to God's people. To one who has once felt the power of his salvation, the doctrine of God's foreknowledge and predestination of all things from before the beginning of the world is an undying proof of his infallibility as our God. Without these indispensable attributes he could not be God, but would be a fallible being; like a workman who planned without an all-seeing eye for the future of his workmanship.

With a prayerful hope that you may yet be spared many years to wield "The sword of the Lord and of Gideon," I remain as ever,

REBECCA FLINT.

DEAR ELD. BEEBE:—With your permission I would endeavor to say something about the "Signs" and its writers. In the first place, I think the "Signs" are much improved from what they were years ago; yet there are some things that I am not quite satisfied with. There are some words which seem not exactly scriptural to the strong, and those well established in the scriptures. My objections may appear very weak, and too frivolous; but as the weak have some claim on your attention, I trust you will have patience to look at it. Please excuse me now, when I refer to the writings of Elders Johnson and Dudley. I am aware that we are not to make a brother an offender for a word; yet if we can get them to use more fitting words, why not? The word in both is "work-mongers." What I object to is their calling their opponents work-mongers; for the reason that it implies that they are opposed to works, and without regard to what kind they are. The child of God should be found in every good word and work; not to secure our eternal salvation, but to show that they are saved. Let your speech be always with grace, seasoned with heavenly salt. Indeed it is a question with me whether the heir of heaven should not, in a certain sense, be workers, if not work-mongers. Our Savior at one time had persons around him, showing their ignorance; he said to them, Ye do err, not knowing the scriptures. If they had called them earnest, it would be more like the copy; but to call them scribblers, and other unscriptural names, they will not hear you any sooner for that.

These two Elders are of the best speakers and writers of our persuasion, yet that is no excuse; they should not have more latitude than the scriptures will allow them. But a word to the wise, &c.

Yours in hope,

G. CANT.

REPLY.—We are glad if our correspondent can perceive an improvement in the "Signs;" nor do we doubt there is room for much more improvement. It is not our intention to contend for unscriptural words, especially such words as convey unscriptural sentiments; but we use words as signs of ideas, and to give our understanding of what the scriptures teach, we are obliged to use some words which are not found in the bible, as "heavenly salt," for instance. It is admitted by our correspondent that *work* and *works* are words found in the scriptures, and lawful and proper for men to utter; but *monger* is objected to. Well, what is a monger? It is a proper English word, and in a commercial sense it means a *trader*, merchant, or any one who buys and sells. Now put the two words together, and they signify a person who trades or traffics in works.

Christians are commanded to maintain good works, but they are not to

traffic in them, to buy heaven with them, or to give them in exchange for salvation.

Now this is the very idea we wish to express when we use the compound word, work-monger. We design to identify those who attach an intrinsic value to their works, and with them expect to procure salvation. While the children of God are saved and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given (not sold) to them in Christ Jesus before the world began. They are created unto good works, which God has before ordained that they shall walk in them. But they have no works to buy or sell; their works will not buy salvation, nor any spiritual gift or grace; and if offered in the market, the works in which christians are employed are not appreciated by the world, and would not sell.

We have ourself used the words objected to as often perhaps as any one in the "Signs." We hope our friend will wave and withdraw his objection, or furnish a less objectionable word, that will as well express our exact meaning. Elders Dudley and Johnson are of age; they will not require us to speak for them.

ED.

[Although we have no authority from the writer, we take the liberty of publishing the following excellent letter, and hope our esteemed correspondent will not object.—ED.]

BALTIMORE, Md., Sept. 16, 1874.

ELDER GILBERT BEEBE—HONORED AND BELOVED FATHER IN ISRAEL:—I feel inclined to express a few thoughts to you this evening, though unable to assure myself of the correctness of my motive in doing so. We have the example and rule of inspiration for "speaking one to another," for "assembling ourselves together," and for "holding fast the form of sound words;" yet I cannot help wondering if this turning to you and trying to write from this distant, barren and inclement region is an attempt to "kindle a fire, and compass myself about with sparks." I have a sort of frightened feeling to-night; I seem so very, very far away from that mysteriously glorious land where I have sometimes seemed to feel myself at home. Mysteriously glorious, because its glories have always shone the brightest when sorrow has been my bitter portion. There is no light or glory elsewhere; and when the Sun of Righteousness does arise, it but makes the dreadful darkness more and more palpable. Last Spring, after attending our associations, and during them, I thought I had never felt so much encouraged, nor such comfortable assurance. A peaceful, trusting frame seemed to continue with me for many weeks, and I remembered saying, How can I ever doubt the tender mercy and loving kindness of our God again? But now I cannot recall a time of greater coldness. I have known times of great distress, on account of gloom, but this seems like utter bar-

renness, too great for any feeling. Temporal things have almost wholly absorbed my mind of late. I have tried to interest myself in the meetings when I attended them; tried to read, and tried to pray for guidance, and for a view of the Savior's face; but all seems so mechanical, so fruitless. I don't feel to be engaged in that which is wrong in itself, but feel to have so suffered myself to be engrossed in it, that I tremble as though guilty of wrong doing, and feel fettered and discouraged. I read in a late number of the "Signs" this evening the feelings of a trembling little one, who had just begun to walk in the way of His commandments, and I remembered when I could testify to just such trembling, just such fear of doing the least act that could dishonor the dear name; when I could see no spot or blemish on any who professed his name; for the beauty of the heavenly countenance so reflected in theirs. Now I feel cold, and calculating, and critical. It is true that experience must show us that infirmity of the flesh does cling to our fellow-pilgrims, as to us; but this should only increase our tender love, strengthen the bond of unity, and cause us to rejoice in a perfection and strength that is infinite, and in which we hope one day fully to rejoice. It should not weaken either our love or our faith.

While reading the communication above alluded to, I could but wonder if this experience of mine would ever come to the writer. She speaks, too, of a desire, and something like an impression, that eternal joys are not far distant. How well I know this feeling; and truly they are not far off in the sight of him to whom a thousand years are as one day; but as the months fly by with rapid wings I find myself still here, occupying my little space and treading my little round.

My way, in regard to literal, practical things, always seems so enveloped in obscurity. I cannot be contented to live an aimless, useless life, and I cannot, seemingly, work with moderation, nor, I fear, with wisdom or profit. May I not ask an interest in your prayers, that the cause we hope we love may not be wounded in any way through me?

I feel to apologize for alluding to affairs of this kind; I know already that I have your dear, kind and fatherly sympathy, and I know there are numbers of others just as much in need of it, or feel themselves to be. You have told me, and I esteem the privilege highly, that I should feel free to write you when I wished; so to-night the impulse was strong, and I have done so; but while I have been thinking to ask for a reply, I don't wish to make an unreasonable demand upon precious time and strength.

To you who have looked so long at the approaching messenger, who must now ere long place your summons in your hand, it cannot sadden you unduly to refer to the hour of your discharge, to the value each year of your tarrying seems to gain,

as we are reminded of their decreasing number, nor of the sense of sorrow—more than sorrow—of desolation and loss we feel at the very thought of separation. But when it shall be thought best, there still will be one glorious thought, that of your then unspeakable and unending joy. I suppose there are few who have enjoyed more numerous and stronger proofs of divine favor than God has seen fit to bestow upon you; yet "thorns in the flesh" have not been wanting, so that instead of being exalted above measure, you have kept the faith, and may look confidently forward to the crown which is laid up for you. And may it be in the counsel of our God to keep you in his pavilion, safe from all danger, and rejoicing in his secure and comforting presence while yet you sojourn here, and when the dark waters lave your feet, and their roar falls upon your ear, may the Comforter still bear you in peace to the realms of endless day.

And now, dear father, good bye. Please pray for this weary, wandering one, who is very unworthy of it while she asks the favor, except she can claim a worthiness through the merits of the dear Redeemer.

Very affectionately,

CLARICE E. PUSEY.

DELAFLANE, Fauquier Co., Va., May, 1875.

DEAR BROTHER BEEBE:—Having to write to you on business, and my sheet being not full, I will add a few lines, with your permission. I have been absent from my home all winter. I went to the state of Missouri in November last, and returned in April. The book of Editorials was received in good order while I was gone, and I was glad to find it at home when I returned. I spent the winter very pleasantly with my dear brother, Wm. F. Kercheval, and his family. He often gave me a good fireside sermon, which I enjoyed truly. I met with a goodly number of Old School or Primitive Baptists during my stay, and had the great privilege of hearing the gospel preached once a month, which was Christ and him crucified, to the Jews a stumbling block, and to the Greeks foolishness. The churches there are living in harmony, contending earnestly for the faith once delivered to the saints. So the Lord's people are the same in all places. Little dissensions arise sometimes to mar their peace, yet they are one people, all one in Christ Jesus, having no confidence in the flesh. "Jacob is the lot of his inheritance." "This people have I formed for myself, they shall show forth my praise." They cannot help giving all honor and glory to his holy name, when brought to see what poor helpless sinners they are, deserving banishment from his presence; yet, for his own name's sake, mercy has been extended to the chief of sinners. The apostle's words are, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world

began," but is now made manifest, &c.

Dear brother, when we are permitted to contemplate the glorious plan of redemption, which was ordered in all things, I am made to inquire if I, a poor worm of the dust, am interested in it. I know no other plan can save me; but I have the same hope I had in the year 1841; it is an anchor of the soul, both sure and steadfast, though I often feel with the poet,

"How low my hope of joys above!

What few affections there!"

When I remember the saints have an Advocate with the Father, then I behold their righteousness. There is such a fullness, I know he is able to save to the uttermost all that come unto God by him. And may I not hope in his dear name? For there is no other name under heaven given among men whereby we can be saved. We have no doubt about the plan of salvation; we know it is sure to all the seed; but doubts do often arise as to whether we are interested in it. The same evidence remains steadfast and immovable, "We know that we have passed from death unto life, because we love the brethren." When we are tried, or we try ourselves, we find this declaration true in our own experience.

I wish to take this opportunity to say to brother Durand that I was gratified that the Lord enabled him to give his views on the prayer of the prophet Habakkuk. I had long desired to hear some one who had light speak upon the subject. I think it was truly kind in him to grant the request. I felt comforted and edified from his communications. I was not alone in this matter; there are others who felt the same. And when he said he could not pursue the subject further, my heart said, A little further—include the fourth verse. I wish to be satisfied, but it is the case with us, the more we hear of those precious things the more we wish to hear; because it is the subject which can never fail or fade away. The brethren in Missouri are expecting him to pass through that state next fall, if the Lord will. I hope it may be his privilege to do so, and that he may go by way of Hannibal and preach for those who are anxious to hear him.

Dear brother Beebe, I would say to you, and my brethren and sisters generally, it is a sad thing to realize that we are without a pastor. In the death of our much beloved brother Joseph L. Purington, we sustained a great loss. He was to us a good pastor and faithful brother. We miss him greatly, and lament the loss, but we know the Lord's will is done concerning him and us, and we desire to bow in humble submission to his righteous will. O may he teach us to feel and say, "Thy will be done." But we have a carnal will to contend with, leading us into captivity to the law of sin, so that we cannot do the things we would.

The ministering brethren have been very kind to visit us in our des-

titute condition, and we desire to be grateful to the giver of every good and perfect gift for their coming. The churches in Virginia, as in other places, have met with like loss before, and we have again been supplied from his bountiful hand, and O may he teach us to look to him for all needed supplies, and may it be his pleasure to send us another pastor of his own choosing, and give us grateful hearts for the privileges we now enjoy.

We have heard that our brother, Eld. Joseph Furr, has had a fall from his horse, and hurt his shoulder very much, so that he was not able to attend our last meeting. We have also learned that our brother, Elder Wm. L. Beebe, had his leg broken during a storm, by the falling of some timber. This is a land of affliction, and truly do we sympathize with each other in all our afflictions. David says, in one of his psalms, "This is my comfort in my affliction, for thy word hath quickened me." Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. The apostle also says, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." O may it be the pleasure of the Lord to heal the wounds of those dear brethren quickly, and restore them to their former usefulness, realizing that all things work together for good to them that love God, to them who are the called according to his purpose.

How much comfort there is left upon record for afflicted Zion. David says, "Before I was afflicted I went astray. Also I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." O that I, with all the dear saints, could realize the benefits of affliction in our own hearts, for they are many, and come to us in various ways.

Brother Beebe, we all hope you will be permitted to attend the Corresponding Meeting this year, and proclaim to us the unsearchable riches of Christ. We hope the place you have filled for so many years will not be vacant among us. If such should be the case, you will be greatly missed. If you should have health and strength, remember the poor in Virginia. May it be the pleasure of the Lord to continue you among us yet many years, to stand in defense of his truth, which you have done in all faithfulness these many years, to the comfort and edification of the church, with an eye single to the glory of God.

These few feeble lines I have written only by way of greeting, hoping that none of my dear brethren and sisters will consider it presuming in me to write a few lines just as I feel, and as things come to my mind; for

I do feel this evening that there are no substantial joys on this earth, except the fellowship of the saints. Unworthy as I do feel of their fellowship, I hope I shall never be left to myself, for if so I shall become a castaway.

Brother Beebe, dispose of this as you think best, and I shall be satisfied. With love to you and all the saints scattered abroad,

Yours in tribulation,
EDNA A. FERGUSON.

NEAR LEXINGTON, Ga., May 18, 1875.

MY DEAR BROTHER BEEBE:—To the astonishment and distress of many of your patrons and brethren, the following language appears in the "Signs of the Times," over the signature of James Janeway, concluding remarks in his third letter, in the 15th of April, and beginning of his fourth letter, in May 1st:

"Do not some churches admit their members in their uncleanness into the Lord's courts? Are not many members *defiled* by observing and doing things which God has not commanded? Such as shaking hands, *washing feet*, secret societies, and other things practiced by members of the church of God. All things which are not of the law of faith, to do such things are sinful. * * * Instead of attending to the words of the Lord, they have *introduced washing feet* for their faith and fellowship, but left it discretionary with the members whether they practice it or not, and it should make no bar of fellowship. From these things have arisen two faiths in one church."

If our brethren with whom we correspond endorse the sentiments of brother Janeway, and believe that the practice of literally "washing one another's feet" has grown out of churches admitting members in their uncleanness into the Lord's courts, and many members are defiled by washing feet, &c., and that this practice amounts to uncleanness or filthiness, and is contrary to God's command, they should not suffer such as wash one another's feet in the churches to correspond with them, much less court their correspondence. Shaking of hands he also considers filthy and defiling. We have witnessed on some occasions where brethren have gone so far in this practice as to manifest more human excitement and confusion than godly edifying and peace. But surely there can be nothing filthy or defiling in giving members the right hand of fellowship when received into our churches, and to give evidence of our christian fellowship, again and again, by shaking of hands or even with a kiss of charity. Read Acts xx. 37, also 1 Peter v. 14.

As to secret societies, we have nothing to do with them in our churches, but have greatly desired to learn to be content with watching over one another as brethren in a church relation alone; and as long as members remain sound in the faith, and walk orderly, being at their places in the church, endeavoring to discharge their duties in a

church relation, we wish not to interfere with their outside worldly matters, as we in our church relation did not unite to control or discipline each other in our outside worldly matters. If, however, members go into filthy or defiling practices, it would amount to disorderly conduct, and should be noticed by the church, and discipline executed.

I hope that when brother Janeway calmly considers this matter he will openly confess that he has gone too far, and written things well calculated to hurt the feelings and interrupt the peace of brethren who have long been in christian fellowship and correspondence. I am pleased, however, to believe that none of the brethren with whom we correspond, directly or indirectly, endorse the sentiments of the brother on this subject. If I thought they did, I should feel miserable. We have known for many years past that many of our brethren with whom we correspond do not practice feet-washing openly in their churches, as we do, but I never before conversed with or read from one who has denied that it *ought* to be done in some way, much less one who has presumed to consider the *example* an unclean or filthy practice; and, moreover, many of our dear brethren who had not been accustomed to practice feet-washing as we do, when they have been with us have united with us in brotherly love, and have given evidences that they realized the truth of what Jesus said, "If ye know these things, happy are ye if ye do them."—John xiii. We have heretofore considered it a mere matter of opinion, connected with the circumstances surrounding us in our different localities, and never intended that it should be made a test of fellowship or of correspondence; and I think I can speak for the brethren generally when I say, we are heartily sorry that such sayings should have appeared in the "Signs of the Times."—In my judgment, the best and most able defense for the truth, and for a channel of christian acquaintance and correspondence I ever read, apart from the holy book of God.

My dear brother, I hope I have written the foregoing from proper motives. If you think it will do no harm, nor create unpleasant or unprofitable discussion, to interrupt the peace of the saints, you can give it a place in the "Signs;" however, I leave this with your better judgment.

Your unworthy brother in tribulation,
D. W. PATMAN.

We have inserted the foregoing letter, and that of our dear brother Wm. S. Montgomery, in reply to the letter of Elder Janeway, on the subject of Washing the saints' feet, and do not hesitate to say that Elder Janeway has failed to express the feelings and sentiments of the Old School Baptists of the North, so far as our knowledge extends. Owing to illness, and inability to examine, as we ought to have done, the voluminous series of his letters, the offensive parts escaped our notice until too late for correction. We have

received many letters protesting against the uncalled for assault, but we think the two letters in reply, and our own apology, is as much as could be profitably published on the subject. We will in future be more careful to reject from our columns what we do not endorse.—ED.

SOCIAL CIRCLE, Ga., April 29, 1875.

ELD. G. BEEBE—BELOVED BROTHER IN CHRIST JESUS:—Your last issue contains the third letter of Elder James Janeway; in that letter, at its close, he uses the following: "Do not some churches admit their members in their uncleanness into the Lord's courts? Are not many members defiled by observing and doing things which God has not commanded? Such as shaking hands, washing feet, secret societies, and other things practiced by members of the church of God."

Elder Janeway must have known when he used the above words that the editor of the "Signs" had positively refused, on a former occasion, to publish any thing else on the subject of "feet-washing." Since that time not a word has been written by any of its advocates in its favor; all seemed content to abide by that decision, looking upon it as a wise one, as both sides had been heard. Elder Janeway ought to have been content to abide that decision. He must have known, too, (for he is well informed) that a very large portion of the O. S. Baptists in the United States honestly and conscientiously believe in, and literally practice "feet washing." This, of itself, could be no justifiable reason for its continuance, if it is unscriptural; but it shows, on the part of Elder Janeway, a disregard for the views and feelings of others. He knew that a great many took the "Signs" who are of a contrary opinion to him on that subject. In all that has been written hitherto, I have arrived at the conclusion that those dear brethren who did not practice it had the most kindly and tender regard for those who did, esteeming them as brethren in full fellowship. I am certain these were our feelings toward them. Yet we had seen, time and again, our views treated with great lightness, intimating that our observance of that which is sacred to us was to get up fleshly excitements. I must say, in all candor, and in sorrow, too, that I was astonished at the expressions of Elder Janeway. To say we are *defiled* because we wash feet! in obedience, as we honestly think, to the command of our Lord and Master! Webster says, *defiled* means, "Made dirty or foul; polluted; soiled; corrupted; violated; vitiated." Elder Janeway is a good scholar, and must have known the meaning of his language. If he means what he says, and I suppose he does, then we are unfit for church fellowship, or association with those who do not believe in "feet-washing." Such a *thought* is painful in the extreme. But I do not believe for one moment that he truly reflects the sentiments of others upon this point.

"Defile," I know, is a scriptural expression; but in no case does it apply to those walking in gospel order, who take the word of God as a complete, perfect rule, and conform themselves in all things, as far as God by his Spirit has enabled them, to that rule. Elder Janeway has a right to his opinions, as far as they are founded in truth; but he has no right to deal in such harsh, uncharitable expressions toward brethren whose mouths are closed. I have no desire to enter into a controversy upon the subject of "feet-washing;" I hope it will not be agitated. Elder Janeway, it seems, had no such desire, as his remarks consisted in sweeping denunciations, unsupported by argument or scripture.

MAY 8th.

The above, dear Elder Beebe, was written at its date, and I had concluded it would be best, perhaps, not to send it on; but in the fourth article of Elder Janeway's, which I received on yesterday, he uses expressions more unkind and wounding than in his third. He says, "Instead of attending to the words of the Lord, they have introduced washing feet for their faith and fellowship, and left it discretionary with the members whether they practice it or not, and it should make no bar of fellowship." "They have introduced!" Not the word of God. We do this, according to Elder Janeway, on our own responsibility, without any command from our great Head! "For their faith and fellowship." The idea, it strikes me, is that it is not so much whether we have faith in our Lord Jesus Christ or not, if we only "wash feet;" and then, to make us not only inconsistent with ourselves, but ridiculous in the eyes of others. "And left it discretionary with the members whether they practice it or not." I do not know a single O. S. Baptist in all my acquaintance in this country, (and it is extensive) that does not practice and believe in "feet-washing." Again, he says, "But what does the washing of feet signify? Is it any more than will worship? Paul warned the churches not to be subject to the ordinances of men, not to touch, taste, nor handle them, which all are to perish with the using, after the doctrines and commandments of men." Here the Elder calls it the "ordinances of men," "will worship." He does not quote one word of scripture on the subject, or in connection with "feet-washing," but according to his own views, judging us by his standard, we are "will worshipers," not worshipers of the true and living God. "What honor is it to the washer, or to the feet, or to God, or what use to the church?" "Honor" has never entered our thoughts in the performance of what we believe a christian duty. We have ever accepted it as a truth, All that will live godly in Christ Jesus shall suffer persecution; but we were not looking for persecution from Elder Janeway. The results of our obedience to God are with him, and our duty has been our highest aim.

The above questions asked by El-

der Janeway with so much lightness, is a serious matter with us, and we are willing to let God settle it all. "It is only the indulgence of the fleshly passions of our carnal nature," according to Elder Janeway. But there is not the slightest intimation in the word of God that there is any thing "fleshly" or "carnal" about it. It is a small thing for us to be judged by man's judgment; we had rather please God than Elder Janeway; we do not stand at the Elder's judgment bar; we appeal to God; he is our Judge and Lawgiver.

The Elder speaks of the solemnities of the communion, and says, "Instead of these blessings impressing their minds with solemnity, the vibration of their voices has hardly ceased from singing the hymn, when the minister will turn to the sisters with a buzzing sound, and begin to shake hands to that degree that a serious person will think they have been hearing some dramatic composition recited; while at the same time the brethren appear to be engaged in matters that resemble merchants on exchange, transacting business, rather than those who have been engaged in commemorating the solemn transactions of the Son of God." I have witnessed "feet-washing" for over half a century, and never saw any thing like the above in Georgia. It may do for Ohio. Our meetings on those occasions are as solemn and orderly conducted, and as quietly as upon any other.

I am truly sorry, Elder Janeway, that you have felt it your duty to speak so lightly and flippantly, without any proof from the scriptures, of that which all the brethren and sisters here regard as a sacred duty. You seem to have gone out of the way to do this, as your articles were not headed, Opposition to feet-washing. You have seemed (I hope I am mistaken) to use broad assumptions for truth, to handle a serious subject with great lightness, when you must have known that you were crushing the feelings of hundreds, if not thousands, of the readers and supporters of our common family paper, the "Signs."

I do hope that I have not been governed by simply the spirit of retaliation, and taken counsel of my flesh; for I am hurt. I never saw an article in the "Signs" (and I have seen them from their first issue) more calculated to wound, than yours.

Dear Editor, whether this is published or not, is with you; but I am satisfied that Elder Janeway's article demands a reply. May the Lord support you in feeble old age, be your God and guide through life, and at last take you to himself.

Yours in christian love,

WM. S. MONTGOMERY.

P. S.—Please, if you should not publish the foregoing, to inclose it to Elder Janeway. It seems to me, dear Elder, that you should notice it in your editorial, as without it the brethren here will think you endorse it. It is a most wanton attack, without any excuse whatever. Its whole

spirit seems to be to brow beat and ridicule many of your best friends—they may be misguided, but are not willingly wrong.

W. S. M.

(Editorial reply on page 141.)

CHESTER, Dec. 20, 1874.

MY DEAR FRIEND—for so I must call you:—I feel a great desire to see and hear you preach once more; but I am cut off from hearing the truth, and have no desire to hear untruth. My desire is to know the truth as it is in Jesus; but my wicked heart is so deceitful, that when I hope to do right I find myself doing wrong. I cannot open my mouth in prayer as I desire, but still I hope for mercy. I have a desire to be baptized; but am I fit? I have been thinking, hoping, doubting and fearing ever since I was a child. Still the Lord has borne with me, and taken care of me, and will until the end. I have a great deal to contend with, both spiritually and temporally. If I could write like some of the dear saints; but my scribbling is so poor, and I am such a sinner.

Your paper comes to me richly laden with gospel truth, and I cannot feel willing to do without it. I hope you may be spared to contend for the truth. I was sorry to hear of Elder Purington's death; but he has gone home to be forever with the Lord. O how glorious!

I hope this may find you and your family well. I am sorry they have no preaching now at Iron Hill, (Welsh Tract, Del.) Well, dear father, I will close, as I cannot express what or all that I feel.

With much love, I remain a poor sinner,

MARY ANN B. STILWELL.

CAMPBELLSBURG, KY., Dec. 1, 1874.

DEAR BROTHER BEEBE:—As it is time to renew my subscription for your precious paper, I inclose the amount, for it contains so much that affords me comfort while confined at home in the winter. I have lived out my three score years and ten; but as I grow feeble in body, I hope my love for my dear brethren and sisters, and my faith in my dear Redeemer, grows stronger and stronger. And the precious letters published in the "Signs of the Times," endear those to me who are strangers to me in the flesh, but I hope we are not strangers in the Spirit. It is the glorious truth that salvation is of the Lord, that brings us near the cross of Christ, and makes us rejoice together in a complete salvation which God has for us wrought, without help from men or angels.

Dear brother, I will close this imperfect scrip by wishing you and your dear family peace and prosperity, and that you may be spared long as a faithful watchman on Zion's walls, to declare the truth as it is in Jesus. And when you shall be done with earth and the things of time, that you may be able to

"Read your title clear
To mansions in the skies;
To bid farewell to every fear,
And wipe your weeping eyes."

MARY A. JONES.

RIKER'S HOLLOW, N. Y., May 16, 1875.

BROTHER BEEBE:—I received a letter from South Dansville in January, stating that the circumstances were such that they could not have the conference held at that place this year. Therefore please say through the "Signs" that the Old School Baptist Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y. I had supposed you received notice of this some time ago, but I see in the "Signs" of May 15th that it does not yet appear.

We cordially invite brethren and friends to meet with us, especially brethren in the ministry. Cannot Elder Purington meet with us?

Those coming by rail will be met at Blood's Station, Rochester Division of the Erie Rail Road, on Saturday afternoon, and conveyed to place of meeting.

AUGUSTUS WELD.

OTEGO, N. Y., May 23, 1875.

ELD. BEEBE—DEAR BROTHER:—Inclosed you will find an experience, sent me by a dear sister, with the permission to do with it as I saw fit; and it being another proof of God's salvation by revelation and grace, I send it to you for publication.

BALAS BUNDY.

SCHOHARIE, N. Y., Jan. 6, 1875.

ELD. BUNDY:—I have been thinking for some time I would write to you, and tell you some of my exercises; then again, I had not the courage to make the attempt, and so delayed from time to time, as I never had said anything to any one in regard to my feelings upon this great subject. But to-day I am at my sister Lucy's, and before I hardly knew it I was telling her just how I had felt, and of my desire to write to you. She thought it might be a relief to my mind to do so.

In the fall of 1863, I think, I was made to see myself a great sinner. I began attending school at New Bridge, a short distance from where my oldest sister lived. I went a few days, and tried to learn and take an interest in my studies; but it seemed impossible, I could learn scarcely anything. The teacher thought perhaps I studied too hard; I did try, but the more I tried the worse I felt. The rest of the scholars seemed to get along nicely; but I, poor wretch, could not learn, neither could I enjoy anything. I cannot describe the wretched state I was in. O, I thought if I could be anything but myself; and I could not account for such feelings. I felt my sister had done very wrong in being anxious for me to attend school there, for I then thought I would not have felt so wretchedly if I had remained at home. I thought I was sick, and obtained some medicine of a doctor, but it did me no good. I soon after visited an aunt, but I did not enjoy the visit, although they were very kind to me, and wondered why I had changed so. I could not tell them, as I really did not know myself, except that I felt so badly I could not

do scarcely anything, and what I did do seemed so wrong. I often thought if I was home, and alone, I would feel better; but go where I would I could not find rest. It came to my mind like this, "O where shall rest be found, rest for the weary soul?" I went home the next summer, having been absent nearly one year, but did not feel so glad to see my dear friends as I had always done before. One friend in particular, a young girl, with such mild ways and sweet disposition, who seemed so glad to see me, and I in return tried to act pleased to see her, but it seemed my affections had been taken from her; and whenever she came to our house I could not feel as I had formerly felt, I had such a burden weighing me down. At times I would not feel so badly, then again I felt as though I could not live; and when in company with the young people I tried to act as cheerful as any one, or much more so than was natural for me. Little did they know the trouble that was upon my mind. My cousin returned home with me, and wishing to make it pleasant for her, I went a great deal in society. After she went home I was left more to myself. I felt worse than ever; my load of sin seemed more than I could bear. I continued much in the same condition until July, 1865, when I married, much against my parents' wishes, causing them much trouble; so you will perceive I was very wicked and rebellious, which increased my trouble. In 1866 I dreamed of seeing two fields, one very rough and the other beautiful. I went into the beautiful field, and saw a large white stone, with the words written on it, "There is rest for the weary." I passed along to where there were something resembling graves. Here it seemed numbers were being called, and I remained there trembling, fearing the number I held would not be called; but the last I remember of the field was my number being called. The dream troubled me. I looked at it in this way, that if I was saved it would only be just saved, and felt very fearful of it; and I could not help but feel that the fields represented heaven and hell. I remember of dreaming, when a child, of seeing the Savior, and he wished me to drink wine with him. I told my mother, and she seemed pleased, and said she thought it was good to have such dreams. But to proceed with my subject. My troubles increased, and I felt so unworthy and sinful that it seemed the food I ate was too good for me. For two years, or nearly so, my trouble increased, until I felt so badly I had to give up work. It seemed as though I never could be anything but a poor, despised, forsaken wretch. I knew not where to go nor what to do. I would cry out when at work, I cannot live any longer. Then I would think of my poor little children, and keep doing for their sake. In the winter of 1874 I attended protracted meetings, and different ones talked to me, wanting me to go to the anxious seat; but I

well knew I could not get religion by so doing. They told me I must have faith; but I understood that faith was the gift of God, and I received no benefit from the meetings. I began to read the bible, and tried to pray, but my prayers did not relieve me. These words came to my mind, "He quickeneth whom he will;" and I was in great trouble until the passage came, "Be still, and know that I am God;" and such a peaceful feeling came over me, it seemed I loved every one. This did not last long, before doubts and fears arose, telling me it was nothing; but several times that same calm feeling came to me, and caused me to rejoice; yet I was not satisfied; I wanted a stronger evidence. I read experiences in the "Signs," and they gave such clear, bright evidence, I feared mine was not genuine. Still those precious words would come, "Be still, and know that I am God," teaching me to take the portion given me, and not murmur or complain; and may he help me to have confidence in him, and to say, Thy will, not mine, be done. I feel that it is God who works in our hearts, not man, and that his mercy and grace are free, not bought with a price; and the world cannot take away what he sees fit to bestow upon the least of his children.

A few weeks afterwards, while I was at home alone, these words came to me, Arise and be baptized. Then the subject of baptism was on my mind much of the time. I felt that I had a duty to perform; but again I feared I was deceived. I felt it my duty to tell my feelings to the church here, and expected to go in November, 1874, but was kept at home from some cause, and on Monday I told my husband I wished to go to East Cobleskill, for I felt I must tell some one how I felt—having it in my mind to visit brother and sister Borst. But before I was ready, company came, so I did not go. Time passed along until the fourth Sunday in March, 1875. The day before, as you know, I was at church meeting, and related a little of my exercises, and on Sunday was baptized by you, and it has been somewhat of a relief; still I find I am the same sinful creature that I ever have been. I enjoyed the meeting that day very much, and while going home felt like singing, which I had not done for a long time. I have not been troubled about baptism since, only in this way: I have wondered within myself whether I was fit to unite with God's dear people. I have been in darkness a great deal of the time, fearing I have deceived that peculiar people, whom I esteem above all others. I often think, Can it be possible I am one of the chosen? There is one that knows—one that searches all hearts. I feel to say, Dear Lord, help me to drive away those vile and wicked thoughts, and let thy light shine in my heart. Though my sins are as scarlet, cleanse them and make them white as snow. When our dear Savior leaves us to ourselves, and hides his sweet face, how

dismal and dark every thing seems; we almost give up in despair; and it seems that Satan nearly has us in his grasp. Then, all at once, the light breaks in upon our night, and Jesus our Savior appears so near. Then the scene is changed, and we think, How can we ever doubt our experience again? How can we have one doubt that we have passed from death unto life, when our dear Redeemer shows us so clearly and plainly that there is a reality in this religion which we, his poor little ones, but a moment before, would not, nor could, believe we had an interest in? We can truly say, God's ways are not our ways.

When I read those beautiful letters in the "Signs of the Times," the writers all speaking with the same tongue, or the same language, being of one mind, having one Lord, one faith, one baptism. The world says the Old Baptists are so peculiar, and so selfish, thinking no others are like themselves. It is indeed so, they are a peculiar people—there is none like them. A little flock of God's chosen ones, here and there, different from all that surround them; whose God is the Lord, and in none other do they trust.

When I read in the bible of the trials and temptations of Christ and his disciples, especially the temptations after Christ was baptized, I feel to say again, "Be still, and know that I am God." For our trials seem light when compared with theirs.

Before I close, I must speak of a season of rejoicing I had on Thursday evening after I was baptized. I retired as usual, but could not sleep, I felt so happy. My experience came up so bright before me, I thought, Now if I could see the brethren and sisters, I could tell them a good story. And if I could always feel as I did that night, I would have no reason to doubt; but I do not; such seasons are few, and soon pass away, and leave only the remembrance of them, which is often a comfort to look back to. Those joyful moments tongue cannot express. When our Redeemer is with us, we can but exclaim, 'Tis a heaven below, our Savior to know.

Elder Bundy, I fear I have wearied your patience, and written more than will be acceptable. I know I am ignorant and foolish about spiritual things, therefore I will leave this to your judgment, to do with as you see fit, and will close by sending my love to all the dear saints in your vicinity.

The least of the family, if one at all,

ROXY M. PITCHER.

CHANGE OF MEETING.

I see by the "Signs" that the Conference of Western New York is published to be held at South Dansville, Steuben Co. N. Y. Please state that it will be held at Riker's Hollow, N. Y. Brethren coming on the cars will be met with conveyances at Blood's Station, on Saturday previous. Those coming on the lake at Naples the same day.

A. ST JOHN.

ORDINATIONS.

BROTHER BEEBE:—By request of the Hopewell Church, I send you the following Minutes, with the request that you publish them in the "Signs of the Times."

1. The Minutes of the Record of Hopewell Church of Regular Predestinarian Baptists being read, concerning a reference for the ordination of brother GEORGE Y. STIPP, and this council being convened at the request of the church, for the purpose of considering the fitness of such ordination, organized by choosing Eld. P. McCay Moderator, and brother John Lee Clerk.

2. To the council thus organized, and composed as follows: Elders J. A. Johnson, of Lebanon Church, Indiana, James Ring, of Salem Church, and P. McCay, of Blue Ridge Church, Illinois, together with brethren E. P. Ashbrook, of Little Bethel Church, J. G. Mellett and B. Nesbitt, of Blue Ridge Church, Illinois, and F. Rabburn, of Hopewell, John Lee, of Walnut Creek Church, and C. S. Canine, of Union Church, Indiana, the church presented her candidate, brother George Y. Stipp, for ordination.

3. Upon the request of the council, brother Stipp proceeded to give a full and very interesting account of his christian experience, also his call to the work of the ministry, all of which, together with the several interrogations upon doctrinal points propounded to him by the council, was fully satisfactory to the entire body, who, by unanimous vote, decided to proceed with the ordination, which was consummated in the following order, by laying on of hands.

4. Ordination prayer by Eld. Jas. Ring.

5. The charge was delivered in an able and imposing manner by Eld. J. A. Johnson.

6. The right hand of fellowship was extended by Eld. McCay, and afterwards by every member of the council and the church that were present, including her visiting brethren seated with her in council, after which the council arose, and the church proceeded with her unfinished business.

PALLAS McCAY, Mod.

JOHN LEE, Clerk.

CORRECTIONS.

ELD. BEEBE—DEAR BROTHER:—I see a little mistake in my notice to my correspondents, which I hope you will correct. It states that I have removed from Lacy to Fountain Hill, &c., whereas I have not removed, but only want my mail matter addressed to the latter place, because the post-office at the former place is done away. As ever your brother,

A. TOMLIN.

CHANGE OF RESIDENCE.

Mr. James Fackrell desires his correspondents hereafter to address him at Belleville, N. J., instead of Newark, N. J., as formerly.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1875.

ADOPTION.

BROTHER BEEBE:—If it is not asking too much, I would like very much to have you give your views in full on the subject of adoption.

Yours truly,

PRESLEY NAY.

Adoption, literally, is to take the child of one family into the family of another, and bestow on him all the privileges of a son. Adoption, in a gospel sense, is not applicable to that which is born of God, for that which is born of God is a son by birth, and needs no adoption to make it a son or an heir.

That which is to be adopted is called a *purchased possession*; it is redeemed from the tribes and kindreds of the earth; it was under the law, involved in guilt, captive, sold under sin, born of the flesh, a child of Adam, and by nature a child of wrath. The subjects of adoption are chosen, elected and redeemed from every tribe of mankind, that they might receive the adoption of children; and to that adoption they are and were predestinated, according to the good pleasure of God. The new birth is not the adoption; for that life which is brought forth in the new birth, is that eternal life which was with the Father, and was given us in Christ Jesus before the world began; it is not taken from any other family, for it was with the Father, and was manifest in unbroken vital relationship with God from everlasting. It is no more an adopted child than Christ is; for the body and head must be in the same relation to God. But God's people, in their relation to the earthly Adam, did belong to another family, and that they might receive the adoption of children, they required to be redeemed from among men; redeemed from under the law which, as children of the flesh or of the earthly Adam, they had transgressed, that they might receive the adoption of children.

When God's chosen people are born of the Spirit, that Spirit or eternal life which is born of an incorruptible seed, by the word of God which liveth and abideth forever, is the spirit of adoption, whereby they cry Abba, Father; and by it the purchased or redeemed possession are sealed unto the day of redemption, or unto the day when their redemption shall be fully and finally consummated in the resurrection wherein God shall, by that Spirit, quicken their mortal bodies, and change them from the condition of vile bodies, and fashion them according to his (Christ's) glorious body. The spirit of adoption is born (not adopted) of God, and the saints receive it when they are born again. The apostle says to the Gentile believers, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance until the redemption of

the purchased possession, unto the praise of his glory."—Eph. ii. 13, 14. This redemption is complete, so far as the ransom or liquidation of all demands of law and justice are considered; but redemption secures the deliverance of the captives into the glorious liberty of the sons of God. The redemption effected by Christ not only contemplated the release of the redeemed captives from condemnation and wrath, but they are redeemed to God, and must be presented to God without spot or blemish, in spiritual, immortal bodies, fully conformed to the image of their risen and glorified Redeemer. The purchased possession, as we have already said, have, in their new birth, received the spirit of adoption, which is the earnest, the certain pledge of their future inheritance; but the adoption secured is yet to be realized; but not until these corruptibles shall have put on incorruption, and these mortals shall have put on immortality. Then will the purchased possession receive their adoption, and receive their inheritance which is reserved in heaven for all such as are begotten to this lively hope by the resurrection of Jesus Christ from the dead, and are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

The scriptures assure us that "as many as are led by the Spirit of God, they are the sons of God." And John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."—1 John iii. 2. The new man, that is born of God, is now and always was a son of God in Christ, who is his life; but it doth not yet appear what we shall be, when we shall put on immortality, in the adoption to which we are predestinated; for that is in the future. That which is born of the flesh is flesh, and cannot inherit the kingdom; for neither by birth or adoption doth it stand in the relation of sons or heirs of God, only as they are sealed to that sonship; for if they did, they could and would now inherit that kingdom; but being predestinated of God to that adoption, they shall be delivered from all that is of the earth, earthly, and in their adoption bear the image of the heavenly. Now our flesh and blood are corruptible and mortal, but in the adoption, *this* mortal shall put on immortality, and this corruptible shall put on incorruption. Paul says, "For if ye live after the flesh ye shall die; but if our flesh were born of immortal seed it could not die; or if by adoption our flesh were already adopted as heirs of God, it could not die: it is not yet put into that immortal state, but it is sealed to that adoption." "For as many as are led by the Spirit of God, they are the sons of God." Is it possible that any christian can believe that his fleshly nature is now led by the Spirit of God? How very different was the case of Paul, whose flesh constantly warred against his spirit, and caused

him to feel wretched in a body of death. But he looked for a deliverance in the adoption which he hoped for, and for which he patiently waited. "For," said he, "ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit (of adoption which we have received) itself beareth witness with our spirit that we are the children: and if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The sonship of the new man, which is born of God, is already manifest by the witness above named; but the manifestation of the sons of God in the creature, which is now waiting for manifestation by adoption, is yet to come. "For the creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope; because the creature itself shall be (is not yet, but shall be) delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have (by the new birth) the first fruits of the Spirit, even we ourselves do groan within ourselves, WAITING FOR THE ADOPTION, *to wit*, the redemption of our body."—Rom. viii. 14-23. If there is a passage in the holy scriptures that speaks of the adoption to which the chosen and redeemed people of God are predestinated as being already accomplished, we have failed to find it; and if such a passage could be found, we would be unable to explain how Paul and all the saints on earth could groan within themselves, waiting for something that had already taken place. We may fail to make this subject clear to others, but to us, the apostle's argument and illustration is remarkably lucid and conclusive. The adoption he explains to be the redemption of our body, by which the creature shall be delivered, and we also who have received the first fruits of the Spirit, *shall be* delivered from the bondage of corruption into the glorious liberty of the children of God. If our earthly nature is not now corruptible, how can it be mortal and subject to death? If they are born of the Spirit, and are spirit, how can they groan within themselves, waiting for the adoption? What is to be adopted, if that in us which is born of the flesh is already a child of God by a spiritual birth? What change are we, who groan in this mortal tabernacle, looking and waiting for, if our flesh and blood are already born of incorruptible seed, by the word of God that liveth and abideth forever? Can that die, or ever see corruption, which is born of incorruptible seed? If so, what

assurance can we have of an immortal state beyond the grave?

We hold that by that Spirit which we receive from God in our new birth, our mortal bodies which were born of the flesh, which sinned in Adam, and were redeemed by Christ, are sealed unto the day of redemption, *to wit*, the adoption or redemption of our body. And that Spirit by which we are sealed is the spirit of promise; and on that spirit of promise our faith rests in hope of a glorious resurrection and a blessed immortality beyond the grave. It is not that new man, or eternal life which is and always was immortal, that is to be changed from corruption to incorruption, or from mortal to immortal, or from natural to spiritual in the resurrection; but it is this vile body. This corruptible which was born of corruptible seed, and not that which is born again of incorruptible seed, that is to put on incorruption and immortality in the resurrection. It is that body which is sown in corruption that shall be raised in incorruption, and that body which is sown a mortal body that shall be raised an immortal body. That which is born of God, of incorruptible and immortal seed, cannot be "sown a natural body, and raised a spiritual body," or sown in dishonor, or in corruption; for it is of an incorruptible seed that liveth and abideth forever. It is not sown in death, for it cannot die; nor is it that which shall be raised from the dead, as it cannot be dead, for it is eternal life, and it is the Spirit of him that raised up Jesus from the dead; and if that Spirit be in us, by it we are sealed to the day of redemption, and he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit of which we are so sealed, and which dwelleth in us from the hour of our spiritual birth.

Brother Nay desired us to give our views *in full* on this vitally important subject; but if we should write volumes, we do not know that we could make our views or our faith on the subject any more clear. We claim no infallibility, nor do we wish any brother to accept of our views any further than they find them sustained by the scriptures of truth.

REMARKS ON THE LETTER OF BROTHER WM. S. MONTGOMERY.

We are deeply mortified that we have (inadvertently) given currency to unwarrantable and unkind expressions which were calculated to wound the feelings and, as we fear, mar the fellowship of dear and precious brethren who differ in their understanding and practice on the subject of the "washing of the saints feet." After all the discussion that has transpired through the "Signs," it has been mutually agreed that that subject should be no bar of fellowship between those who on all the fundamental principles of the gospel are in unity. And as none who have hitherto written upon the subject have made it a test or bar of fellowship, and as an agitation of it through our columns seemed to have

a tendency to agitate and disturb our harmony, it was agreed by all concerned that its further discussion should be excluded from our columns. We confess our fault in allowing the offensive expressions of Elder Janeway an insertion in our paper, especially under the circumstances. Of course our readers should not hold us responsible for every expression made by correspondents. We do not indorse every word which may occur in a lengthy communication; nor did we indorse some of the views expressed by Eld. Janeway in his three letters recently published, yet we esteem him as an excellent brother, and an old, tried and faithful soldier of the cross; and the three letters in which the objectionable expressions occur, contain much very valuable instruction and well-timed admonition, to which we all would do well to attend; still we did not, nor do we now, approve of the manner in which he spoke of the washing of feet. As good and precious brethren as we have any knowledge of do regard the washing of the saints' feet, in the manner in which they practice it, as a sacred command of Christ; and as conscientiously observe it as we do anything which we believe the laws of Christ enjoin on us. Nor are these brethren fanatics, or in intelligence, sobriety and spirituality inferior to us in any sense. It does not therefore become us to denounce them as will-worshippers, led on by carnal passion or unholy motives. Nor is it at all necessary; for if we believe they are mistaken in their understanding of the scripture on which they rest their convictions, we should, "In meekness," endeavor to teach them the way of the Lord more perfectly. We must approach them as brethren, not denounce them as sensualists; and we should bring scriptural arguments, if we would reclaim them from what we regard as error.

Believing, as we certainly do, that any further agitation of the subject of the washing of feet as a religious practice has a tendency to produce unnecessary discord, we shall henceforth close our columns against it; and if hereafter we find it embodied with unobjectionable matter, we reserve to ourself the right to either expunge it from the communication, or reject the communication that contains it.

HYMN BOOKS.

We are no longer able to supply the Blue, Gilt Edged style of binding, until we shall publish our next edition of our small size. But we have an abundant supply of all the other kinds of binding, and shall endeavor to keep a full supply constantly on hand, both of the large and small sizes.

Our Hymn Books are coming into very general use among the Old School or Primitive Baptists who can only sing such hymns and spiritual songs as express the doctrine of God our Savior, and the spiritual experience of the saints.

That there are imperfections in all human compositions and selections, (ours not excepted) we have no doubt; but there are some books in use among the Primitive Baptists, in some localities, so palpably unsound as to entirely misrepresent the faith we profess to believe. We should be as careful to avoid error in singing, as in praying or preaching. Can we sing with the spirit, and with the understanding also, making melody in our hearts to God, while we address to God, in our singing, what we know to be false or unsound?

IMPORTANT TO AGENTS.

We have just received a new lot of books of the second volume of the "EDITORIALS" from the bindery, and are now mailing to our agents as fast as possible. As we have been to a heavy expense to get these books bound, and will soon have liabilities to meet, we have concluded to make an extra inducement to our agents, to sell as rapidly as possible.

By referring to the list on the last page of the "Signs of the Times," it will be seen who, and in what locality the agents are, and should any one living in a district not containing an agent, and where they think some of the books could be sold, like to take an agency, they will please send for a circular of our terms to agents. Address,

B. L. BEEBE,
Middletown, Orange Co., N. Y.

APPEAL FOR HELP.

DEAR BROTHER BEEBE:—I am requested by a dear sister to lay before the readers of the "Signs" the destitute condition of some of our brethren and sisters. We had hoped that they could struggle through without calling for outside aid; but we are helpless, and present their case for the consideration of the brethren. Other denominations have contributed to the necessities of their members, but our poor brethren have received nothing. I could name those who are in great need, especially our dear brother, Eld. Isaiah J. Waggoner, and family of eight children. Sister Waggoner told us that they had nothing to eat and drink but bread and wheat coffee, and she nursing a young babe. Think of this. Their breadstuff would not last a week, and no prospect for more, that they can see. Others are as destitute. We have done all we can, but cannot relieve them as they ought to be. I would say that breadstuff is cheap enough, but money or labor cannot be had.

Relief can be sent to brother Waggoner at Dewitt, Saline Co., Nebraska, or to us at Caldwell, Gage Co., Neb. Beatrice, Gage Co., Neb., is a Money Order office, should any wish to send by order. Relief will be faithfully distributed.

Yours as ever in gospel bonds,
ISAIAH J. CLABAUGH.
CALDWELL, Cass Co., Neb., May 16, 1875.

MISCELLANEOUS.

THE COMMON LOT

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoever defended,
But has one vacant chair!"

The hour of bereavement is the common lot of us all, and we come back from the new-made grave when we have laid our loved ones to sleep, come back to the vacant chair, the desolate room, the empty life—oh, how empty! Yet not for all this do the cares and duties of life press on us with any less weight or diminish aught of their demands. Wisely is it thus ordered. To sit down and nurse our grief, to give full rein to the indulgence of sorrow and tears, is the worst possible thing for us and for those around us. If grief opens our hearts to feel the woes of others, inclines us to forget self and selfish sorrow in binding up other bruised and bleeding hearts, leads us to double our diligence, that before we too are summoned away, the whole work given us to do shall be done and well done; it will be possible in some near future for us to say from the heart, "It is good for me that I have been afflicted."

Bitter as is the cup of bereavement, says the *Tribune*, cruel as are the pangs of separation at the jaws of the sepulchre, lasting as is the sense of loss, yet, from these all good may be evolved, for only those who have had this baptism know how to feel for others' woes, to speak words of consolation and to keep silence when no words can be of any avail. Death runs his plowshare through our household, tearing up the sod, cutting off at the root roses and violets, and the tender blossoms whose fragrance cheered our lives wither and perish, but bye-and-bye a richer harvest justifies the ways of God, and as, little by little, our affections are transferred from this to another world, and the fruits of patience and hope and resignation ripen above the sod thus rudely up-torn, we begin dimly to perceive that "whom God loveth He chasteneth."

PRESENCE OF MIND.

Professor Wilder gives these short rules for action in case of accident:

For dust in the eye, avoid rubbing; dash water into them; remove cinders, ect., with the round point of a lead pencil.

Remove insects from the ear by tepid water; never put a hard instrument into the ear.

If an artery is cut, compress above the wound; if a vein is cut, compress below.

If choked, get on all fours, and cough.

For light burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

Smother a fire with carpets, etc; water will often spread burning oil, and increase the danger.

Before passing through smoke, take a full breath, and then stop low; but if carbon is suspected, walk erect.

Suck poison wounds, unless your

mouth is sore. Enlarge the wound, or, better, cut out the part affected, or hold the wound as long as can be borne to a hot coal, or end of a cigar.

In case of poisoning, excite vomiting by tickling the throat, or by water or mustard.

For acid poisons, give strong coffee and keep moving.

If in water float on the back, with the nose and mouth projecting.

For apoplexy, raise the head and body; fainting, lay the person flat.

HOW TO DO BUSINESS

Learn to do business methodically, carefully, thoroughly. If you have anything to attend to, be it little or great, let your attention to it be complete, so that there will remain no possibility of mistake in consequence of any neglect of yours. If you have a bargain to make which requires a good deal of negotiation, and it is finally completed, recapitulate, at the close, all the essential points, so as to avoid the possibility of subsequent difference. Remember that if you do not agree perfectly at the time of making the contract, you are not likely to afterward; and if you are to differ, it is better to do so in the beginning than at the end. Therefore, go over the whole thing after the bargain has apparently been done, stating it succinctly and clearly, to see that both parties understand it alike.

If you have an order to give, it is a good practice to let the person who is to receive it repeat, after you, what he is to do. In this way many mistakes and miscarriages, which result from misunderstandings, may be avoided. In short, whatever you have to do, do it thoroughly, so that it will not have to be done over again.

On the strict and faithful observance of this, much of your success and happiness in life depends.

FACTS CONCERNING HUMAN LIFE.

The total number of human beings on earth is computed at 3,000,000,000, and they speak 3,063 known tongues. The average duration of life is thirty-three and one-half years.

One-fourth of those born die before they are seven years old, and one-half before they are the age seventeen.

Out of one hundred persons only one attains the age of sixty.

Out of five hundred persons only one attains the age of eighty.

Sixty persons die every minute.

Tall men live longer than short ones. Married men are longer lived than single ones.

Rich men live, on an average, forty-two years, but the poor only thirty.

There is a drunkard to every seventy-four.

PENDULUM.—Galileo, when under twenty years of age, was standing one day in the Metropolitan Church of Pisa, when he observed a lamp, which was suspended from the ceiling, and which had been disturbed by accident, swing backward and forward. This was a thing so common, that thousands no doubt had observed it before! but Galileo, struck with the regularity with which it moved backward and forward, reflected upon it, and perfected the method now in use of measuring time by means of a pendulum.

OBITUARY NOTICES.

DIED—May 26, 1875, in Middletown, N. Y., of epileptic fits, **Ira E. Hawkins**, son of Eliab Hawkins of Mt. Hope, aged 37 years, 8 months and 28 days.

His languishing head is at rest,
Its thinking and aching are o'er,
His quiet, immovable breast
Is heaved by affliction no more:
His heart is no longer the seat
Of trouble and torturing pain,
It ceases to flutter and beat,
It never shall flutter again.

My dear little son, **James Lent Swartout**, departed this life March 6, 1875, aged 9 years, 3 months and 25 days. His disease was pleurisy, with inflammation of the lungs; then dropsy set in, then the disease seemed to go to his throat, when death came to his relief, after an illness of less than two weeks. We think he realized that he could not live, for on the evening he died he looked up and said he was going home. About twenty minutes before he died he kissed us all.

Friends gathered 'round the bed of death,
Whereon a loved one lay,
And as fainter grew his faltering breath,
His angel spirit they strove to stay.

The sweetest smile that e'er I saw
Was on the cheek of death,
Played o'er the features of our child,
When yielding up his breath.

We think before the spirit had
Quite left its house of clay,
The glorious home for him prepared
Was seen far hence away.

An interesting discourse was preached by Eld. Thomas Swartout, from 1 Thess. iv. 13, 14.

ALSO,
Vernon Swartout died March 6, 1871, aged 6 months and 23 days.

ALSO,
Harry Swartout died March 13, 1873, aged 7 months and 23 days.

ALSO,
Hattie Swartout died April 15, 1874, aged 3 months and 2 days. H. S.

DIED—In Greenwood County, Kansas, April 9, 1875, my sister, **Mrs. Amelia E. Yeoman**, wife of James H. Yeoman, aged 39 years, 1 month and 24 days. She was a daughter of John and Abi C. Hill, and was born in Fayette County, Ohio. She was married to Mr. Yeoman Oct. 20, 1857, and soon after they moved to Indiana, where she united with the Old School Baptist Church called Blue Grass, in Jasper County, and ever after lived an exemplary christian.

The cause of her death was pronounced by her attending physician to be epileptic fits, with which she had been afflicted since Feb. 3, 1870. For fifteen days before her death her sufferings were very great. She was a dear lover of God's truth, a firm believer in salvation by grace. She was ever an obedient daughter, an affectionate sister, a devoted wife, and a tender, loving mother. In her family circle, none lived happier than she. In a letter I received from her in January, she spoke of how God had blessed her with a devoted husband and obedient children. For a year past, in several of her letters to me, she spoke of her affliction, yet put her trust in God, and seemed to think that her earthly trials would soon be over. She bore her sufferings with christian meekness, seldom equaled by poor mortals. She has left a husband, four children, father and mother, two brothers and three sisters, with many kind friends, to mourn.

Over the river, dear Annie is gone,
Her spirit's forever at rest,
Free from all care, sorrow and pain,
In the beautiful land of the blest.

Her husband and children she loved so well,
Are left here on earth to weep,
While over the river she is gone to dwell,
And there a rich harvest to reap.

Her father and mother are left to mourn
For the face they will never more see,
Till the mystic river they, too, shall have
cross'd,
Into endless eternity.

Her brother and sisters will miss her so much
While voyaging over the main;
Yet they feel in their hearts that their loss
Is her unspeakable gain.

Over the river our loved one is gone,
While we are yet left on the shore;
O, Father! when our mission is done,
May we meet her, and then part no more.

LUTIE E. H. MORGAN.
Perry, Ralls Co., Mo.

Please publish the death of my father, **Edmund Dodge**, which occurred Nov. 11, 1861, aged 84 years.

ALSO,
My only brother, **John F. Dodge**, died Oct. 14, 1871, aged 56 years.

ALSO,
My sister, **Mary Decker**, died Nov. 18, 1871, aged 51 years.

ALSO,
My dear mother died March 16, 1875, aged 91 years, 2 months and 20 days. She came from England with her parents at the age of ten years, experienced a hope in Christ at the age of eighteen years, and joined the Baptist church at what was then called Braintrim. She afterwards became a constituent member of the Asylum Church, Pa. In her younger days she was a very strong minded woman, and wonderfully gifted; but her mind became very much impaired by reason of age. She was taken sick three weeks before she died; I think her complaint was influenza. She suffered untold agony, both in body and mind, and sometimes she would call on the Lord Jesus to come down and help her, and save her from all her sins. One day she said, "O wash me! wash me!" I said, Mother, do you want to be washed? She replied, "I want to be washed in the blood of Jesus." I said,

"O wash my soul from every sin,
And make my guilty conscience clean."
She said, "That's it, that's it." When the breath left her body, I felt that I had no reason to mourn, but rather to rejoice that her weary spirit has found rest from all the toil and trouble of this life, which had become a great burden to her.

I have not the least doubt my dear mother is now gathered around the throne of God and the Lamb, with all the blood-washed throng, singing the song of redeeming love, throughout eternity.

ABBIE DODGE.
Terrytown, Pa.

DIED—At her residence in Blue River Township, Henry Co., Ind., October 10, 1874, brother **Isaac Cory**. He was born in Ross County, Ohio, March 26, 1833, moved with his parents to Indiana in the fall of 1841, joined the Regular Baptist Church called Nettle Creek, and was baptized by Elder J. Martindale on the second Sunday in July, 1871, where he lived a faithful and consistent member until his death, believing the doctrine of salvation by grace.

His last illness was somewhat protracted, having been confined to the house about seven months. He bore his affliction in a christianlike manner. A few days before his death, he requested the writer to preach his funeral at Locust Grove Meeting House, from Rev. xiv. 13, which was attended to on the second Sunday in April, a very large and attentive congregation being present.

He leaves a dear wife, a much esteemed sister in the church, with three children, an aged father and mother, and many other relatives to mourn their loss, which we hope is his eternal gain.

His age was 41 years, 7 months and 15 days. O that we may live the life of the righteous, and our last end be like theirs.

JAMES MARTINDALE.
Hagarstown, Ind.

DIED—March 26, **Annie Mace**, wife of Wm. Mace, and daughter of the late Whitefield Woolford.

DEAR ELDER BEEBE:—It was my precious privilege to be with my dear sister much during the six weeks she was confined to her bed, and I fully realized it was good to be there, to hear her repeating psalms, hymns and spiritual songs, making melody in her

heart to the Lord. She had frequent spells of nausea, when she would be very sick; but she was so cheerful we indulged the hope she would soon be better. Even when we heard that our kind physician said she had cancer in her stomach, we tried to believe he might be mistaken.

From the first she said, "I feel as our dear father expressed himself, the time of my departure is very near." I said, Oh don't talk of dying; we have no room in our hearts for another sorrow. "If it was the Lord's will, I would love to live for the sake of my distressed husband, children, so young to be left without a loving mother's tender care, and you dear ones, who will so sadly miss me. Another link in the tenderly united band has come so soon." With the next breath would arise the earnest desire to be submissive to his holy will. She often repeated the lines,

"I eat the bread and drink the wine,
But O! my soul wants more than sign."
Talking of the glorious plan of salvation, of the precious blood of Jesus, which cleanseth us from all sin, she said, "My heart is full of joy, and I find it sweet employ to sing his praise. How glad I am the Savior of sinners could say, 'I have finished the work which thou gavest me to do.' My Savior! How precious the name! Not mine by any works of righteousness which we have done, but according to his mercy he saved us. Why, what could poor helpless me do now to merit the favor of the Holy One?"

Elders Purington and Chick visited her during her sickness, and they came in the fullness of the blessing of the gospel, causing her to rejoice. She told them she was trusting alone in the Lord. The day before she died, being too weak to talk much, she whispered to me to tell brother Chick how she had been led, saying, "The same sweet peace and trust is abiding with me." A few nights before the last, she felt restless, and thought she might be dying, and said, "You had better call the family up. If this be death, I soon shall be from every pain and sorrow free." In the dying hour she said, "My Savior! Amen!" So sad, O so very sad, to witness the anguish of her devoted husband when kissing the loving, gentle wife, farewell, and the inconsolable grief of her four daughters and young son, whilst brothers and sisters were sorrowful indeed to know that another loved one was passing away.

Our dear sister was baptized in 1859. The little church at Fishing Creek mourn, O so soon, the loss of the society of another precious member.

Elder Purington was with us on the sad occasion, and preached from Rom. v. 20, 21.

O may all the sorrowing ones realize, as our dear sister did, the reign of grace, and be enabled to say, "My Savior!"

SUSIE L. WOOLFORD.
April 12, 1875.

On the night of the 24th of January, 1875, my dear mother, **Mary Ann Peterson**, departed this life under the following circumstances. For some time she had been troubled with shortness of breath, when about her daily affairs, her general health being good. About three days before her death she took a severe cold, and on the night of the 24th, at 11 o'clock, she was taken sick at her stomach, and at half past twelve she passed away, aged 59 years, 8 months and 7 days. She was baptized in the fellowship of Mercer Run Church, Greene Co., Ohio, on the third Sunday in January, 1847, by Eld. Geo. Reeves, and lived a consistent member until it pleased the Lord to take her from transitory things to that world of eternal felicity. While tabernacled here below, salvation by grace was her constant theme, and she was ever ready to earnestly contend for the faith once delivered to the saints. Being blessed with health while sojourning here, her seat in the church was seldom vacant, and she was ever ready to minister to the wants of her brethren, both in temporal and spiritual things. I may say, with all who knew her, a mother in Israel is gone. She leaves an affectionate husband, five daughters and one son, all of whom are members of the Old School Baptist Church, except one daughter and son. Our anguish of heart can only be understood by those who have seen a dear

companion and mother lie in the cold embrace of death; yet we mourn not as those without hope.

"Still let this truth support our mind,
Thou canst not err nor be unkind;
And thus approve the chastening rod,
And know thou art our Father, God."

Eld. Levi Bavis spoke very comfortingly to the bereaved ones on the solemn occasion, from Phil. i. 21.

ALSO,
DIED—Of consumption, her daughter-in-law, **Benia Peterson**, wife of Philip A. Peterson, in the 23d year of her age. She never made a public profession of religion, but gave evidence of being one in the covenant of grace which is ordered in all things and sure. She and her husband lived with his father until about three months before her death. She was a great sufferer for several years, but toward the last was confined to her bed but one day. She was taken with bleeding at the nose, and bled to death. While under that terrifying scene, she was as calm as though she had been in the best of health. About twelve hours before she expired we thought she was gone, but she revived again, and told us not to weep for her, but dry our tears. As she laid upon her pillow, looking so calm and sweet, I asked her, Benia, do you feel better? O yes, she said, but the Lord has done it; he is a precious Lord to me. From that time until death released her, her anxiety to leave the world was great. "O!" she said, "my fears are that it is not death. I am afraid I will have to stay longer." But a few hours immediately preceding her death, she bade us all an affectionate farewell. She then sank into a sleep, and passed from this world to a world of eternal felicity, as we believe.

Eld. L. Bavis spoke very comfortingly at her funeral, from John xiv. 23.

May these sad bereavements be sanctified to the good of the mourning ones, and to all the friends and relatives, is the prayer of the unworthy writer,

JENNIE SHAMBAUGH.
Xenia, Ohio.

My dear wife, **Winifred Weathersbee**, departed this life March 18, 1875, aged 72 years, 2 months and 15 days. Her disease was of the heart, of which she has been a sufferer for many years. She was swept from time to eternity without a moment's warning; while about her domestic affairs, she dropped dead.

The departed was born in Hancock County, Georgia. With her parents, David and Elizabeth Barclay, she moved to Twigs Co., Ga., where she was raised. She was married when in her twenty-sixth year to G. A. Weathersbee, and united with the Old School Baptists in her thirtieth year, where she remained during her pilgrimage on earth, for forty two years. During her sufferings she was never heard to complain of the dealings of God with her, but bore all with christian fortitude, having that faith which is the substance of things hoped for, the evidence of things not seen. Hope that is seen is not hope; but if we hope for that we see not, then do we with patience wait for it. She died in hope of a blessed immortality, looking unto Jesus, the author and finisher of her faith.

G. A. WEATHERSBEE.
Morton, Miss.

DIED—March 13, 1875, sister **Eliza J. Hill**, at her residence near the city of Piqua, Miami Co., Ohio, aged 65 years, 4 months and 16 days. She suffered for many years with an internal convulsive affection, and chronic diarrhea. Her sufferings of late years were beyond description, which she bore with remarkable christian patience, fortitude, and presence of mind, and in her extreme suffering she said, "O! let me die."

She was born in Butler County, Ohio, and was the daughter of Uzal Edwards, a devoted Baptist, who died in 1832, and of Mary Edwards, whose obituary appeared in the "Signs" about a year ago.

She made a profession of her faith in the Lord Jesus, and was baptized in the fellowship of the Pleasant Run Church, of the Miami Regular Baptist Association, about the year 1832, before the division. Subsequent-

ly she was married to Samuel P. Hill, and moved to Miami County about the year 1840, and by letter joined the O. S. Baptist Church called Harmony, in the Greenville Association, where she remained a worthy member to the time of her death. She esteemed it a high privilege to meet with the Lord's people, for the worship of Israel's God, as long as her health permitted. Her house and heart were always open to receive her brethren, and the poor and needy have lost a friend indeed. As a companion, she was dutiful, and a good, consistent manager; as a neighbor, she was highly esteemed; as a mother, she was affectionate, beloved, and well balanced in family discipline. She leaves a lonely family—a husband, one daughter and three sons—together with a large circle of relatives, who may well say, It is more blessed to die in hope of a blessed immortality, than to live and endure so great suffering as was her lot in this life.

Her funeral was attended by a large circle of citizens and relatives, and Elder Lipencott preached an appropriate discourse on the occasion, in the town of Fletcher, adjoining the cemetery, after which her remains were consigned to the grave.

Yours in hope,

ISRAEL HILL.

Dunlapville, Ind.

DIED—March 12, 1875, sister **America R. Callaway**, consort of Parham Callaway, Esq., near Eminence, Henry Co., Ky.

This dear christian woman was the subject of many severe afflictions, all of which she bore with fortitude and submission to the Master's will. She long since learned those sweet words of holy writ, "All things work together for good," &c. She joined the East Fork Baptist Church in 1843, in which connection she lived a worthy and consistent christian until 1853, when she took a letter and joined the church near Eminence, where she remained until 1873, and in the summer of 1873 she joined Mt. Pleasant Old School Baptist Church, near Pleasureville, Henry Co., Ky. Her piety was never questioned by any one who knew her intimately, from the day of her first profession up to the close of her earthly career; but not until she finally joined the Old School, as she expressed herself, did she so fully enter into the marrow and sweetness of religion. But she is gone to enjoy her reward on high, leaving a bright christian example for her dear afflicted husband and children. May our heavenly Father enable them to walk therein.

Sister Callaway was the mother of eight or nine children, several of whom lived to be grown, two are married, and several are small, and just in the time, in our judgment, as children need a mother's care, example and advice, the Lord took her to himself.

The many charming traits of character found in our sister cannot be summed up in a short notice; suffice it to say that as a daughter she was ever dutiful to her parents; as a sister, loving and kind; as a wife, affectionate and true; as a mother, she doted on her children. But she is gone, and every tender cord has been severed by death.

May the father, husband and children look up to him who tempers the wind, and may he prepare them to meet her in heaven, is the prayer of the writer.

W. W. FOREE.

YEARLY MEETINGS.

A yearly meeting will be held, if the Lord will, with the Middleburgh O. S. Baptist Church, Schoharie Co., N. Y., on the fourth Saturday and Sunday (26th & 27th) in June, to commence at 10 o'clock a. m. each day, at the meeting house near James Borthwick's.

We hope to see a goodly number of brethren from our sister churches, especially ministering brethren.

Those who come by rail will come on the Albany & Susquehanna R. R., to Central Bridge, there take a branch to Middleburgh, where they will be met on Friday p. m. and conveyed to the meeting.

By order and in behalf of the church,
JAMES BORTHWICK, Clerk.

MONIES RECEIVED FOR "THE EDITORIALS."

SECOND VOLUME.

Eld R M Simmons Ill 18, I M Petty Texas 2 30, Mrs E A Morton Ark 2 30, Cyrus Risler N J. 2 30—Total \$24 90.

RECEIPTS.

NEW YORK—Geo Lawrence 2 25, Elder A St John 1, D W Parsons 1 50, D C Besse 2, Elder Balas Bundy 4, Mrs E L Uptegrove 2, Mrs J H Rockafellow 2.....\$ 14 75
MAINE—Mary Baily 2, Elder Wm Quint 2..... 4 00
NEW JERSEY—Cyrus Risler..... 3 00

PENNSYLVANIA—WR Luce 2, Jno Stewart 4, Eld Wm J Purington 11 75, Casper Fetter 2, Eld S H Durand 5 25, J W Dance 2, Sarah F Ditterline 2, J McDowell 2, Mary Alexander 2 25, E B Reynolds 2, S A Harland 4, R M Runner 2, Henry Brown 1, Melizza Gray 2, Edward Greggs 2, Mrs D A Cowison 2 25, Dea S Wicks 2, John Brady 6 50, Aaron Pierson 2, Jas Thomas 5, Susan Russell 2, A E Haines 4..... 70 00

DELAWARE—Sarah Nicholson 2, Mrs Legates 1, Alexander Coulter 2, Wm Knotts 4, Elder E Rittenhouse 15, Delaware Association 23 70, Levi Lawsha 4, Lyzie Clendenin 2 30..... 54 00

MARYLAND—W L Laws 57c, L J Fite 2, R T Smith 4, Mrs D Berryman 2, L R Cole 2 25, Mrs A H Goanch 2 50, Mrs J Bowley 2 50, Herod Choat 2, Mrs J G Dance 2, Mary Beckley 2, Elizabeth Johnson 2, John Varnes 2, Nath Grafton 2, Henry Condon 2, Mrs M Merriam 2 10, W H Butler 2 10, George Harryman 2 10, G W Gill 2, Milton Dance 2, R C Ensor 2, Mrs S Wilson 2, J H Ensor 2, Baltimore Association 21 25, G C Ensor 5, Alex Dance 2, Tho Bond 2, Elizabeth Kemp 2 25, Eld Wm Grafton 2, John Watkins 2, Elizabeth Patterson 2, M A Davis 2, T H Scott 2, A Cole of L 3, J F C Talbers 5, R A Ensor 2, M Crowther 2, Eli Scott 6, Miss R Hartman 2, Mrs S Shawl 2, Thos M Scott 2, F LoMott 2, S C Brooks 2, J B Ensor 2, Sarah Bowman 2, Dr John Thorne 2, Mrs E Reynolds 2, Mrs T Parsons 2 18, Mrs M E Carter 2, J M Griffith 2, Miss S L Woolford 10..... 140 90

VIRGINIA—Isaac Hershberger 2 25, G A Dodd 2, Mrs L A Lewis 2, James Fox 2, F A Thomas 2, Elizabeth Adkins 1, Phebe Umphrey 2 25..... 13 50

DISTRICT OF COLUMBIA—W Ratcliff..... 2 00

ALABAMA—C B Holman 4, C W Norris 4, J R Haynes 2 25, F A Hancock 2 25..... 12 50

ARKANSAS—W T Gooch 2, Solomon Yeager 2, W B Clayton 2, Mrs E A Morton 2 20..... 8 20

GEORGIA—Eld F M McLeroy 6 75, Mrs H S Stricklaw 4, D S Cornett 2..... 12 75

MISSISSIPPI—Mrs Mary Rorie 4, J B Owen 4, Mrs M P Droughon 4 20, Jane Y Harmon, all right, E D Sinclair 13..... 25 20

NORTH CAROLINA—Dr J S Woodward..... 2 00

OHIO—Beninda Beery 2, Eld L B Hanover 5 75, Albert Parker 4, Mrs M Pickard 2, Miss Kate Cabbage 2, Henry Hazelton 2, Eld Wm Newton 2, Amelia Heckathorn 2, Eld J H Biggs 2..... 23 75

MICHIGAN—Mrs B Zebrozth..... 2 00

INDIANA—Rebecca Powell 2, H W Badeker 4, W A Swalthney 2, Eld J A Johnson 2, Chilion Johnson 150, Elijah Pound 14..... 25 50

ILLINOIS—R N Cline 4, J A Sims 1..... 5 00

MISSOURI—Eld R M Thomas 4, L L Cspedge 7 10, P L Branstetter 2, Mrs E A Elgin 4, A J Bond 2, S M Allen 2, Albert Davis 2, N S Witherow 2..... 25 10

OREGON—John T Cooks..... 00

CALIFORNIA—J W Crawley 4 25, J A Williamson 2 25..... 6 50

IOWA—D A Jones 2, A F Tanquary 2, Hannah Jackson 2, Bates Branson 2, Mrs S E Haughtellin 4, Mrs R Dye 2..... 14 00

KENTUCKY—J T Davis 3 20, W F Colyer 2 20, M E Stark 2, J T Moore 2, A Boyd 10, J P Trueax 6, Eld N A Humston 5, J P Ashbrook 2..... 32 40

ONTARIO—Mrs Jane McIntire 3, Malcom McColl 1 75..... 4 75

Total\$505 80

AGENTS

FOR FIRST AND SECOND VOLUMES OF THE "EDITORIALS."

ALABAMA.

Eld Wm M Mitchell Opelika Russell Co, Wm E Freeman Olustee Creek Montgomery Co

ARKANSAS.

A Tomlin Fountain Hill Ashley Co, Thos Peterson Holly Springs Dallas Co, James S Guyues Sylersville Monroe Co, J R Goyne Moro Lee Co, J J Pendergrass Dardanell, Levi R Poteet Clarksville Johnson Co

CALIFORNIA.

Alfred Hagan Santa Rosa Sonoma Co

DELAWARE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., JULY 1, 1875.

NO. 13.

POETRY.

CHRISTIAN EXPERIENCE

OF MRS. W. POLLARD, OF CANADA.

Come, all who fear the Lord above,
While I relate the Savior's love;
How I was brought my state to see,
And what the Lord hath done for me.

When I was in my fifteenth year,
Arminians lived both far and near;
Their cry was all, "Up, do and live,
And then the blessing Christ will give."

Protracted meetings they did make,
To show poor sinners their lost state;
To the anxious-seat they get a crowd,
And, like Baal's prophets, cry aloud.

Then with my might and mind and strength
I thought to please the Lord at length,
And oft times did I seek and cry,
But found, alas! 'twas vain to try.

This brought some anxious thoughts to mind,
To think that I could never find
That one thing needful to obtain,
The sinner must be born again.

To search the scriptures then I went—
To learn the truth was my intent;
Something within me seemed to say,
Lead me, O Lord, in the right way.

Before I read the bible through,
To my surprise I found it true,
Christ had a people chose in him
Before creation did begin.

This made me wonder in my heart,
To know if I should have a part;
Could I be one of God's elect?
Or was I one he would reject?

But O! when God's set time was come,
To make my wandering feet return,
He made me feel I was undone,
And must be saved by grace alone.

When I was in my twenty-three,
Christ did in mercy look on me,
Brought all my sins unto my view,
Which made me cry, What shall I do?

He laid me low into the dust,
Which made me cry, Canst thou be just
To save a wretched worm like me,
So full of vile iniquity?

My sins arose like mountains high,
Which oft times made me weep and cry,
That Christ would on me pity take,
And save me for his mercy's sake.

When ten long months had passed by,
My sins seemed of the deepest dye:
A thousand worlds, did I possess,
I'd given all if Christ would bless.

And while I sought the Lord in prayer,
Christ in his mercy did appear—
The hand of mercy did extend,
And said, I am the sinner's friend.

Lift up thy head and look to me,
For I am come to set thee free;
I come to raise thy soul on high,
For thy redemption draweth nigh.

He strip'd me of my filthy dress,
And clothed me with his righteousness,
Gave me a song that none can sing
But children of my heavenly King.

Then, O my soul, with wonder view
How Jesus shed his blood for you!
The rugged thorns his temples tore,
And all his pains for you he bore!

His feet were nailed to the wood,
His hands extended, bathed in blood,
For this poor wretched soul of mine,
That I might in his image shine.

CORRESPONDENCE.

REISTERSTOWN, Md., May 26, 1875.

DEAR BROTHER BEEBE:—As I mentioned in my last communication that I was also requested by the same unknown correspondent to present some thoughts upon another portion of scripture also, I feel like attempting to do so this morning. The portion referred to is found in 1 Chron. xiii. 9, 10, and in 2 Sam. vi. 6, 7; and contains the account of Uzzah's endeavor to support the shaken ark, and his awful fate. In attempting to briefly elaborate this subject, I feel great hesitancy, for I believe that awfully great mysteries are presented here, and that they contain very important instructions, and warnings to the people of God.

As may be found by reading the history of Israel at this period of time, the ark had been in the house of Abinadab, in Gibeah, during most of the reign of Saul, and that wicked king had entirely neglected that honor that was due it, even as he also had despised all the commandments of God. Now Saul was dead, and all Israel had come to Hebron, where David dwelt, and had given in their allegiance to him, saying, "We are thy bone and thy flesh." Now David gave command that the ark should be no longer neglected, but that it should be brought to his own city. It was while this was being done, that the oxen which drew the cart stumbled, and the ark was shaken. Uzzah put forth his hand to steady it, and was stricken dead for his presumption.

Here it seems necessary to notice in what his offense consisted. 1st. According to the law, as recorded in Numbers, fourth chapter, the sons of Kohath alone were to have the care of the ark of the covenant and its appointments. It does not appear that Uzzah was one of that number; so that in attempting to take care of the ark in any way, he was violating the divine command. When God has said that such a man shall bear such an office, it is as though he had said, "No one else shall." 2d. Even the sons of Kohath were forbidden to touch the ark, or even to look into it. It must be covered, out of sight, and the staves put into the rings at the corners, and then they were to bear it by the staves. Fifty thousand of the men of Beth-shemesh had been slain for looking into the ark, contrary to the command, and now Uzzah must perish for touching it, in violation of the law. 3d. The first wrong of all was bearing the ark upon a cart, instead

of the shoulders of the sons of Kohath, as God had appointed. Do we not see in this how one departure from the gospel rule leads to another, and the necessity for obeying every letter of God's commands?

Right here it is well to notice the meaning of the word "Uzzah." It signifies "strength." Thus it well illustrates the boasted power of man, by which he claims to do great things for the Lord, and which leads him presumptuously to claim that his own arm can assist in subduing the enemies of God, and in upholding the church, and in her advancement in the world. Uzzah's actions corresponded to his name; but see what was the fearful result to him.

Before proceeding to make an application of this subject, it is necessary to notice the "ark" itself, and what it was intended to signify. This opens up a broad field, which I shall not attempt to more than briefly refer to. It was made of the most precious and enduring wood, and was overlaid within and without with gold, according to the express command of God. It was to be placed in the Holy of Holies, which Paul tells us is a type of that heaven where Jesus is for us entered, and the veil of which is now rent away, so that every worshipping Israelite can look within, and find acceptance there. Over it was the "mercy-seat," upon which the two cherubim stood looking eye to eye, with wing touching wing, and the other wing of each stretched out, and all filling the whole width of the most holy place; and which "cherubim" were types of the old and new covenants, (as I believe) between which is found our mercy-seat, and our altar, and our ark of testimony. Within the ark were the two tables of the law, the pot of manna, and Aaron's rod, that budded; all types of Christ in some relation or other to his people.

From all this I conclude that the ark itself was a type of Christ in his flesh, as the embodiment of his people, both in himself, and in the development of his church afterwards in the world. Many of these things to which I have referred I would like to dwell upon at more length, but must try to present more directly the subject. We must not forget that these things are types, and that the type and the answer to it are of precisely the same size, and exactly correspondent the one to the other.

Now in the subject under consideration we have the church of God typified, and lessons taught us in regard to her which I wish to briefly present.

1st. The ark could not be carried in any other way than the Lord had commanded. While Israel was journeying in the wilderness they had no permanent resting place. Forty-two journeys are recorded. In all this time the ark and all the tabernacle must be carried about from place to place wherever they journeyed. After they entered the land of Canaan its location was frequently changed, until the temple at Jerusalem was built. But in all this time the command of God remained the same, the sons of Kohath must bear the ark. In the church our God has appointed his servants to serve in an appointed way. They are not at liberty to attend to these things in some other way. Not one grain of human choice or preference is to be allowed. His children are not allowed to consult what is most convenient, but what has the Lord commanded? The Levites might have thought, "It will be so much easier and more convenient to carry the ark in this way;" but while listening to this carnal reasoning, they forgot to ask, what is the will of the Lord? Now this one departure made way for others. Being carried in a cart, the ark was shaken. Believers may be sure of soon getting into trouble if they depart from the least of the Lord's commandments. One departure from the right way always leads to a worse one soon, as this departure led to Uzzah's touching the ark, for which he was slain.

2d. Only those have a right to minister in the sanctuary whom God has appointed. Not only must all things be done in the appointed way, but by the appointed men. None could take the priesthood but the appointed Aaron and his children. No tribe could serve the Jewish sanctuary but the tribe of Levi, and in that tribe every family had its own appointed service. The bounds, the labor of each was set; thus there could be no confusion. So in the church the Lord has appointed and set each member and each gift as it has pleased him. Any endeavor to pervert that gift, or of the possessor of it to fill some other place, always ends in confusion and trouble. An evangelist cannot be an apostle, a pastor or teacher cannot be an evangelist, a deacon cannot be a bishop or elder. The gift of preaching is distinct from the gift of exhortation. The result, when any member tries to be what the Lord has not made him, is always death; death in his own soul, death to all spiritual comfort, and an absence of the assurance of a good conscience.

3d. Unhallowed, unsanctified hands must not have to do with this matter. "Ye must be clean that bear the vessels of the Lord." Only the priests or Levites could bear the vessels of the old sanctuary; and they must be clean, ceremonially so. Certain washings and anointings must be performed before they were fit to officiate there. Paul refers to this, when he says, "Let us draw near, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Thus even a Levite must not approach to serve in the sanctuary without being clean. How much less could a Gentile be permitted to have anything to do in the matter. Under the gospel none but believers, with circumcised hearts and ears, who have felt the cleansing of the blood of Christ, and the washing of water by the word, have any right to come into the sanctuary of God, or in any way to serve there. The moment that the true Israel of God invite the aid of the world of the ungodly in any way, they have brought reproach upon the cause of God, and have defiled the church or sanctuary. The church of God needs not the aid of kings, or nobles, or the rich, or proud, or carnal; if it had been so, God would have provided them. Rather all these things are too often a curse and a snare, instead of a blessing. Let the church of God beware how she uses unhallowed hands to bear the vessels of the Lord. It has been the case, sometimes, that the church has thought that such and such a man may be of great use to us, he is so rich and so influential in the world; so without very strict examination they will take him in, and then retain him without reproof when his walk is disorderly. He may be a vessel of mercy, but he is a curse rather than a blessing, because though a Levite, he has not been washed from carnal pride, and has not enough humility; and so is not fit to bear the vessels of the Lord. The church will reap the reward of such a course sooner or later.

4th. The Lord will take care of his own church, and needs no help. How awfully presumptuous is it in man to say that the church of God will fall if we do not help sustain it! Here is the place where God's honor dwells, where are his delights, and will he not care for these things? What mean views must those have of the power and faithfulness of Deity, who say, "The cause of God will perish if we do not help build it up." He who supposes that the weakest believer may perish, has never read rightly the thousand promises with which his word is filled. What can man's puny arm do, by the side of the omnipotent arm of his power! He says to his church, "I will never leave nor forsake thee." The floods or flames, he says, shall not overwhelm or consume them. No weapon that is formed against them shall prosper, and the Lord will condemn every tongue that rises in judgment against them. This glorious heritage belongs to them that fear the Lord,

and of him is their righteousness, full and complete. The provisions that he has made for his church are full and sufficient, both for time and for eternity. Christ is her endless righteousness, and she needs no other to find full and perfect acceptance in the world of glory. In this world, he says, "I will abundantly bless her provision, I will satisfy her poor with bread." Just as many pastors and teachers and ministers as are needed he has appointed; and just when they are needed he will call and qualify them, and endow them with power from on high. Sometimes the people of God are troubled because they are afraid the ministry of the word will fail, or his cause die out, and the temptation is strong to hasten the Lord's work, to try to fix matters a little sooner; but what is the result? only those who are not called to the work are set apart for the service, and this is always to the injury of the cause. It is far better to leave all these things in the hands of the Lord, being fully assured that he will provide all, as far and as fast as it is needed.

5th. No matter how much the ark may be shaken, it is safe, it shall stand when God designs it shall. It is written in the word that Zion's King shall reign and prosper; but only the faith of the children of God can behold this prosperity. To our short natural sight, when the cause of God seems to languish, it appears that the reverse of prosperity is taking place; when a branch of the church seems dying out in this or that place, it is hard to be still; but yet we may be sure that God's purposes are in no wise thwarted, that he is still moving on his undisturbed affairs. This darkness comes to try our faith; by it our confidence in the promises of God is tested. When the ark was shaken, it no doubt seemed to the anxious eye of Uzzah that it must fall; he forgot that God had an eye upon it, infinitely more watchful than his own. Whether he realized it or not, by putting his hand to the ark he said, "It is needful at this time that I should add my care and strength to the Lord's; he needs my watchful zeal." But God struck him dead; his effort seemed to be prompted by love to the ark, and zeal for its preservation. Surely if good motives would excuse every wrong action, he might have been excused; but no, he had disobeyed God's command, and though he were "sincere," the transgression could not be passed by.

Lastly, I would say his putting forth his hand proceeded from unbelief, and this led to presumption. Unbelief is the great curse and trouble of all God's children. Unbelief hinders waiting for the promises, and makes us restless when danger threatens. At such times how prone we are to put forth our hands in unhallowed ways, and to think we must rush to the help of the Lord; and when we yield to these things we always die to spiritual joy and comfort.

The lessons and admonitions of the subject are like all that the scriptures contain, designed for the child of God, the true Israelite, for Uzzah was of the children of Israel. Brethren, let us take the lessons to ourselves, and never dare to put forth a hand, as though we could help the Lord carry on his work, or were needed to steady the ark in any way. I hope some of these thoughts may be of satisfaction to the children of God, and to my unknown correspondent especially.

As ever your brother in hope,
F. A. CHICK.

LEBANON, Ohio, March 25, 1875.

DEAR BROTHER BEEBE:—The "Signs of the Times" came to hand in due time, and contained much precious matter, the perusal of which has afforded me comfort and edification. I can but mention the communication from brother Silas H. Durand, in the first of March number, as specially blessed to my edification and consolation. If I know myself at all, I love the sentiment of the text, and the excellent things set forth by our brother, contained in the text. And I love the writer as one whom God has richly qualified to instruct and comfort his people. Earnestly desiring the mutual love and edification and comfort of the one body of Christ, and believing the different gifts set in the body as it hath pleased the Lord, profitable each one in its place; exercising the gift to this end, I will give such thoughts as the Lord may enable me, derived from the contemplation of the following language, which rests with comforting power on my mind to-day: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The gift possessing worth sufficient to redeem from iniquity the chosen sons of God, who by transgression in their earthly federal head were sold under sin, was Christ himself. No other gift was rich enough to meet the demand that justice made in order that God should be just and right in the release and acquittal of sinners. Christ alone, of all in heaven or in earth, possessed the power to redeem them from all iniquity. This power he did possess, whether we consider the relation he sustained to them, they being his before the world was, or whether we consider the worth he possessed as an offering to God. *He gave himself for them.* It was Jesus, that all the offerings since the world began, which by divine commandment have been slain, have set forth as the one great offering for sinners. The flowing blood of beasts which stained with crimson the altars whereon God appointed offerings to be laid, but pointed to the one great fountain of life which flowed from our pierced Jesus when he hanged upon the cross on Calvary. All the types are but visible emblems, setting forth the "Lamb slain from the foundation of the world." He gave *himself* for us. He through the eternal Spirit offered himself without

spot unto God. He gave his person to be buffeted, torn, pierced and put to death most cruelly. He gave his life, laid it down. He made no reserve of all his precious self, but unto God and divine justice gave all that in himself he possessed, an offering free and full. The laying aside his crown of glory with the Father, the worship of angels, the confidence of his disciples, even the last rending anguish in being forsaken of his Father, he endured it, he bore it all. His dying utterance expressed the extent of his gift, as it did the success of it, when he cried, "It is finished." Dear children of God, you are redeemed with a precious gift indeed, even Jesus himself. And now as the Spirit gives you to see how rich, how full, how complete that gift was as an offering for you, your faith lays hold of him in assurance, and cries, "It is enough." His offering is sufficient. The thundering demand of justice is no longer heard against the chosen ones of God, but justification and eternal life flow freely to them from the throne of grace. *That he might redeem us from all iniquity.* Not original guilt only, as some say, but from *all* iniquity. If sinners can redeem themselves from actual personal sins by repentance and obedience, why not redeem themselves from original guilt in the same way? But the redemption by Christ is from all iniquity, leaving no sin of all the list that like a mountain of blackness stood against his people unatoned for in the offering of himself to God. The text says, "that he might redeem us," &c. Here the chosen people of God, or the gift of the Father to the Son, are denominated *us*. This will appear further on in the text. He hath redeemed his people—they are free. The testimony of the scripture is abundant on this point. It is said, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "Being justified freely by his grace, through the redemption that is in Christ Jesus." Therefore the new covenant blessing is come upon them through Christ, and their sins are remembered no more. Therefore Jesus has done what he gave himself for, that is, "He hath obtained eternal redemption for us." "And purify unto himself," &c. This clause, to my understanding, signifies the spirit which he gives them, which is pure and righteous altogether, working in them that which is well pleasing in the sight of God. The Lord said, "I will sprinkle clean water upon them, and they shall be clean;" and again, "And I will put my Spirit within you, and cause you to walk in my statutes," &c. Also, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This purification is unto himself, as his people, formed for his glory, to show forth his praise. As subjects of his kingdom, he thus prepared them to honor their King in a pure, spiritual obedience to his law. As his bride, the church is sanctified,

purified, adorned and made meet to reverence, honor and love her gracious Redeemer and Husband. All this purification is what he hath done for us, and therefore of his grace. "And of his fullness have all we received, and grace for grace." "A peculiar people." The seed of Abraham, and the seed of Jacob, and the seed of David was a generation chosen of God to a special inheritance, and toward whom God exercised a special providence to that end. That people therefore became a peculiar people, because of special dispensations of God toward them. God made them peculiar, because of what he did to them in a special sense. So is it with reference to the redeemed of Christ: they are a peculiar people to Christ, because of what he hath done for them. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." This peculiarity is in the Spirit, and not in the flesh; for "He is a Jew which is one inwardly; and circumcision is that of the heart, in the Spirit, whose praise is not of men, but of God." This peculiarity is manifested by spiritual knowledge; they know God, whom to know aright is life eternal. They know him, the only true God, and Jesus Christ, whom he hath sent. As God glorified himself in the sight of Israel, through wondrous works which he did my Moses, spoiling the intentions of their foes, breaking the yoke of oppression, and releasing them from the cruelties of Egypt, opening a way of escape to them through the depths of the sea, and feeding and supplying them in a wilderness country; so to his spiritual people hath he made his glorious power and grace known in what he hath wrought through Christ Jesus for their eternal glory, in spoiling principalities and powers that stood against us, and bringing in eternal salvation for us. And while they tread a desert land, where naught but the food that comes from heaven can supply, he graciously feeds them on the food divine, and the stream from Christ supplies them all the desert through. There is not a foe, not a desert place, not a trial or affliction that he does not make to yield to his most wondrous power; so that in his most wise and gracious purpose all things shall work together for their good. All things are theirs, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all is theirs, and they are Christ's, and Christ is God's. They are peculiar, a seed which the Lord hath blessed. The prophets, through type of national Israel, distinguished them, not only as the blessed of God, but as being separate from the world, as dwelling alone, and not numbered with the nations, as an afflicted and poor people who trust in God. Jesus said of them, "They are not of the world, even as I am not of the world." He prayed for them, and not for the world. God requires of them to be separate from the world in their service and obedience to Christ, and to neither touch, taste

nor handle the will-worshipping traditions or worship of men, which are after the commandments of men, and not after Christ. Neither do they desire to run after these things, seeing they have been redeemed with the precious blood of Christ, the Lamb slain from the foundation of the world, from their vain conversation, received by tradition from the fathers. *Zealous of good works.* The good works of the redeemed people of God consist in doing the commandments of Jesus. His word is the rule and guide to their conduct, for he is the one Lord or Lawgiver by whom God has spoken unto them. All power or authority is given to him. From the cloud of glory, at the transfiguration of Christ, the voice from the excellent glory said unto the three disciples, "This is my beloved Son, hear ye him." Jesus said, "He that is of God, heareth God's word." Their zeal is to honor his authority, by obeying his word in all things, and in rejecting all the commandments of men and worldly rudiments contrary to Christ. His glory, as the anointed one of God, they hold sacred, and delight in his law after the inward man. As conformed to Christ in spirit, so through the Spirit they conform their actions to his beloved example. Thus they are transformed by the renewing of their minds, and prove what is the acceptable will of God. O how lovely they all appear, walking together after the rule of Christ. Grace be unto them and the Israel of our God.

Your brother,
JOHN A. THOMPSON.

EASTON, Leavenworth Co., Kan., May, 1875.

"Come, behold the works of the Lord, what desolations he hath made in the earth."—Psalm xli. 8. "Be still, and know that I am God."—Psalm xli. 10.

Brother Beebe—if one so unworthy as I may use the appellation—of late the above passages have been resting with considerable weight upon my mind. It has pleased the Lord, for the last two years, by the drouth, chinch-bugs and grasshoppers, to cause desolations in our land, and now he is, by the young grasshoppers, causing the saying of Jeremiah to come to pass, "Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." It is now the 15th of May, and there is but little left for man or beast to subsist upon. About the 10th of this month the young grasshoppers began traveling, and in the last five days they have, principally in this part of Kansas, destroyed all vegetation, and they are not more than one-fourth grown, with no wings, and are from one-fourth to one-half an inch long. It will be six or eight weeks before they can fly away, if they wanted to leave. I have went through many trials and privations since I came to Kansas, twenty-one years ago the 14th of October next. Nearly one third of that time bodies of armed men have been marching through the land, causing

"desolations," but nothing to compare with what I have seen in the last few years, caused by grasshoppers. Yesterday I saw two armies or bodies of grasshoppers, some half a mile in width, at a little creek, near 12 o'clock, meet, and halt until about half of each army crossed, and there remained for about two hours, apparently in consultation, in heaps and piles. They then separated, each pursuing their former course, destroying what the other left. This is the most trying time I ever saw. The Lord has blessed me with a good farm, and until the last two years has enabled me to attend to my three and four churches and support my family; but for the last two years, owing to the drouth, chinch-bugs and grasshoppers, I have not raised enough to pay my taxes; and now, to all human appearance, I cannot raise any thing this year.

This is now the 23d of May. We have had three gardens, and all destroyed. I have 140 acres in cultivation, and principally destroyed. If I do not raise any thing this year, I will have to leave Kansas to support my family. Our only hope is to replant, if the grasshoppers leave in time; but all seed and means are exhausted.

Brother Beebe I have not written the above to cause brethren to contribute to me, or believing that my condition is worse than that of my brethren. If needs be, I can take my family into any state in the Union where there is plenty, and not only support them, but perhaps obtain a great deal of this world's goods, having in 1871 invented and obtained of the United States valuable patents: but "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," I prefer the pleasure of meeting with my little churches that I have attended so long, than all the "treasures of Egypt." Those wishing to contribute to the brethren can address those named in the appeal heretofore published.

WM. F. JONES.

CALDWELL, Cass Co., Neb., May 16, 1875.

DEAR BROTHER BEEBE:—I am requested by a dear sister to lay before the readers of the "Signs" the destitute condition of some of our brethren and sisters. We had hoped that they could struggle through without calling for outside aid; but we are helpless, and present their case for the consideration of the brethren. Other denominations have contributed to the necessities of their members, but our poor brethren have received nothing. I could name those who are in great need, especially our dear brother, Eld. Isaiah J. Waggoner, and family of eight children. Sister Waggoner told us that they had nothing to eat and drink but bread and wheat coffee, and she nursing a young babe. Think of this. Their breadstuff would not last a week, and no prospect for more, that they can see. Others are as destitute. We have done all we can, but cannot relieve them as they

ought to be. I would say that breadstuff is cheap enough, but money or labor cannot be had.

Relief can be sent to brother Waggoner at Dewitt, Saline Co., Nebraska, or to us at Caldwell, Gage Co., Neb. Beatrice, Gage Co., Neb., is a Money Order office, should any wish to send by order. Relief will be faithfully distributed.

Yours as ever in gospel bonds,
ISAIAH J. CLABAUGH.

GREENHORN, Pueblo Co., Col., May 24, 1875.

DEAR BROTHER BEEBE:—As I have to write to you on business, I thought I would say something of the distressed condition of the brethren and people here, owing to the great destruction of the crops by the grasshoppers. The small grain crops and the gardens are eaten up by them, and they have commenced on the corn. I cannot see how the poor people can live. But I reckon it is all right, or it would not be so. We are told that all things work together for good to them who are the called according to the purpose of God. The people are in very low spirits. Last year's crop was, in the main, lost by drouth and grasshoppers. It looks very much at the present time that nothing but distress will be spread all over this country. But we would be content, and know that the Lord is God.

Yours in hope,
JAMES DEAN.

HYMN BOOKS.

We are no longer able to supply the Blue, Gilt Edged style of binding, until we shall publish our next edition of our small size. But we have an abundant supply of all the other kinds of binding, and shall endeavor to keep a full supply constantly on hand, both of the large and small sizes.

Our Hymn Books are coming into very general use among the Old School or Primitive Baptists who can only sing such hymns and spiritual songs as express the doctrine of God our Savior, and the spiritual experience of the saints.

IMPORTANT TO AGENTS.

We have just received a new lot of books of the second volume of the "EDITORIALS" from the bindery, and are now mailing to our agents as fast as possible. As we have been to a heavy expense to get these books bound, and will soon have liabilities to meet, we have concluded to make an extra inducement to our agents, to sell as rapidly as possible.

By referring to the list on the last page of the "Signs of the Times," it will be seen who, and in what locality the agents are, and should any one living in a district not containing an agent, and where they think some of the books could be sold, like to take an agency, they will please send for a circular of our terms to agents. Address,

B. L. BEEBE,
Middletown, Orange Co., N. Y.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, convened with the church at Black Rock, Md., May 19th, 20th & 21st, 1875, to the several churches whose messengers she is, sends this her yearly letter.

We feel, dear brethren, that we are living in a day especially pregnant with great events in the world, in a time than which there never has been one more full of delusion and error, and when the love of many saints waxes cold, and carnal pride and fleshly ambition and selfish purposes seem in danger of carrying away the saints from the humility and meekness that becomes the gospel of Christ. As evidences of these things many contentions abound, so that the hearts of the saints are wounded and grieved, and the cause of Zion suffers and languishes. We have therefore thought it well, brethren, to consider, we trust in the meek and lowly spirit of the Master, the words found Hebrews xiii. 1: "*Let brotherly love continue.*" May the Holy Ghost be with you and us, and incline all our hearts to hear and attend to the word.

The first and chief consideration is the statement that we are brethren. And this opens up a field that we can do no more than glean a few considerations from. We wish to present them in their bearing upon the exhortation of the text to let love continue.

The relation of brethren also implies the relation of children. These brethren in Christ are also children of God, and heirs of his heavenly inheritance. They are not his children by natural generation, neither are they brethren by natural ties, but spiritually. They themselves are not natural, but spiritual, and so the love they bear for each other is not based upon the possession of what pleases the world, but upon the exhibition of the spirit of Christ.

But these brethren in Christ still carry with them a fleshly nature, which still would separate and divide them, which interferes with their love to Christ and each to the other, and therefore needs to be watched and guarded against. Because of this, the apostle gives the exhortation of the text.

To love God with all the soul, mind and strength is, we are told, the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. And the neighbor, we have no doubt, is he who exhibits to us the spirit of Christ—the follower of the footsteps and example of our Lord.

The ground of love to the brethren is love to God, and the ground of our love to God is that he loves us. He says, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And again, the apostle said, "We love him because he first loved us." Again, we read, "God commendeth his love to us, in that while we were yet sinners Christ died for us." And lastly we quote, "Behold

what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Thus we see the love of God presented as the very ground of all our privileges and blessings in the kingdom of Christ. He loved us from everlasting, he loved us while yet sinners, and he called us sons, and he brought us to love him. These things were the fruits or evidences of his love to us.

This love is shed abroad in our hearts by the Holy Ghost which is given unto us. We remain in total ignorance of it until we learn it by experience. That experience is such as brings us low at his feet, and fills us with boundless wonder and admiration at his infinite condescension to mere worms of the dust like us. When we feel this love of God, and remember that he has loved us spite of our sins, yea, has saved us from our sins, our hearts are softened and melted, and filled with love to God and heavenly things. Thus springs up love to the brethren, the dear children of God, to all who bear his image. We look upon them in a new light. They are no longer to us what they once were. They are not any more our children, our parents, our earthly friends, but they are of the family of God, and members of the household of faith. They are partakers of the same relations in the kingdom of Christ that we occupy. They are together with us heirs of God and joint heirs with our Lord Jesus Christ. They to our view bear, not the image of the earthly, but the image of the heavenly. The broad seal of heaven is stamped upon them, and they are henceforth the Lord's.

Thus we and they are brethren, because sons of God. What a high and inestimable privilege is this! How full of love, joy, praise and adoration is the soul who feels these blessed truths! When he first reveals his gracious name to us we cannot believe that we shall ever grieve him or doubt him again. We look around upon his children, and our affections embrace them all. They all look good and heavenly to us; and if some one should tell us that we ever could feel cold toward such a lovely people, we could not believe it. Yet, when a few days have passed away, and our love has grown cold and the first brightness of our experience has passed away, how constant is the need of watchfulness, lest some root of bitterness spring up among us, yea, in our own heart, and vex us. The apostle had felt this, no doubt, in his own experience, and he had seen it among his brethren, and therefore many a time and often does he exhort them to brotherly love one to another. In the text he says, Let it continue. We are reminded of Joseph's words to his brethren, "See that ye fall not out by the way." This was most impressive, because they were brethren. Brethren should love one another. In this world we expect strife, contention and debate. Anger, hatred, wrath and malice are the fruits of the

flesh; but God's children are to put off all these. Love, joy, peace, long-suffering, patience, forbearance, forgiveness, are the fruits of the Spirit, and God's children are to put on all these. Brethren, suffer us to beseech you that ye attend to these things. Some of the causes of strife and ill-will, and, in short, of those fleshly works which make such exhortations necessary, it is right that we should present for all to think about. We entreat you, brethren, to give heed to them.

Self lies at the bottom of all such troubles. If we could be entirely crucified to the world, and could always think as meanly of ourselves as we do sometimes, we should be far less ready to take offense. But we become very sensitive. We lose sight of the cause of Christ, and remember only ourselves. Our reputation must not suffer. But, brethren, we are told to seek first the kingdom of God and his righteousness. The honor of the cause and the glory of God should be of more importance to us than every thing else.

But self is deceitful. Sometimes we solace ourselves in time of strife among brethren, by saying, "I am contending for the truth, for the right," when really it is for our own carnal gratification, to satisfy our pride, which will not yield. The moment this state of feeling comes in, brotherly love goes out.

One of the results of this brotherly love is that each esteems others better than himself. When we are filled with this pure, heavenly love, jealousy is impossible, for we are glad when our brother is praised, and rejoice that the saints love him. We feel that he is better than we, and that he should be more thought of than ourselves. If actuated by this spirit, we shall be sorry to hear an ill or depreciating word spoken of a brother, and shall rejoice when he is exalted.

Another cause of trouble is proneness to magnify a brother's faults. It is called, in the scriptures, making a brother an offender for a word. In this state of things we lose sight of our own sins, and see them magnified beyond measure in our brother. Our own evil, jealous, suspicious spirit causes us to see more faults in our brethren than they have. But brotherly love will put a stop to all this. Love hides, or covers, or puts out of sight, a multitude of faults. If we detect in ourselves a readiness to watch for a brother's faults, we may be sure that soon we shall begin to wish for them, and soon to find them in plentiful abundance, at least to our own satisfaction. Brotherly love produces the reverse of this.

Another cause of strife is, that when we do find some wrong in a brother we are too apt not to follow the golden law of Zion. We pay no attention to the rule given in such cases. We must needs tell it to some one, or even worse, at once make it public. Thus we put ourselves in the wrong as much as the other. Instead of restoring and healing him, we drive him away, and wound him, and

this at once produces an estrangement, and brotherly love grows cold. On the other hand, if brotherly love is to continue, its dictates must be followed. And they are to, if possible, conceal a brother's faults from all but us who know or have seen them, and to try if the brother may not be reclaimed without others knowing of the wrong. If there be a mean, despicable spirit in the world, a spirit that is to be anathematized beyond all others, it is that spirit that is never better delighted than when retailing the faults of others. Even among natural men this is condemned. How much more detestable is it when it creeps into the churches and seeks to divide brethren. But how good it is when each can hide a brother's faults, and desires to help a brother, instead of hurting him.

If we would let brotherly love continue, the divine rule must be adhered to. And this is positive in its terms. The substance of it, the spirit of it, is love, and not simply a legal form. Its aim is to restore, and not to try, as though the church were a court set to examine criminals. The laws of Zion breathe the very spirit of that love, which said again, in answer to the question, How often shall my brother trespass against me, and I forgive him? "I say not unto thee, till seven times, but till seventy times seven."

Let us, brethren, look at the law itself. "If thy brother trespass against thee." It is a brother who has trespassed, and he is a brother still, and we are to feel toward him and treat him as such; for this reason, "go and tell him his fault." This is to be done because we love and would restore him from the error of his way, and so save a soul from death and hide a multitude of sins. For the same reason we are to go to him "alone." The presence of another will be to spread the matter, and this, as has been seen, is contrary to the written word, as well as to the law of love. We do not think either that the visiting of the brother alone is to be limited to once going, but even many times if needful. But when all this has failed, and not until then, are others to be called in. And not until all this has failed is the matter to be told to the church. And only when the brother fails to hear the church are we to withdraw fellowship and count him as a heathen man. Now, brethren, we ask, Does not all this show that love to the cause and to the offender is to be the ruling motive? And if this be the feeling in all this dealing, there will be no accusation or recrimination, no harsh language or manner, but gentleness and kindness in the midst of firmness.

We would admonish you, brethren, that a firm adherence to this rule, both in letter and spirit, is necessary to the continuance of brotherly love.

Sometimes mere difference of opinion in regard to some matter of business pertaining to the order of the church is allowed to provoke ill feel-

ing. This is all wrong. If we believe the brother to be a brother indeed, we must remember that the cause of Christ is just as near to him as to us, and that he desires its prosperity as much as we do. Now, while this is so, he may differ from us as to what is best and right to be done. Brotherly love will lead us to hear kindly his views, even if we are compelled to differ from him. We believe if brethren loved each other with a pure heart fervently, they would not be afraid of each other, and would commune together more freely, and so the cause of Zion would be subserved. If brethren really love each other, their words and actions in differences of this sort will be so gentle and kind that none could take offense.

Now, as a last consideration, we would contrast the state of that church where brotherly love exists, and that state where it has grown cold.

In the first place, if there be little love to the brethren, there will be little love to God, or to his cause; little interest in the worship of God, and little desire to assemble in the sanctuary. We do not believe that any brother who harbors a feeling of ill-will to another brother can at the same time enjoy the smiles of his Redeemer. If we love not our brother whom we have seen, how can we love God whom we have not seen? We ask you in all kindness, brethren, if you have not found this to be so. It is said that if we forgive not every one their trespasses, (and from the heart, too) neither will our heavenly Father forgive ours. We have no doubt that this refers to our inward, heartfelt experience. Why, brethren, when we feel how great the love of God has been to us, and realize how much we have been forgiven, we must, out of the fullness of his love and forgiveness, love and forgive all our brethren. When a hard, censorious spirit exists in our hearts, it argues a lamentable lack of feeling in us, and that we have forgotten what has been done for us.

Now, on the other hand, if brotherly love abounds in a church, there will also be love for all the ways of Zion. Love binds and draws together. Why, the very meaning of the word is, to desire. To say that we love an object, and yet not to desire that object, is a contradiction of terms. So, if this love abounds, it will draw the children together. They will find it a delight to meet and to speak of the way they have been led. The duties of their christian walk will not be performed because they are duties, but because they are light and holy privileges.

O what a delightful thing is this love that can so transform every thing connected with it as to make even a prison to be a palace, and that which is unpleasant to the flesh to be our highest delight and joy! So Jesus, for the joy set before him, endured the cross, despising the shame; and so we, moved by this love, go unto him without the camp bearing his reproach. And,

"How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And thus fulfill his word:

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart:

When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love:

When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows.

Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love.

In closing, brethren, we would remind you that brotherly love leads to all that is excellent and pure, and of good report, and would again exhort you to "Let brotherly love continue." May grace, mercy and peace be with you, is our prayer for Jesus' sake.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Baptist Association, to the several churches represented, presents the following as her annual circular address.

DEAR BRETHREN AND KINDRED IN CHRIST:—As we are hurried on through the years of our earthly pilgrimage, surprising and startling events are continually occurring and following each other in rapid succession, so that we at no time can say what a day may bring forth. The church in her peculiar and distinguishing features ought to be, and perhaps is, always the same; but the circumstances surrounding her, and consequently the nature and measure of her trials and temptations, are liable to continual change. Throughout all her militant state, and especially during seasons of darkness, she is exhorted to vigilance, to sobriety, and to being armed, and with sword in hand ready for the fight. She does not know the thief that will come to break up her house, and rob her of her privileges, nor the particular hour that he will select for the attack; hence she never at any time can go to sleep in safety.

In the early history of the churches in this country, they were isolated from each other; sometimes located in places difficult of access, and little opportunity to confer with each other except by letter. These scattered and isolated flocks were confined to such ministerial gifts as they had with them. Sometimes these gifts were not only rather ordinary, but by no means sound in doctrine, or clear on the subject of gospel order and discipline. The churches were thus liable not only to get out of the strict path of truth and of peace, but to get quite astray from each other. Hence it became a kind of necessity to write often one to another, in order to the preservation and maintenance of gospel order and fellowship. These circumstances suggested subjects, and various points of doctrine and order were from time to time presented, and urged upon the attention of the churches. But

although Jesus Christ had been evidently set forth among them, these labors of love failed in many instances to be productive of good fruit. They did not all obey the truth, nor observe the faithful admonitions delivered unto them. Until we shall know who bewitched the churches of Galatia, we may not know what bewitching influence it was that induced the Baptist Churches of our own time and country to a considerable extent to turn away from the truth and give heed to Judaizing teachers. It must needs be that offenses come; and so it was that in process of time the very characters against whom the voice of warning had been raised, were themselves found on the watch towers, and opening the gates, and encouraging the incursions of the enemy. The confusion and distress, like that of the sacking of a city, that followed, many of the citizens being carried into captivity, and remembering among strangers their lost privileges with tears, we do not propose now to recount. But we may look back, as we stand to-day in some measure in gospel liberty, and wonder at ourselves that a yoke of conditions and servitude had to so great an extent been fixed upon the necks of the disciples. As we look around us now, we cannot persuade ourselves that natural or legal religion has ceased to be, or that the world has yet been enlightened from above; and yet there appears to be little reason to fear the repetition of former conflicts, or inroads and disorders any more from that quarter. We now are brought, as it were, into close proximity with each other; any departure from doctrine or order is at once detected and exposed. There are no dark or secluded places where the light of truth does not penetrate; no hiding-place where idolatrous worship can be nourished into a foothold. A continual interchange of the ministry is going on, and the entire gospel ministry seems to be rapidly becoming the common stock of all the churches. We are in this thing, without design on our part, coming nearer to the original order of the primitive church. And although the laborers are few, yet with their extended opportunities for labor so faithfully improved, their acceptable gifts, and unity in spirit, the churches are perhaps reconciled measurably to their condition. In this special respect it has been rightfully proclaimed that "her warfare is accomplished." And the conflict has been followed by a long season of peace; general acquaintance, confidence and fellowship have prevailed, and our feasts of charity are spread openly, almost without apprehension. The Lord's servants have spoken comfortably to Jerusalem, and the measures of comfort have been neither few nor small. May we now lay aside our armor, and cease to watch? For what purpose shall we now write to each other? Is there yet a need for admonition? Are there yet foes to fear and to fight? It will be perfectly safe to say that we do well

to look to ourselves. The natural tendency of prosperity and long continued peace is to indulgence and forgetfulness. "In my prosperity I said, I shall never be moved."—Psa-xxx. 6. The natural causes that have developed the bonds of brotherhood, and made the communion and fellowship of saints so sweet and dear, having measurably ceased, these blessed fruits of the Spirit may to some extent disappear. The north wind, as well as the south wind, blowing upon the garden, will cause the spicy odors to flow forth.

The Philadelphian Church state, set forth in the 3d chapter of the book of Revelation, seems to be a kind of culminating and summing up of all that may be desired or aspired unto in the church relationship, and may possibly be applicable to the church at this time. It is certainly very pleasant to contemplate the church in such a condition. With an open door before her which no man can shut; with her enemies acknowledging at her feet that the Lord hath loved her; the subject of deliverance from temptations and hours of trial that shall try all others that dwell on the earth; her members becoming pillars, to abide from henceforth in Jerusalem, and to bear the name of the Lord. But we may do well to remember how lately she has emerged from among a mixed multitude with defiled garments, and with a mere name to live, while destitute of the vital power of godliness. We may do well to consider also the state that succeeds this, and to bear in mind that the luke-warm condition of the Laodicean state was but what might be expected to follow and result from the peculiarly favored state that preceded it. The joyful sound of the gospel has become familiar to our ears, and we have feasted upon the best fruits of Canaan's ground, as upon common things. Those who are coming in now one by one to our peaceful churches, to enjoy unbounded fellowship, and a preached gospel stored with instruction and comfort, little know or think what these blessings have cost. If once lost, they could not be purchased with all the treasures of the Indies. Our oxen have generally been strong to labor, uncomplaining and patient under trial. Their burdens should not on this account be increased, nor any apparent indifference or neglect added to their trials. The Lord hath taken care for them, as well as for those for whom they labor, in order that they also might plough in hope. The mutual obligations that church members take upon themselves in the church relationship, have perhaps quite generally been met and cheerfully fulfilled, ever since our present organization. There appearing but little need for admonition touching these relative duties, they have been gradually neglected, and to a considerable extent lost sight of. It is without doubt high time that attention was paid to this subject, and that it should be repeatedly presented to view from the stand, and urged upon the minds of the brethren. On

all occasions, when candidates are received into membership and fellowship with us, they ought to be advised of the sacred obligations they are taking upon themselves, and admonished with regard to the fulfillment of them. In being called to be saints, we are called to walk in the order and ordinances of the gospel. Nothing is clearer in the scriptures than that it is the duty of believers to be baptized, and unite with a gospel church. The obligations of this relationship ought to be understood, and then held forever sacred; and the church owes it to herself, and to every individual member of her communion, to look for and require a fulfillment of the vows taken. The profession made should be adorned.

It would be hard to say whether practically a luke-warm condition of the living were any better for the church than having a name to live and being dead. We would probably all agree in the sentiment that it is desirable to be either one thing or the other. "I would thou wert either cold or hot." The world may be indifferent, we are not disappointed; the cause is not reproached. Enemies may wait, and prophesy our downfall, and even persecute, but they cannot harm us; and we did not expect support from that quarter. But let every one that nameth the name of Christ depart from iniquity; let them show that they are what they profess to be. The world and the church should both know which side of the line we belong. Those of the church who have been struggling to maintain her exalted character, have no doubt often been pained to see some, while having a name in the church, entirely indifferent. They are neither cold nor hot. It would be preferred, if they feel no interest, and will show no obligation of church membership, that they were cold, cold enough to take their portion among unbelievers. In settling down in the world, perhaps once in the course of a year attending some general meeting or association, this privilege is no doubt frequently enjoyed, without once thinking that unless others had borne the burdens and fulfilled the obligations which they themselves have not, there could be no such meetings or associations to attend. So many spiritual privileges are accessible now, that there seems to be a kind of apathy stealing upon us, as though we might slide along without ever making any profession at all. This would probably not be worse than making a profession, and entirely neglecting its obligations; but the word shows not the least degree of allowance for either. The law of the Lord should go forth out of Zion, and his words be fulfilled in Jerusalem. With parental tenderness, as well as with parental faithfulness and care, the children and youth just enlisting should be instructed. The children will soon have to take the places of the fathers; will they keep the holy commandment delivered unto them, or will they betray the sacred and important trust? They are ignorant

to a considerable extent of the enemies' devices, but they will receive kindly and gratefully the lessons of experience. In some instances old pilgrims may be admonished, if not shamed, by the fervent love and steadfastness of youth. Again bright examples may be found among the fathers and mothers, whose faith and patience shine as the brightness of the firmament. We do well, young and old, one and all, to be ever vigilant, on the watch-tower, following them who through faith and patience inherit the promises; and if no other burden be laid upon us, that we hold fast that we have until the crowning day.

E. RITTENHOUSE, Mod.
B. C. CUBBAGE, Clerk.

The Elders and Messengers composing the Delaware River Old School Baptist Association, in session with the First Hopewell Church, Hopewell, Mercer Co., N. J., June 2d, 3d and 4th, 1875, to the several churches whose messengers we are, send love in the Lord.

BELOVED BRETHREN:—God who is rich in mercy has seen fit to spare us to meet once more in association, for which divine favor we desire to bless and praise his holy and reverend name.

As it has been our custom annually to address you by letter, we see no cause why we should depart from that order; and as we find scripture example for addressing letters to the churches, we write you this, our annual Circular. May we write as the oracles of God.

All the doctrine of God our Savior is profitable to contemplate and practice; and we who profess to be governed by the divine rule, should give earnest heed to the things we have heard, (knowing of whom we have learned them) lest at any time we should let them slip. Under the former or legal dispensation God's people found that every transgression and disobedience received a just recompense of reward; though that word was spoken by angels, yet it was steadfast; they could not escape the consequence of neglect or disobedience. They were a typical people, and the dispensation was also typical. The church of Christ is the anti-type of Israel under the former dispensation; and the law of Christ, or the word God has spoken by his Son, was typified by the word spoken by angels. The anti-type far exceeds the type; and if they who received the law of God by the disposition of angels could not escape, how can we, to whom God has spoken by his Son, expect to escape, if we let the things slip which we have heard, or neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Israel, under the law dispensation, were the descendants of Abraham, according to the flesh, and their salvation was but a temporal salvation, and the penalty was also temporal. But our salvation is spiritual and eternal; Christ is our salvation, for he is de-

clared to be God and salvation to the ends of the earth. All the church of God, all the spiritual Israel are born of God; they are born of incorruptible seed, not of corruptible, by the word of God which liveth and abideth forever; and the law given unto us is spiritual, and is not simply to be observed in the letter, but in the spirit also. There was a death penalty annexed to the law which came by Moses; but the law of Christ has no such penalty, it is a law of love. Yet we are assured by the word of the Lord that he dealeth with us as with sons: "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."—Heb. xii. 25. God will assuredly chasten and correct his erring children; they cannot escape. God is faithful, he will not spare the rod; and this we know from sad experience, "The way of the transgressor is hard."

The scriptures are full of instruction to those who are born of God. The law of Christ is not written on tables of stone, but on the fleshly tables of the heart, and he imprints them in the mind of every heaven-born child; and that divine rule thus enjoined upon all the children in the work of grace wrought in them, agreeth with the inspired rule found recorded in the New Testament. And by comparing what God has written in our hearts with the written word, we may know whether the spirit we have received is from above or from beneath. "For we have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba, Father."—Rom. viii. 15. The law of love is in the heart of every heaven-born child of God.

The christian is composed of two distinct natures; the one they have received by or from their earthly head, Adam, which is earthly, and will remain earthly while he remains on the earth; the other nature is heavenly, and must ever remain heavenly. The life they have received from Christ, the spiritual head, is eternal, and can never sin nor die. There is a continual warfare between these two natures, that causes him much perplexity, and often he is made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" He would be holy, even as God is holy, but he finds another law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members. Yet the law of Christ demands of him that he walk or live after the Spirit; for if he walk after the flesh he shall die, not eternally, but to his enjoyment of spiritual privileges and enjoyments. But if he through the Spirit do mortify the deeds of the body, he shall live. The apostle Peter has said to them that have obtained like precious faith with them through the righteousness of God and our Savior Jesus Christ,

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter i. 4-11. The christian graces are here evidently set forth, or the fruits of the Spirit, and we are assured that if these be in us, and abound, they make all those who have received or obtained like precious faith with the apostles, that they shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But we at times feel that these things are not in us, but just the opposite of them, and that we are barren and unfruitful in the knowledge, and in all things pertaining to godliness. Were it not that the two natures exist in the children of grace, we should have no ground for hope that we are born of God. But from the testimony of God, and our experience agreeth therewith, that none but the children of God have the two contending armies within them, in the Shulamite we see as it were the company of two armies, flesh and spirit. When we live after the flesh, or our fleshly minds become puffed up, we feel that we are blind, and cannot see afar off, our faith seems weak, we cannot read our titles to the heavenly inheritance. Why is it thus? Is it not because the fruits of the Spirit do not abound in us? We cannot work ourselves into a happy frame of mind at will and pleasure, and we are forbidden to pick sticks or kindle a fire, for it is the Sabbath, and there is no work to be done. Christ has finished the work of salvation, and we which have believed do enter into rest. Yet Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is not done by walking after the flesh, but by bearing fruit of the Spirit, that it may be seen that our religion is of God, holy and pure, that they may see that our religion is not of earth, but is from heaven. But how can we let our light so shine before men that they may see our good works, and glorify our Father which is in heaven? Only by living as the grace of God teaches, working out our own salva-

tion as God works in us, both to will and to do of his good pleasure. Is not this what Peter expresses in the words, "Give diligence to make your calling and election sure?" The children of God were chosen in Christ Jesus before the world began. Nothing can be done to make that sure; it was as sure before time began, as it will be when time is ended. God's people are called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. The child is not called upon to make his calling nor his election sure to God, for with him there is no change; he is in one mind, none can turn him; he declareth the end from the beginning, and has said, My counsel shall stand, and I will do all my pleasure. It is very evident that no diligence on the part of man can make neither his calling nor election sure to God, for it was always sure to him. Neither can our diligence make our calling or election sure to ourselves; God alone can make our calling sure to us, and he alone can make our election sure to us. No mortal can by diligence find out the mind of Jehovah; flesh and blood cannot discover the things of the kingdom of heaven; for "Except a man be born again, he cannot see the kingdom of God." And our Savior said to Peter, "Flesh and blood hath not revealed it (that he was Christ the Son of God) unto you, but my Father which is in heaven." And we read in 1 Cor. ii. 9, 10, "But as it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." But saints are called upon to give diligence to make their calling and election sure. To men they can make them sure only by letting their light so shine that they may see their good works. When we manifest the Spirit of Jesus, walk as he walked, love our neighbor as ourselves, by doing unto others as we would they should do unto us, in dealing justly, loving mercy and walking humbly, we make our calling and election sure to our brethren, by manifesting love to God, love the brethren, and love to the truth; and by walking in all the commandments and ordinances of the Lord's house, by walking worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, and endeavoring to keep the unity of the Spirit in the bond of peace.—Eph. iv. 1-3. Love is of God, and he that loveth is born of God, for God is love. Only let your conversation be as it becometh the gospel of Christ, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.—Phil. i. 27, 28. We may lawfully thus

strive to make our calling and election sure. May our God by his Spirit guide you and all his children into all truth.

The grace of God and fellowship of the Spirit be with you all. Amen.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Warwick Old School Baptist Association, convened with the Middle-town & Wallkill Church, on Wednesday, Thursday and Friday, June 9th, 10th and 11th, 1875, to the churches of which she is composed, wishing grace, mercy and peace from God the Father and from our Lord Jesus Christ.

DEAR BRETHREN IN CHRIST:—

The inspired psalmist, rapt in heavenly contemplation and divine meditation upon the power, goodness and mercy of God, breaks forth into the sublime and beautiful language, "All thy works shall praise thee, and thy saints, they shall bless thee: they shall speak of the glory of thy kingdom, and talk of thy power."—Psalm cxlv. 10.

The kingdom of our Lord and Savior Jesus Christ is by far the greatest and most important subject that has ever claimed the attention or occupied the thoughts of any human beings; and, according to the views which we as the professed children of God entertain of that kingdom, will be our conclusions respecting its nature and origin, and also our allegiance to its King, and our relations to him, and the obligation which rests upon us to render fealty to him, and obedience to the laws, ordinances and institutions of his kingdom. If our views are erroneous, however sincere may be our motives, our actions will be wrong, and our conclusions unjust, and our zeal, however flaming and earnest, will be without knowledge, and consequently must be offensive to the King of Zion, and will most assuredly meet with his divine displeasure. An acquaintance, therefore, with its laws, ordinances, privileges and emoluments is intimately associated with our duty and happiness, and the clearer are our conceptions of the nature of this kingdom, will be an appreciation of the inestimable rights conferred by its most august Sovereign upon his faithful and loyal subjects.

One of the most explicit and authoritative declarations concerning this kingdom is, that it is not of this world. From the declarations of holy and inspired men, continued through a period of time comprising many centuries, the chosen people of God in all these ages expected one to appear in a regal character, and with such power, glory and grandeur as should not only eclipse all that was ever displayed by their own most admired and beloved kings, but before whom the pomp and magnificence of the proudest earthly monarchs should sink into total insignificance.

I will make him, my first born, higher than the kings of the earth, was the declaration of the Omnipotent. The positive nature of the prophetic declarations fully warrant-

ed the natural posterity of Abraham, to whom the promise was made, and with whom the covenant was confirmed, to look for their certain fulfillment; and yet the whole testimony of scripture leads us to conclude that they were laboring under the grossest delusions respecting the character of the King whom they were expecting, as well as the nature of his kingdom; and this mistaken view had not only a most pernicious influence upon their temper and conduct, as it led to proud and arrogant hopes, and carnal expectations, which were never to be realized, but in their operations caused the overthrow of their government and nation.

If this is true as to the chosen people of God, who enjoyed such superior advantages over all other people, we cannot regard it as surprising that in the present age the same erroneous conceptions should lead to the adoption of as grave and fatal errors, if they do not result in as unhappy and disastrous consequences. As the carnal hopes and expectations of the Jews were so completely disappointed by the lowly birth and humble condition of the Son of God, they unhesitatingly rejected him, and thus unwittingly fulfilled the very prophecies in which they professed to trust, and in all things manifested the hatred and animosity which the carnal mind ever has exhibited towards that kingdom, which a man cannot see unless he is born of the Spirit of God.

It may be urged, and perhaps with some plausibility, that there is but little danger at this time of mistaking the character of this kingdom, and to regard it as in the remotest degree of a secular character. But if any suppose that a great liability upon this point does not now exist, they are laboring under a very serious mistake. The danger of running into the most gross delusion is far from being small.

It is well known that persistent and labored efforts have been made, and are still urged with great pertinacity, to induce the people of the United States to demand the recognition of the King of Zion as an earthly sovereign, and one who will be pleased with such an amendment to the fundamental law, as will confer political and secular authority. If this ever shall be consummated, liberty of conscience will be at an end, religious freedom abrogated, and our civil institutions will be in imminent danger of being overthrown.

My kingdom is not of this world, was the declaration of Messiah the Prince, when standing before Pilate's bar he boldly announced his right to the title of King; but at the same time announced that the political and civil institutions of the governments of this world were in no danger of being subverted or overthrown by him. "If my kingdom were of this world, then would my subjects fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."—John xviii. 36. Had he come to establish an earthly sov-

ereignty, he would not have appeared as the babe of Bethlehem, but more than twelve legions of angels would have been marshaled to establish his dominion, before which the proudest kings, with their panoplied hosts, would have been swept as chaff before the whirlwind. The only time when he allowed his regal character to be publicly proclaimed, was when he appeared in a lowly and humble guise, fulfilling the prophecy, both as to his unpretending appearance, and the spiritual nature of his kingdom.—Zech. ix. 9. The pomp and magnificence of an earthly monarch, and the splendor of his court, are apt to excite the admiration and call forth the plaudits of his subjects; but here the subjects of our Redeemer are called upon to rejoice greatly in the humble appearance of their King, and to manifest their joy in the most rapturous expressions. This is their joy which no man taketh from them.

If the kingdom of Christ were of this world, the great, the noble and the wise would have been chosen to assist in setting it up, and the same classes would have been retained, as the staunchest supporters and defenders of his throne. But this world has reversed the order of his kingdom, and would have obliterated every claim to its spirituality. As it is, its princes who rule in judgment, and its judges who sit upon thrones, judging all its tribes, and exercising exclusive jurisdiction over all questions affecting the rights and privileges of its subjects, were chosen from the most humble ranks of men, and made no claims to human erudition or worldly wisdom, nor did they ever appeal to any such measures as earthly monarchs call into requisition in the establishment of their thrones. From the whole tenor of scripture it is evident that the kingdom of God is the church of our Lord Jesus Christ, and that it is composed exclusively of spiritual subjects, who are both distinguished from the world and opposed to it. It seems almost incredible that the wonderful events attending the birth of the King Emanuel, the angelic annunciation, the brilliant star, the inquiries of the wise men, the proclamation of the heavenly host, and the literal fulfillment of the prophecies with which the Jews were familiar, had not convinced that whole nation that the long expected Messiah had made his appearance. But the words of the prophet Isaiah were fulfilled. There was neither form nor comeliness in him, that they should desire him. His poverty, (for while the foxes had holes, and the birds of the air had nests, the Son of Man had not where to lay his head) the mere handful and unostentatious character of his followers, who were regarded as the very dregs of society, and the off-scouring of all things, led the proud and self-righteous Pharisee, the Sadducee, who denied the existence of angel or spirit, the cold and ascetic Stoic, and the luxurious Epicurean, alike to deny and reject him, and to join with the rulers of the people and the Roman powers to persecute

and put him to death. Yet God declared, "I have set my King upon my holy hill of Zion." This prophetic declaration was fulfilled when our Lord burst the bands of death, triumphed over the grave, ascended on high, led captivity captive, and received an abundance of spiritual gifts to bestow upon the subjects of his kingdom. Then was he most solemnly inaugurated and proclaimed the King of the New Testament Church, while myriads of adoring angels cast their crowns at his sacred feet, and the heavenly hosts broke forth in the most rapturous expressions of joy. Then was fulfilled the glorious and soul-cheering prediction of the prophet of God, "A King shall reign in righteousness, and princes shall rule in judgment." That kingdom of which it was declared that the God of heaven should set it up, and that it should never be destroyed, but that it should break in pieces, and consume all those kingdoms, and should stand forever, was then fully established.—Dan. ii. 44. The glorious promises made to our Lord Jesus Christ, and through him to all the subjects of his kingdom, were confirmed by the oath of God, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to this glorious hope set before us. Says God, by the mouth of the inspired psalmist, "I have made a covenant with my chosen; I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. His seed will I make to endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."—Psalms lxxxix. 3, 4, and xxix. 36, 37. Equally emphatic and sure are all the prophecies left upon record concerning this glorious kingdom. The exalted state, and indescribably glorious character of its sovereign, are not more clearly set forth than the happy condition, the solid comforts, the pure joys, and the heavenly employment of its subjects. Says the same inspired servant of God, Let Israel rejoice in him who made him; let the children of Zion exult in their King. Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouths, and a two edged sword in their hands. To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints.—Psa. cxlix. While all power is given to the King of Zion, both in heaven and on earth, and dominion over all nations, of which it was declared that he should rule them with a rod of iron, and break them in pieces as a potter's vessel, (Rev. xii. 4; Psa. iii. 9) towards his subjects, his love is incomparable. "Behold what manner of love the Father hath bestowed upon us, that we should be

called the sons of God." All the sons of God were foreknown as such, and predestinated to be conformed to the image of his Son, in whom they were chosen before the foundation of the world, that they should be holy and without blame before him in love. As such, they did not have their origin in the earthly Adam; he was made only a living soul; but the second Adam, the Lord from heaven, was made a quickening Spirit; he only quickens into divine life. "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. All the efforts of men, with all their schemes, plans and devices, including all the so-called religious societies and benevolent institutions on earth, never added, and never will add, one subject to this kingdom, nor will all the powers of earth and hell combined prevent one of the redeemed family from entering into it. Seeing these things are so, dear brethren, let us heed the words of our Lord Jesus Christ and his inspired apostles, for he has said, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and take our abode with him."—John xiv. 23. The apostle Peter solemnly assures his brethren that the day of the Lord will come, wherein the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.—2 Peter iii. 10, 11. And finally, the apostle Paul, addressing his Hebrew brethren, whom he declares to be partakers of the heavenly calling, gives this solemn charge to them, "See that ye refuse not him that speaketh; for if they escaped not who refused him (Moses) that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth, but now he hath promised, Yet once more I shall not the earth only, but also heaven." And this word, "Yet once more," signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.—Heb. xii. 25-29.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

INFORMATION WANTED.

FAYETTE, Ohio, June 7, 1875.

BROTHER BEEBE:—Are there any Old School Baptists living near this place? If so, you will do me a favor by letting me know; either by letter or through "Signs."

Yours respectfully,

SARAH BAKER,

Care of L. D. Lyon, Fayette, O.

CORRESPONDING LETTERS.

We, the ministers and messengers of the Baltimore Old School Baptist Association, now in session with the church at Black Rock, Md., May 19, 20 & 21, 1875, to the churches and associations with whom we correspond send greeting.

DEARLY BELOVED IN THE LORD:

—According to the mercy and purpose of God, we have met in another of our annual associations, to receive your minutes and messengers, whom we trust we have been enabled to greet in the spirit of love, and our hearts have been made glad by their presence, and made us to rejoice that Jehovah-jireh has not, nor will forget his people, but will continue to provide until the end; and that he has raised up, taught in the same school, and sent his ministers to proclaim glad tidings of great joy to a living, yet sinful people; that salvation is entirely of the Lord; and they have come to us from the north, south, east and west, in one mind, speaking none other things than which they have both heard and seen, by which we have been made to rejoice with exceeding joy. And while we have been made to rejoice in these precious things, our returning wants have been ministered to by kind friends.

Our next meeting is appointed to be held with the church at Harford, Harford Co., Md., to commence on Wednesday before the third Sunday in May, 1876, when and where we hope to again greet your messengers and receive your messages.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, convened with the church at Cow Marsh, Kent Co., Del., May 26th, 27th & 28th, 1875, to the associations, corresponding meetings and conferences with which she corresponds, sends love in the Lord.

DEAR BRETHREN:—Our heavenly Father, who is rich in mercy, has again permitted us to assemble in our associated capacity, in which we have been made to rejoice together in praise and thanksgiving for his loving kindness and tender mercy. In the transaction of our business, peace and harmony have abounded, and every thing has been done decently and in order.

Your letters of correspondence have been received in christian fellowship, and appreciated, because of your relationship. The spirit of christian sympathy and brotherly love has been manifested in all our intercourse during the meeting.

Quite a number of ministering brethren have been with us, from distant parts of this country and from Canada. Those who were strangers to us in the flesh, have given us abundant evidence that they have been with Christ and learned of him. Their testimony bears witness with our experience, so that we have been mutually edified and established in the truth as it is in Jesus.

We desire to continue our correspondence with you in fellowship and love, and hope to meet your messen-

gers and receive your correspondence at our next annual meeting.

Our next association, the Lord willing, will be held with our sister church at London Tract, Chester Co., Pa., commencing on Wednesday before the last Sunday in May, 1876.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Delaware River Old School Baptist Association, convened with the First Hopewell Church, Mercer Co., N. J., June 2d, 3d & 4th, 1875, to her sister associations and conferences with whom she corresponds, sendeth love in the Lord.

BELOVED BRETHREN:—Our God, the God of Israel, through his kind providence has granted us the privilege of meeting in an associate capacity, according to our previous appointment, for the year 1875; and now that we are about to adjourn, we are reminded of the agreeable duty devolving upon us of addressing a few lines to the various associations, &c., of our correspondence, that we may give an expression of our gratification and comfort, that we are still held in confidence and esteem by our beloved brethren abroad, and that they still continue us in their list of correspondents.

Our meeting has been very largely attended, more so than usual, not only by the members of our own churches, but we gladly recognize the faces of many dear brethren and sisters of sister associations. Our meeting has been very harmonious; not a jarring sound has been heard in the preaching. Our ministering brethren, your messengers, have truly come to us "in the fullness of the blessing of the gospel." They have come as messengers from our heavenly Redeemer, bearing glad tidings of great joy, which have been, we humbly hope and believe, received by us with joy and comfort in the Holy Ghost.

The churches all report peace within their borders, the agitating influences that disturb the world having no effect to mar the peace of that people whose God is THE LORD. We trust in our God to preserve us untarnished and pure from the corrupting elements of the world.

You will see by the minutes accompanying this letter that many of our dear brethren and sisters have been removed from the church militant to the church triumphant.

We have been gratified that so large a number of our ministering brethren have visited us at this time, including several whom we have never before seen in the flesh. But, though strangers in the flesh, having heard them declare the word of truth we can say that they are brethren in the spirit, born of the same Father; for "No man can call Jesus Lord, but by the Holy Ghost."

Our next annual meeting is appointed to be held with the Kingwood Church, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1876, when and where we cordially invite you to meet with us by letter and messengers, if the Lord will.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Warwick Old School Baptist Association, convened with the Middletown & Wallkill Church, in Middletown, Orange Co., N. Y., June 9th, 10th & 11th, 1875, to the associations and churches with which she corresponds, sends greeting.

DEAR BRETHREN:—According to appointment, it has been our privilege to hold another annual meeting of our body. We feel assured that we have enjoyed the presence of the Lord among us, and our hearts have been made glad thereby. Your messengers and messages of love have been gratefully received, and we are glad to hear of your continued prosperity and steadfastness in the truth.

The preaching throughout our meeting has been harmonious, Christ and him crucified being the only theme, and we can safely say it has been with the demonstration of the Spirit and with power.

Our next meeting will be held, the Lord willing, with the church in Warwick, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June, 1876, when and where we hope to receive your correspondence and messengers.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

ORDINATIONS.

Pursuant to the call of Little Hope Church, near Tonganoxie, Leavenworth Co., Kansas, brethren from sister churches met with said church in council, on the fifth Saturday in May, 1875, to set apart brother Ira Huffman as Deacon, as follows:

Pleasant Grove—Elder Wm. F. Jones, Dea. J. M. Miller, C. Hale and James Hooper.

West Union—Dea. A. D. Simmons and B. Pate.

Big Walnut—Deas. S. D. McMurtty, G. G. Wood, and bro. J. Schenck.

Little Hope—Dea. C. C. Mendenhall, J. A. Peters, N. Butler and L. Thornbrugh.

Eld. Wm. F. Jones was chosen as Moderator, and brother L. Thornbrugh Clerk.

Brother Huffman was set before the council, and it appearing to their satisfaction that he was such an one as the scriptures point out to use the office of a deacon, and that sister Huffman also filled the requirements for the wife of a deacon, he was fully set apart.

Prayer and charge by Eld. Jones, with laying on of hands by the Elder and deacons.

Benediction by Elder Jones.

WM. F. JONES, Mod.

L. THORNBURGH, Clerk.

Eld. R. M. Thomas, of the Unity Church, Platte County, Mo., having been requested to attend, but being detained by sickness in his family, arrived after the council adjourned, and was asked to examine the proceedings, which he did, and gave them his full sanction and concurrence.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1875.

GALATIANS IV. 30.

In response to the inquiry of brother Garrison, as published in this volume, page 134, we will submit to his, and to the consideration of our readers generally, such light as we have upon the subject on which our brother desires us to write. His request is thus stated in his letter:

"BROTHER BEEBE:—May I ask you to give your views on this passage of scripture: 'Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman.'—Gal. iv. 30, and oblige a poor sinner?"

The Galatian churches which had been called by grace from among the Gentiles, and organized under the ministry of Paul and other primitive ministers of the word, after having received the word gladly, and after they had run well for a time, having begun in the Spirit, became involved in serious trouble by the seductive and bewitching heresies of Judaizing teachers, who had insisted that except they were circumcised and kept the law of Moses they could not be saved.

Suffer the digression, if we here remark that the same class of false teachers which were at that day known as Judaizing teachers, are at the present time more familiarly known as Legalists, work-mongers or Arminians, whose disposition is, under whatever guise they may attempt to hide their deception, to oppose the doctrine of salvation by grace alone, and to make the salvation of men to depend, not on what Christ has done, but on what they say the sinner must do, as indispensable to his salvation. The carnal Jews which were under the covenant of works had no conception of salvation by grace, as a sovereign gift of God, nor of justification before God, except by their obedience to the law; for they being ignorant of God's righteousness, went about to establish their own righteousness, not doubting that their law righteousness would commend them to God, and secure their justification before him. They could not endure the doctrine of the apostles, which declares that by the deeds of the law no flesh shall be justified in the sight of God, for all their reliance was on what they supposed they could do for God, and not on what God must do for them, to deliver from wrath and cleanse them from all iniquity. This doctrine, whether preached by ancient or modern Judaizers, is subversive of the faith of the gospel, and always seductive and bewitching in its deleterious effects, when promulgated and tolerated among the saints. Its pernicious effects had been sadly felt in the church at Antioch, as well as in the churches of Galatia: and in exposing its abomination the apostle Paul, in this epistle, labors to explain to the churches the nature and design of the old covenant of works, and the impossibility of justification or salvation by it, either to the Jews, unto whom it

was given, and on whom, as the fleshly seed of Abraham, it was binding throughout the old dispensation, and the new covenant, which in the gospel dispensation is made with Israel and Judah, as the children of Abraham, in a gospel or spiritual relation, being partakers of Abraham's faith. For under the gospel he is not a Jew who is one outwardly—in the flesh; neither is that circumcision which is outward—in the flesh; but he is a Jew, in a gospel sense, and recognized as a legitimate son and heir of Abraham's faith, who is so inwardly; and circumcision is that of the heart—in the Spirit, not in the letter, whose praise is not of men, but of God. Now those who are born of God, born of his Spirit, as children of the promise which God, that cannot lie, promised before the world began; these, and only these, are the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. They have no confidence in even the flesh of Abraham; and unless they are born unto him by virtue of the promise which God made to Abraham, even as Isaac was, they cannot be the children of the promise. Ishmael, the son of the bond woman, was born of Abraham's flesh; but he was not born unto Abraham by virtue or in fulfillment of the promise of God. "According to this time I will come, and Sarah shall have a son." In his allegory in this chapter the subject is clearly illustrated.

Abraham had two sons, the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh—no fulfillment of any promise of God; the birth was natural and fleshly. God had promised Isaac, and Abraham staggered not at the promise, nor did he consider his own body, though as good as dead, nor the inefficiency of Sarah to become a mother. Isaac was then a child of promise, and a child of the faith of Abraham; but Ishmael was a child of unbelief, for he was begotten and born when both Abraham and Sarah discredited the promise, only in the way that all Arminians admit, that God's promises may be performed, if God will work by means of our inventing. He who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things, says the apostle, are an allegory; (that is, figure for illustration.) If an allegory or figure, what does it represent? The allegory represents the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar, (or Hagar.) This Hagar was a slave, the property of her mistress, and being herself a slave, could only gender to bondage; it was impossible for her to give birth to a free child, though Abraham himself were its father in the flesh. Ishmael, the child of the flesh, the child of unbelief in the fulfillment of the promise of God, the child of religious means, is born a bond man—a slave; but this Hagar is Mount Sinai in Arabia. From

this mountain the precepts of God's holy law to Israel pealed in tones of terrific thunder; and although the law was holy, just and good, it was not given to give life, nor deliver from death or bondage, but to stop every mouth, and present the whole world guilty before God. This Sinai covenant, like Hagar, can only gender to bondage: however obedient the subject of this law may be, his bondage is perpetual, he is always under the lash, for the moment he fails to yield perfect obedience, the law pours its curses on his devoted head. This figure answers to the old Jerusalem, which was under the law, which being under that covenant which gendereth to bondage, she, like Hagar, is in bondage, and all her children are involved in her bondage. Hagar and her bond son truly and scripturally represent the covenant of works; and all those who are of that covenant, all who are under the law, are under its curse. Law religion, duty faith, legal works, and all fleshly religion is of the flesh, born of Hagar, and under the curse. "But Jerusalem which is above is free, which is the mother of us all." That is, all the children of promise, or subjects of grace. While the allegory views the old Jerusalem which then was, and was under bondage, the New Jerusalem, redeemed from under the law, quickened together with Christ, raised up together with Christ, made to sit together in the heavenly places of the new covenant, is raised above the old fleshly covenant, and is no more under the law, but under grace, under law to Christ, not to Moses; not under Mt. Sinai in Arabia, but they have come to Mount Sion, to the city of the living God, the heavenly Jerusalem, and to God, the Judge of all, and to the spirits (not flesh) of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. This Jerusalem is free; free from bondage, free from condemnation and wrath, and free from the yoke of bondage, which is on the neck of all of Hagar's children. For whom the Son shall make free, shall be free indeed. And as the Son has a higher position in the house than the servant, so is the Jerusalem prefigured by Sarah higher than the Jerusalem which is in perpetual bondage with her children.

Ishmael was a child of the flesh of Abraham, by Hagar, and represents all the carnal Israelites who are or were under the old legal covenant which now, to all the children of promise, is abolished, and its handwriting of ordinances nailed to the cross. Jesus said to the carnal Jews who sought to kill him, "I know ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you." But while he recognized them as Abraham's seed after the flesh, he denied their claim that they were Abraham's children, saying to them, "If ye were Abraham's children, ye would do the works of Abraham." And then he charged

that they were doing the works of their father, not of their father Abraham, whose seed he admitted they were, as being of his flesh; but in their spirit and works they were of Satan. "Ye are of your father, the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it."—Read John viii. 33-44. But not only the Jews, who were the natural offspring of Abraham, but all who are under the old Sinai covenant are children of the bond woman; for Paul demands of the Gentile saints, "Tell me, ye that desire to be under the law, do ye hear the law?" and then makes use of the allegory, in which he clearly shows that all who are of the works of the law are the children of the bond woman, and shall be cast out of Abraham's family; while all who are Christ's, are Abraham's seed, and heirs according to the promise.

Abraham's house represented the church under the two dispensations, or covenants. Hagar and her bond son were in his house or family, though both were there in bondage, until after the birth of Isaac by Sarah, the free woman, and then they were cast out. Hagar and Ishmael represented Israel in the flesh, and under the Sinai law, as a covenant of works; and so in bondage and servitude. Both were retained in the house of Abraham, as reckoned in the flesh, until the child of promise was born. Soon after the birth of Isaac, the enmity between the flesh and spirit, grace and works, the law of a carnal commandment and the law of the spirit of life in Christ Jesus, was manifested by Ishmael, the child of the flesh, the creature of means, the home born slave, and Isaac, the child of promise, in whom God had determined the seed of Abraham should be counted. Then he that was born after the flesh persecuted him that was born after the Spirit; and then the command was given to cast out the bond woman and her son out of Abraham's house; for the children of the flesh, these are not the children of God; but the children of the promise shall be counted for the seed.

Let us observe. It is said Isaac was born after the Spirit, and therefore represents all who are born of the Spirit, in distinction from all whose religion is of the flesh. That which is born of the Spirit is spirit, and that which is born of the flesh is flesh; and the apostle says, "as then, he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman." This will always continue to be the case where these two discordant elements come in collision, whether in the individual saints or in the church. But that which is born of the flesh shall be cast out,

for flesh and blood cannot inherit the kingdom of God, for it is not an heir of promise; but as many as are led by the Spirit of God, they are the sons of God; and if sons, then heirs of God, and joint heirs with Jesus Christ. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." "If it be by grace, it is no more by works." But it is "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

In the application of this allegory Paul affirms that the brethren whom Christ has made free do answer to the figure. "Now, brethren, we as Isaac was, are the children of promise." And as children of promise and heirs of God, they shall inherit the kingdom of God; while all the children of the flesh, the creatures of means, shall be cast out. As Jesus himself taught, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out." The children of the flesh are in the kingdom only as Hagar and Ishmael were in Abraham's house. God's chosen and promised seed, of stones raised up to Abraham, shall be gathered from the Gentile nations, though publicans and harlots, the very chief of sinners, redeemed, washed, cleansed and purified by the washing of regeneration and renewing of the Holy Ghost, shall be gathered into the gospel church, the bosom of Abraham; while all the children of the bond woman shall be cast out. "So then, brethren, we are not children of the bond woman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

MISCELLANEOUS.

DEAR BROTHER BEEBE:—Brother George Y. Stipp, of Ohio, has in a very kind and brotherly letter called my attention to a misstatement in my article upon the mammon of unrighteousness, published in the Signs of May 1. I stated that the clause rendered in case "The mammon of unrighteousness," and in another "the unrighteous mammon," is the same as that before rendered the unjust steward. The similarity is only in the word or clause rendered in the one case unjust, and in the other unrighteousness.

Yours &c.,
SILAS H. DURAND.

CAUTION.—When thou art enlarged in duty, supported and most feel the power of the Spirit in the Christian course, remember that thy strength lies in God, not in thyself. When thou hast thy best suit on, thy best suit of spirituality and strength, remember who made it, who paid for it and who gave it thee. Thy grace, thy comfort is neither the work of thine own desert. Be not, therefore, proud of that which be longs to another, even to God.

OBITUARY NOTICES.

DIED—In North Berwick, Maine, May 17, 1875, **Mrs. Joan Bracket**, aged 71 years. She obtained a hope in Christ in her youthful days. Her mind was then led into the doctrine of Christ, and continued there until her death. While on her dying bed, she talked as well, seemingly, as any one could, being well reconciled. She was united with the Old School Baptists in belief, and we believe she is gone to rest. She has left a daughter, one sister, and others to mourn.

WM. QUINT.

DIED—March 20, 1875, in the 49th year of her age, **Nancy Franks**, wife of Dea. Phineas Franks, of Pleasant Ridge Church, Vernon County, Mo. On the day following, her funeral was attended at Moundville School House, and the writer preached from 1 Cor. xv. 19, after which her remains were laid in Moundville cemetery.

Sister Franks was a sound and faithful Old School Baptist. Our loss is her gain.

Yours in gospel bonds,

CORNELIUS SHAWGO.

Mulberry Grove, Kan.

Please publish the death of **Allen Jones**, who was born in Warren County, Georgia. His father moved from there to Bullock Co., Ga., when he was quite young, I do not know at what date, though. Allen Jones was born Jan. 16, 1800, and married to Ann Cone in the 22d year of his age, and was received and baptized in the fellowship of the Black Creek Church in the year 1823, where he remained a faithful member up to the year 1840, when he moved to Thomas Co., Ga., and remained one year, then moved to Lounds County, and joined the church at Friendship, where he kept his membership to the time of his death. He was a devoted christian, and his doors were ever open to the poor, and he was ever ready to bear his part in the cause of Christ.

He was at the Union Association in Brooks County last October, and was taken sick while there, and was in a low condition till the 21st of March, when he departed this life, in full hope of eternal salvation, having been a member of the church for fifty-three years. He leaves many friends and relatives to mourn their loss.

N. B.

Nancy M. Peabody departed this life April 7, 1874. She was born in Tipton Co., Ind., where she resided until February, 1872, at which time she removed with her parents (S. H. and Elizabeth Tharp) to Johnson Co., Mo.; on the 8th of December, 1873, was married to Pearl Peabody, and removed with him to Nebraska, where she died, leaving an infant seven weeks old, which she called Lilly. Little Lilly survived till September following, and then she also fell asleep.

Our sister leaves a husband, father and mother, brothers and sisters, and also many friends to mourn her departure; but we have our loss is her eternal gain.

She did not belong to any church, but she displayed a love for the truth. On leaving her father's house she said, if her father and mother wanted to make her a present, she wanted it to be the "Signs of the Times." She said she did not fear death, but was willing to go when it was the Lord's will to take her. In her last sickness her mind was calm and peaceful.

W. N. THARP.

Beech Grove, Ind.

DIED—In Waverly, N. Y., Dec. 23, 1874, **Mrs. Eliza Ann Reed**, wife of Alfred Reed.

While in health, and many times during her long illness, she conversed freely with me in regard to her hope in Jesus, giving a satisfactory evidence that her sins were forgiven, and that God for Christ's sake had owned her for a child. Her views of the plan of salvation were clear—that it was all of grace. She was beloved of all who were favored with her acquaintance, possessing a meek and quiet spirit. In her family she could not be surpassed as a devoted wife and parent. And although not a member of the church, yet she was zealous in the cause of Christ, and delighted in the worship of his name, and in conversing upon the things of

the kingdom of our God, and the theme of redeeming love. Her family and numerous friends sustain a great loss in her departure, but feel comforted in the belief that their loss is her eternal gain.

A. ST. JOHN.

Watkins, N. Y.

Dea. Joseph Perkins, a number of years before he died, at a school house where he and a number of the brethren and sisters had assembled for a prayer meeting, and as it had been a long time since they had met before, opened the meeting by singing the following verses. His son, Alvin Perkins, being there at the time his father sang them, and they sounded so good to him, he would like to see them in the "Signs of the Times."

WM. QUINT.

Brethren, we are met again,
Hoping 'twill not be in vain;
And if Jesus doth appear,
We shall have a meeting here.

Many a day and month have passed;
Since we met together last;
Yet our lives do still remain,
Here on earth we meet again.

Many of our friends are gone
To their long, eternal home;
They have left us here below;
Soon we after them shall go.

If you want to know of me,
Who I am and what I be,
Here I am, behold who will,
Sure I am a sinner still.

Weak and wounded, blind and lame,
All unholy, all unclean;
Much as ever all may see;
Yet the Lord remembers me.

Departed this life Jan. 20, 1875, our sister in Christ, **Elizabeth Love Leper**, aged 26 years, 11 months and 21 days.

Sister Leper was born in Grayson County, Va., Jan. 29, 1848, and came with her parents to Delaware County, Ohio, in the fall of 1854, and upon profession of her faith was baptized in the fellowship of the Pleasant Hill Predestinarian Baptist Church, June 7, 1868, by Eld. John H. Biggs.

Sister Leper lived a faithful and devoted life to the cause of God, and was highly esteemed by the brethren and sisters. Although afflicted and distressed in body nearly all her natural life, yet she lived in hope of a blessed immortality beyond the grave, where affliction is felt and feared no more. She leaves a father, mother, and three sisters to mourn; but while we mourn, it is not as those who have no hope, for we believe our loss is her eternal gain.

Eld. John H. Biggs delivered an able discourse upon the funeral occasion to a large and attentive congregation, after which her remains were placed in the tomb, to await the summons from on high,

When God, her God, shall bid
Her sleeping dust arise,
With all the blest immortal seed,
To mansions in the skies.

Where sorrow, pain and death
Are felt and feared no more;
There life eternal, peace and health,
Are known from shore to shore.

B. MARTIN.

Ashley, Ohio.

Arrenid Hasting, wife of Winder Hasting, died April 1, 1875, at her residence near Salisbury, Md., aged 60 years, 3 months and 14 days.

Sister Hasting had been on the decline for the last five years, and for two years was a great sufferer; but she was very diligent in matters pertaining to her family, until near the last. The writer became acquainted with her about four years ago, and since that time her christian appearance and response to the truth has made her very dear unto him, and he feels like saying, Truly a mother in Israel is gone, but only from the evil to come. She had been a member of the Old School or Primitive Baptist Church called Smith's Mills, in Sussex County, Delaware, for about thirty years, and, I believe, lived an exemplary life, and died in the triumph

of faith, manifesting a reconciliation to death and a hope of immortality beyond the grave. Our dear sister has left a husband, two sons and two daughters, with the church and many other friends to mourn their loss, but not without hope; for if we believe that Jesus died and rose again, then also which sleep in Jesus will God bring with him, and they shall behold his glory.

May the sustaining grace of our heavenly Father be realized, causing our murmurings to cease, and may we remember that he is God, and works all things after the counsel of his own will.

The request was made by the deceased that the unworthy writer should preach her funeral, which he did on Sunday morning, April 4, to a solemn congregation of friends, and read as a text the 13th verse of the 14th chapter of Revelation, after which her remains were interred in the family graveyard, to remain until God shall call them forth
T. M. POULSON.
New Church, Va.

DIED—At his residence in Otego, N. Y., brother **Peter Delameter**, aged 43 years. His disease was typhoid fever, which seemed to assume a frightful character from the first, and soon deprived him of the power of talking, so as to be understood. After about ten days of suffering, his spirit took its flight to the land of pure delight.

Our dear brother stood connected with the Baptists thirteen years, having been baptized by Eld. I. Hewitt into the membership of the church at Middletown, Delaware Co., N. Y. About four years ago he moved to this place, where himself and sister D. united by letter with us.

I can truly say, it is seldom one is found more completely wedded to the cause of truth than was our dear brother. His greatest privilege on earth was to meet and converse with the saints on things divine. He loved much to talk of the triumph of grace in bringing him into the fold of the Redeemer, and was ever ready to give a reason of his hope. As he was so seldom absent from the appointments of the church, we miss him greatly. By his consistent walk and godly conversation, and his untiring zeal in defending the doctrine of God his Savior, we won a warm and tender place in the affections of the brethren and sisters. He leaves his dear companion, our sister, with one son and one daughter, who have the sympathies of a large circle of friends.

His funeral was attended March 30, when a large number of friends assembled to sympathize with the afflicted.

Within the space of three years the church of Otego has been called to part with six of her precious members.

May God's reconciling grace be given to the afflicted family of our dear brother, and cause us to be still and know that he is God.
Your brother in the gospel,
BALAS BUNDY.

Otego, N. Y.

Please publish the death of my daughter-in-law, **Mrs. Betsy A. Boice**, wife of Abram Boice, and daughter of Nathan and Eliza Wakeman, aged 34 years and 7 months. She died March 7, 1875, of consumption. She was not a public professor of religion, but manifested a deep interest in divine things, and delighted much in meeting with the saints, and expressed a wish that she might hear Elder Bundy preach once more. Her disease bore her slowly but steadily down, in spite of all that could be done by dear friends. Her sufferings were great, but she bore them with christian patience, without a murmur. As she neared her final end, she had no fear, but called her friends around her and bade them good bye, imprinting the last kiss upon their lips, and passed, as we trust, to the land of rest.

She leaves a lonely husband, one daughter eleven years old, a widowed mother, together with numerous friends to mourn. May the Lord bless this affliction to the good of the living, and bring her bereaved husband to trust in that all sufficient Savior who was her joy and her salvation.

Methinks I see her now at rest,

In the bright mansions love ordained;

Her head reclines on Jesus' breast,
No more by sin or sorrow pained.

ALSO,

DIED—April 4, at the same place, of bowel complaint, **Libbie Boice**, daughter of Gideon P. and Nelly Boice, aged 13 years and 8 mo's. She suffered much, but manifested that sweet reconciliation which nothing but reigning grace can effect. The evidence was clear that she was one of the loved of the Lord.

Yours in affliction,

MARY W. BOICE.

Tompkins, N. Y.

Please publish the death of my afflicted aunt, **Mrs. Elizabeth Cooby**, who departed this life March 6, 1875. She was born in middle Tennessee in 1817, moved to the state of Tennessee in early youth, and was married to Robin Cooby. She united with the Old School Baptist Church in April, 1867, and was baptized in May following by Eld. W. M. Dougherty.

Her disease was dropsy of the heart. She remained ill for a long time, after which she bid adieu to all her friends and connections. Many have enjoyed her christian kindness, which they will enjoy no more. She was beloved by all the church in which she held her membership. She has left a husband and three children to mourn their loss, which we trust is her everlasting gain. May the God of Israel sustain us in our sore affliction.

FRANK P. MURDAUGH.

Our little daughter, **Mary E. Lawrence**, died March 24, 1875, aged 2 years, 7 months and 11 days. Her sufferings were short, but severe, as she only lived three days after she was taken ill. She was a sweet little child to us, and it was hard to give her up; but when I consider the hand that has dealt the blow, I feel a strong desire to ever bow in humble submission to his holy and divine will, and to say, Through all the trying scenes I may be called to pass, thy will, not mine, be done, O Lord. He will be with us in all our troubles, and not forsake us. I think I can say he has been with me in my deep affliction. And although it is trying to my nature to give my darling up, no more to hear her sweet voice, may the Lord enable me to put my trust in him, although he smite me.

Eld. I. Hewitt preached at the funeral from Job i. 21, last clause.

Sleep on, dear Matie, take thy rest;
God called thee home, he knew 'twas best;
Dear little Matie, can it be,
Your face we never more shall see?
Then, rest, sweet one, in heaven above,
Where all is joy and peace and love.

H. M. LAWRENCE.

Roxbury, N. Y.

Sister **Rebecca T. Williamson**, daughter of sister Sarah Ice, and wife of Mr. J. S. Williamson, departed this life and rested from her labors Feb. 9, 1875, aged about 32 years, leaving her husband, aged mother, one sister and five brothers, together with the church and many relatives to mourn their loss. She also leaves three small children, one a little babe, too young to be sensible of their great loss. She was married to Mr. Williamson May 13, 1868. Last fall she gave birth to three children, all boys, one of which died a little before her, and another a few days after, leaving but one living. She gave the most incontestable and satisfactory evidence of exchanging this world of sin and sorrow for that better and happier place of perfect peace and endless bliss.

She had been in delicate health for several years, and once before was seemingly very near the grave. That sickness was in Illinois. She had told her husband in the fore part of the night that she could not live until morning, but seemed to have no dread of death, being perfectly reconciled. But towards morning she rallied, and then told him that she would get well, and that they would return to Indiana; and in a short time her health had so much improved, and her husband had disposed of his business there, that they returned to her native state and settled near the Lebanon Church, where she and her younger sister, who still survives her, had been received on the fourth Saturday in Dec.

1866, and were baptized on the following day by the writer. She remained a faithful, devoted and very worthy member until her death. She was truly an intelligent Baptist, having a very clear knowledge of the way of salvation, and always ready to defend the cause of truth, which was so precious to her. She was very faithful in filling her seat, when possible for her to do so, and always appeared to enjoy the meetings of the church. She was remarkable for coolness and deliberation. Her walk was very orderly, and her veracity unimpeachable. Without the least exaggeration I may say that she was a model christian. In the family circle she was so mild, gentle and kind hearted, that to know her was to love her. We shall sadly miss her here. But we confidently believe that she now enjoys that happy meeting where parting is unknown. She retained her reason perfectly to the last, and while her weeping relatives were standing round her dying couch, with the utmost calmness and composure conversed with them about death, expressing a desire to depart and be with Christ. Her time had come and she was ready. The strength of her voice seemed to be increased, as she with animation talked to her husband and others of her unwavering confidence in her dear Redeemer. She used several expressions near the close which gave incontestable evidence of the triumphant victory over death, nearly the last one being that she hoped for victory alone thro' the Lord Jesus Christ, which led the writer of this to use at her funeral the words, "But thanks be to God which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57, while delivering a discourse to a large and solemn congregation.

May the Lord sanctify the bereavement to the good of the deeply afflicted husband.

J. A. JOHNSON.

Springport, Ind.

In compliance with the request of the bereaved family, I now forward for publication in the "Signs" a notice of the death of **Mrs. Amy Holcombe**, wife of Allison Holcombe, of Stockton, N. J., and daughter of the late Dea. Jonas and Sarah Lake, (whom you formerly knew, as their residence was a home for the O. S. Baptists) who departed this life Nov. 22, 1874, aged 56 years and 21 days.

The subject of this notice had suffered much of rheumatism and general debility for a long time; but Oct. 1st, preceding her death, she was taken so ill that she was confined to her bed until released from all her mortal sufferings by death. She was sick just five weeks from the time she was taken so ill, until she passed away from this time state, during which time her bodily sufferings were great and her distress of mind trying; but she bore all without a murmuring word. She was deeply impressed from the first of her sickness that she would not recover, and when asked about the matter and words of encouragement were spoken, her reply was, "It will be all right whether I live or die."

She experienced a knowledge of her lost and ruined condition by nature, when quite young, and so much distressed was she that she concluded that to read the bible any more was useless, as there was no mercy for her; but contrary to her resolution she took up the New Testament and opened it, and the first words her eyes rested on were the following: "Casting all your care upon him; for he careth for you;" and as she read those precious words they seemed to her to be printed in larger letters than any other portion of the chapter in which they were recorded. She immediately went to the door, and that passage in Isaiah which reads, "Break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel," came into her mind. She felt then that she never could doubt her interest in Christ; but since that eventful period many have been the conflicts through which she has passed; for her dear daughter informed me by letter concerning her dear mother in the following words: "I have reason to believe that she had many doubts and fears, and I am confident no one could feel a greater sense of unworthiness than mother did; for she always seemed backward about say-

ing anything about these things; not for want of interest in them, but for fear of deceiving those she esteemed so much better than herself. She had been a constant reader of the 'Signs,' but she no longer needs them, for with her, hope is changed into bright fruition, faith into sight, and prayer into praise."

Her funeral was numerously attended at her late residence, Nov. 25, 1874, and a discourse preached from 1 Cor. xv. 56—58. She has left a fond and devoted husband, three children and two sisters, with many other relatives and friends to mourn, but not without hope. May Israel's God sanctify the bereavement to the spiritual good of the afflicted family.

Yours in love,

WM. J. PURINGTON.

Davisville, Pa.

DIED—In North Berwick, Maine, April 30, 1875, sister **Mary Chadbourn**, aged 101 years, 4 months and 9 days.

Sister Chadbourn in her youthful days was made to see that she was a condemned sinner by God's holy law, and when brought to see that she had not nor ever could do any thing herself to satisfy the demands of that law, and seemingly all hope of ever being saved had fled, then Christ appeared, the end of that law, for her salvation. Then having a hope that Christ had saved her from her sins, by grace, she soon went to the church, which was in the year 1800, and told them what she had seen and heard, and was received, and baptized by Eld. Nathaniel Lord, who was then pastor. So she has been a member of the Baptist Church of North Berwick seventy-five years. She said, but a short time before she died, that within that seventy-five years there never had been any trouble between her and the church, or with any one member of the church. When she and her husband (brother Chadbourn, who died almost thirty years ago) commenced living together, they, with others in the new settlement, were poor; but as they had good health, and were blessed in providence, they soon were surrounded with the good things of life; and as they lived near the meeting house, they always made large preparations to entertain the brethren and sisters and friends at the yearly and all other meetings of the church. She was not only liberal to the brethren and sisters, but when any of the poor were in need her liberal hand was ready to give. To this, brother Hartwell, who lived near her for years, with others, can say, Amen. She was the mother of eleven children, but lived to see them all buried but one daughter, who is now seventy-five years old. In her last years she had good health, and traveled from one place to another, until about four years before her death, at which time her eyesight failed her. After that time she remained in the house most of the time. About five weeks before she died, by her request I had an evening meeting with her, and quite a number of the neighbors came in. By her request I read hymns to be sung, that she could repeat, and she sang three hymns through, with others, so that her voice could be heard with the rest. At another meeting I had at her place, about one year before that one, after I got through with my discourse she commenced and told her experience, so that all in the room could hear her. She was a firm believer in the doctrine contended for by the Old School Baptists. She talked often about what a great sinner she was—never had done any good thing to merit salvation. Her only hope was in the free grace of God.

She did not seem to have any disease that caused death, but two or three days before she died her appetite failed and she was very uneasy day and night, until death came to her relief. Within that time she very often would say, "I shall soon die," and then repeat this hymn—

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?" &c.

About four hundred people were present at her funeral in the meeting house, and I preached from the words in Eph. ii. 8, 9, and then she was carried to her grave by the side of her husband, to remain there until the resurrection.

WM. QUINT.

DIED—At his residence near Spencerville, Allen Co., Ohio, Jan. 21, 1875, **Elder Peter Kephart**, aged 56 years, 7 months and 26 days.

The funeral discourse was delivered by the subscriber, to a very large concourse of relatives and friends, from Job xiv. 14: "If a man die shall he live again? All the days of my appointed time will I wait till my change come." The community seemed to feel very deeply the loss of an old friend and neighbor.

Elder Kephart was born in Montgomery County, Ohio, but for many years has been a resident of Allen County. He made a public profession of religion in the year 1837, and from that time until his death his faith was manifested to those who had a knowledge of the true God, by his godly walk and chaste conversation. He was a man of great fortitude, and great power of mind; was very hospitable, and free with his earthly possessions, being ready and willing at all times to assist any and all who called on him for help. He was a man of truth, and very upright and straight forward in his dealings with his fellow men. I speak from personal knowledge, having been acquainted with him for the last ten years. He died as he had lived, in the fear of the Lord, and has undoubtedly gone from the troubles of this world to inherit the joys of his Lord, which are reserved in heaven for all them that believe.

The loss of his family and friends is his eternal gain. May the Lord strengthen his widow and family, and enable them to look to him, the giver and taker of life.

Elder Kephart was pastor of Mt. Gilead Church, in Mercer County, at the time of his death.

Yours in hope of eternal life,

W. O. WILKIN.

Departed this life suddenly, of heart disease, on the morning of May 24th, 1875, **Mrs. Mary A. Holeman**, wife of Isaac G. Holeman, at their residence in Greenbush, Warren Co., Ill., aged 35 years and 12 days.

Mrs. Holeman was not a member of the visible church, but her friends entertain the hope that she was prepared for the solemn event of death, as she talked about the subject of death with apparent resignation to the divine will, saying, she knew she was liable to die any hour of the disease she was afflicted with, and she selected two favorite hymns to be used at her funeral, viz:

"O sing to me of heaven,
When I am called to die," &c.,

And,

"Asleep in Jesus, blessed sleep," &c.

She expressed the desire that she might die in her sleep, a few days before her decease, and her wish was granted; for on the day previous to her death, she and her husband were away on a visit, and the next morning about the dawn of day, beside her bereaved husband and child, she gently passed away, only making sufficient noise to wake her husband during the last heavings of her lungs.

On the 25th her remains were carried to the house of worship across the street, where the writer addressed a crowded house from the words, "There is but a step between me and death."—1 Sam. xx. 3.

May the Lord sustain her bereaved husband and five children, her dear mother, and all the friends who mourn.

Respectfully your brother,

I. N. VANMETER.

Macomb, Ill.

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P M Robinson Ten 2 30, Wilson Page Ky 2 30, I S Curtis N Y 3 50, Eld R M Simmons Ill 1 50, Mrs H E Easton N Y 5, E J Pemberton Ill 3 50, L Sayer N Y 5—Total \$23 10.

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Total\$414 00

ASSOCIATIONAL.

The White Water Association of Indiana will be held with Little Blue River Church, Rush Co., Ind., commencing on Wednesday before the second Saturday in August, 1875. Those coming by the Central Road will leave the cars at Knightstown. Those coming by the E. H. & I. Road will get off at Rushville, on Tuesday, at which places they will be met by conveyances.

HARVEY WRIGHT.

YEARLY MEETINGS.

A yearly meeting will be held with the Middletown & Halcott Church on the first Saturday and Sunday in July, (3d & 4th) Brethren and sisters, and Elders, of our faith and order, are requested to attend.

By order of the church,

JAMES MILLER, Clerk.

AGENTS

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., JULY 15, 1875.

NO. 14.

POETRY.

MAY 23, 1875.

DEAR ELDER BEEBE:—The following hymn is said to have been composed and written by a young woman in England some years ago. It appears that the chief folly of her youth was song singing, with which her lover, a young man, to whom she was engaged to be married, was much delighted, especially when she sung a song the verses of which occasionally or always finished with the words, "Ah never, oh no." Shortly before the time set for their marriage, he was called away from home on business, unexpectedly, and during his absence the Lord had "made known the riches of his glory on the vessel of mercy which he had afore prepared unto glory," so that on his return he was astonished to find so great a change in her mind. Her affections were now set on him whom she found to be "the chiefest among ten thousand and the altogether lovely." No longer could she be suitable company, nor amuse him as formerly, for which he was much grieved, and asked if he could hear her sing any more for him "Ah never, oh no," to which she replied in these beautiful lines, some time after, which you may publish in the "Signs," if you think proper.

Yours truly, S. T. McC.

While Jesus in love my affection engages,
With softest emotion my soul does o'erflow;
This sweet consolation each trouble assuages,
He'll ne'er cease to love me, ah never, oh no.

No dart, though Satanic, no strong accusation,
No watery deep through which burdened I go,

No sin, no uncleanness, no hellish temptation,
Can change his affection, ah never, oh no.

Drove out of myself, my own righteousness loathing,
To Christ my dear Savior for shelter I go;
He graciously feeds me and gives me a clothing,
And ne'er will forsake me, ah never, oh no.

I cling to his cross, here I see my salvation,
'Tis finished, complete, I'm redeemed from all woe;

I read and rejoice, there is no condemnation
To those in Christ Jesus, ah never, oh no.

Since Christ is my head, this with joy I remember,
His body to which with affection I glow,

Although I'm the most insignificant member,
Can't be full without me, ah never, oh no.

Triumphantly glorious our head has ascended
O'er death and the grave, all their powers overthrew;

This gives us a rising, when time shall be ended;
Death no more shall hold us, ah never, oh no.

We look and we long for thy glorious appearing;
Thy pleasure at home we more fully shall know;

Safe lodged in thine arms, all thy glory then sharing,
Nor leave thee forever, ah never, oh no.

No more shall we know that thy face thou'rt concealing;
No Satan, no sin-base intruders below;

But ever beholding thy glorious revealings;
Amen, hallelujah! Come, Lord, even so.

CORRESPONDENCE.

WEIGHING THE MOUNTAINS.

While the wisdom and talent of this world are so liberally put forth to comprehend the remote ages of the past, and forgetful of the truths of revelation, or in contempt of them, creating ingenious and fanciful theories respecting the origin and nature of our material world, there are some who, having had lessons of faith printed in the heart by the finger of God, have a much shorter way of reaching a satisfactory solution of the mysteries of creation and providence, and have found rest from the wearied spirit of inquiry, such as the most successful and most profound antiquarian has never known. Restless as the ever-rolling billows, the minds of men are strained to the utmost in attempting the impossible task of sounding the unsearchable depths of almighty power. The world would oppose its crude reasonings against the declarations of God's word, and with its philosophy and vain deceit would erect a standard beyond which, to its partial and blind conception, nothing is possible; but the children of the gospel, so far from being what the world calls liberal and free in opinion, receive in child-like simplicity God's lightest word as an end to all controversy and vain research. As infidelity would deride the religion that is only known to the heart by revelation, so the spirit of human reason and science, falsely so-called, would pervert and contradict the Lord's revealed word as beneath its credence and regard, and as unworthy of its grasp; but as well might the dying breeze attempt to loose from its moorings the well guarded ship in the rock-bound harbor, as for the cold and faithless reasonings of a proud and learned world to remove the foundations of righteous faith. The disciple and lover of God's truth brings all to the true balance of the sanctuary, triumphantly exclaiming, To the law and to the testimony; if the propositions and opinions of men speak not according to this word, it is because there is no light in them. Here is the power of heaven-born faith, and here its triumph and reward. These are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Grace reigns in the heart by faith, in subverting the wisdom that was before its boast, and making valueless the fancied stores of knowledge with which the soul was garnished. When this principle is

given to the heart, we are no longer deluded with the hope of being as gods, we no longer look upon the great Jehovah as altogether such a one as ourselves; but the same power that brings us down to the dust, exalts far above all principality and power the God of our salvation, and we become as children in his sight. Faith asks but his simple word to remove all questionings and doubts. In the light of his revealed word we behold him as the Architect of all worlds, the Ruler in nature, the King in Zion. We know that it was by the word of our God that the heavens were of old, and the earth standing out of the water and in the water. Who but he measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? It is, my beloved brethren, of this ever-living Jehovah, who hath weighed the mountains in scales, that the poor writer would love to speak, and with all his saints would magnify and reverence his holy name. Think, dear friends, of the wondrous power that constructed and piled up those vast and lofty peaks, and built the mountain chains from sea to sea. Where is the wise, where is the Scribe, where is the disputer of this world? Where were they when the foundations were laid, and the Lord performed his works of old, that they should thus put forth their books and opinions of reason against the word of the mighty God? Let the heathen rage, and philosophic Greeks glory in their own faithless reasonings; but let faith and love receive the simple story of creation, as its Author deigned to give it. When you look upon or think of a mountain range that girds a continent, its monotony broken by jutting crags and lofty pinnacles, some builded with rock from base to crown, some in the glory of Lebanon, clad with the fragrant cedar and mourning pine, some bright with perpetual snow, and some black with the crater's smoke, think how wonderful the expression that every one of these mountains has been weighed by the God we adore, what skill, wisdom and power are implied in the thought! The construction of these wonders of nature, their form and character, rest with our God, and not an atom of earth, mineral or stone, but what is known to and arranged by his divine mind. Wonderful thought! to weigh in scales these vast, imposing towers, to mingle their component parts, to arrange their course, to lay upon

them the line of measurement, to lift their summits above the clouds, to join the elements of storm and tempest, and to set them as tokens of covenant love, and as monuments of his own greatness and power; all this calls for notes of praise and songs of adoring love. Yes, these mountains have been built with heavenly skill, and each stored with its separate share of mineral wealth and geologic wonders; and each has been weighed in the scales of his comprehensive wisdom, and proportioned according to his own wise and eternal purpose. He in his great creative power laid the lowest stone, the highest dust, and in all their varied and vast proportions weighed and measured them with unfailing skill and infinite wisdom. So accurate and delicate has been this wondrous work, that not one of them has "the twentieth part of one poor scruple" less or more than he designed to give. However crude, irregular and wild they seem to our imperfect view, not the smooth-gliding rivers that cleave the earth, nor the starry hosts above, move more harmoniously or more in conformity with his blessed will and purpose. And for all this power and glory as displayed in providence, these mountains shall break forth into singing, and the perpetual hills shall bow, giving us lessons of quiet trust, of sweet submission, of lofty praise.

But to this wonderful thought of weighing the mountains in scales, there is a yet deeper significance that I wish we could notice as its importance demands. The God that rules in nature also reigns in grace, and we shall find his skill, his power and his wisdom more glorious still. I wish we could comprehend how the Lord of life and glory, so great and marvelous in his works, weighed in the scales of eternal justice the terrible Mount Sinai. It was his prerogative to weigh and determine all that Sinai means; and when Israel's moving tribes pitched their tents before its craggy heights, they little knew for what intent they had journeyed thither. Think, my brethren, of God, the everlasting Father, coming down in fire upon its awful summit! Think of its smoking brow, when the great Creator gave audience to his people! Think of the pealing thunder, the lightning's flash, the darkness, the blackness and tempest, that bespoke the presence of Almighty God! Think of the great mountain trembling like an aspen leaf, of the unseen trumpet, sending down the mountain-side its deafening notes, and of the awe inspiring voice

of Israel's God and Maker, causing the gazing hosts to remove with fearful hearts, and stand afar off from these terrible and unwonted scenes! What, dear friends, is the portentous meaning of this bewildering spectacle and these fearful sounds? Does the rolling thunder forebode the wrath of him sitting on the throne of justice, who will by no means clear the guilty? Does the fierce lightning prefigure the brightness of coming judgment, the kindling fire in God's anger that shall burn unto the lowest hell? Is the voice of the great trumpet on Sinai's brow, as it waxed louder and louder, the certain sounding that Israel may prepare to the unequal battle? Does the trembling mountain typify the moving earth, when by the doleful judgments of a sin-avenging God it shall reel to and fro, and seek to flee from his presence? O, my brethren God alone was able to weigh in scales this awful mountain, and this he did, aye, in every jot and tittle; for he alone, the sovereign Ruler and Maker of all worlds, had the privilege to proclaim the conditions of acceptance before his face, and lay upon his creatures that which was just and right. But for poor man, who had already lost the power to obey, or who never possessed it, what a code! which in every precept was pervaded by the omnipotence, the honor and justice of almighty God. Has Israel journeyed to this mountain in the wilderness to encounter face to face its awful but just claims, to meet unaided and alone its fiery strength, to walk in its mandates, and live the life of obedience to its perfect rule, to enter into covenant with his Maker as a chosen race, accepting its provisions, to honor and perpetuate God's name in the earth, to be a separate people from all nations, and sending fearfulness in their midst, by reason of the high favors of his hand, and, alas! to become amenable to the dread penalties kept in store by eternal justice for all who should fail to observe all things written in this book of the law to do them? Have these children of the stock of Abraham, already corrupt and fallen from primeval innocence through federal transgression, met in this mountain of God's law an ordeal where justice reigns and mercy is unknown? As a two-leaved gate, it carried with it blessings and curses. It upheld the righteous, but for the transgressor there was no remission, no forbearance, no forgiveness. Judgment without mercy was its never-ceasing verdict. Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, stripe for stripe, wound for wound. The statutes of this holy mountain demanded perfect and perpetual obedience, a true and faithful worship of the great Creator. In the giving of this law, it is no wonder that in the eyes of the children of Israel the glory of the Lord upon the mountain-top was like devouring fire. No wonder that the elders, as they gazed upon the God of their fathers, beheld under his feet, as it were, a paved work of sapphire stone,

and as it were, the body of heaven in its clearness. No wonder that Moses, the minister of this first covenant and tabernacle and sanctuary, was made to cry, "I exceedingly fear and quake," when he beheld this fiery law go forth from God's right hand. Israel had now to prove the fiery trial which was to try them, to solve the problem whether by strength man could prevail. And O, my brethren, with what trembling are we made to search the record of these ancient days, to see how Israel was proved in the wilderness. How would we follow the gaze of the blessed Lord, when he looked down from heaven upon the children of men, to see if there were any that did understand, any that did good, any that observed his laws to do them. If man is to live not by bread alone, but by keeping the words of God's mouth, the circumstances are now surely favorable for him to live in the strength of his obedience. It is proclaimed from ten thousand pulpits, from the learned schools of men, by the high priest of the *Sabbath School*, and the wise religious journals of the land, every man teaching his neighbor, and every man his brother the righteousness of the law and its saving power, saying that the man that doeth these things shall live by them, that men are the arbiters of their own fate, that blessing and cursing are set before them, and that life rests in man's obedience; but another glance at the eventful history we have been following will dissipate every vestige of hope in an arm of human strength, for in Israel we may read our own inability to live the life of righteous obedience, for the reason, as Paul says, that we, as Gentiles, are in no wise better than they. He had before proved, and the truth of experience has since proved, that both Jews and Gentiles are all under sin, there being none righteous, no, not one. But if we have any disposition to trust to the priests of a law-righteousness, which may be called another gospel, but it is not another, let us observe one more scene in Jewish life, and see the conduct of Israel while yet the smoke had not cleared from Sinai's rocky summit. These Israelites having been just delivered from grievous Egyptian bondage, and brought out with an high hand and a stretched out arm, had much to remember of the Lord's especial favor and goodness to them. They had seen the power of his delivering mercy, and of his avenging justice. They had seen great wonders in the land of Ham, and awful plagues sent upon their oppressors, and their final overthrow in the watery depths. They had heard the wail of Egyptian sorrow, in the homes unmarked by the atoning blood of the slain lamb, where the angel of death had entered to destroy. But for themselves what mercy! With silver and gold, with flocks and herds, with strength of soul and body, they closed the long bondage of four hundred and thirty years, and became the Lord's freemen. It was indeed a night much to

be observed in Israel, for the Lord faithful and true had remembered his holy promise to Abraham, and brought his people out with gladness, to keep his statutes and laws in a land he would give them. They could remember how the great sea divided under the up-lifted rod of Moses, opening a marvelous highway for all the host; and how they sang in glorious triumph when they beheld their angry pursuers sink like lead in the mighty waters. They could remember the cloudy pillar that threw darkness upon Pharaoh, but light upon their own favored camp. They could remember how the Lord had proved them at the waters of Marah, and call to mind the sweet manna sent from heaven, as well as the waters gushing from the flinty rock in Horeb. They could remember the victory over Amalek which the Lord had given, and all his promised help in years to come. And now, as he had borne them, as he said, to Moses, on eagles' wings unto himself, from all the annoyance of servitude to men, and had become their stay and support in the bleak wilderness, their only trust for raiment, food and shelter, engaging to lead them to a goodly land, a land of water-brooks and fountains, a land of wheat and barley and vines, of fig-trees and pomegranates, a land where they should eat bread without scarceness, where the stones should be iron, and out of whose hills they should dig brass, and where their flocks and herds, their gold and silver, and all that they had should be multiplied by him; and now, with all these sweet memories and sweeter hopes to cheer their hearts, to claim their praise, and awaken their gratitude, surely these chosen tribes will be ready to enter into covenant with such a wonder-working God, to hear his commandments with delight and do them with joy, to love him with soul and mind and strength, to spread abroad the glory of his name, and to tell to generations following all that his mouth had spoken and his hand had done, to live to him and for him, as monuments of his everlasting mercy, and dying, commit to his keeping their perishing dust, their soul's eternal interests, as a faithful Creator, the Lord God, merciful and gracious, abundant in goodness and truth, and keeping mercy for the unnumbered thousands of his people forevermore. Add to all this the circumstances under which the law was given, the display of his glory, and the honor of his presence upon the mountain in the sight of all Israel. Consider that God their Creator had bowed the heavens and come down, to meet face to face his creatures, to give them fresh from his mouth his precepts and commandments, that they may be stimulated by what their ears had heard and their eyes had seen, that their outward senses might be moved, and their inward feelings stirred with fear and gratitude and love. Think of Moses being called up to the mountain-top, and enveloped by the cloudy curtains, to commune with their glorious condescend-

ing Lord; and lest his brethren should forget the spoken words, to receive them written on the flinty rock by God's own finger. O, my brethren, were ever circumstances so favorable to the development of human righteousness? If the law could have given life, might we not hope for it here, among this chosen, favored people, away from the allurements and temptations of a sinful world, with everything, it would seem, to conform their hearts to his service, and lead them to obedience? But what is the sequel? Having seen and heard with amazement the wonders of God's presence, and impetuned Moses to be a mediator between God and them, have they gathered with thoughtful faces and eager hearts about the mountain, to await his coming, and learn of his heavenly interview with their Creator? Have they made ready altars of unhewn stone, and prepared of their oxen and sheep for peace offerings to the Lord? Alas! no. In their poor, weak nature, which we also share, while Moses *was yet in the mount*, they cried unto Aaron, Up, make us gods to go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And now, as Moses descends the mountain bearing the tables of stone, it is not to find expectant brethren waiting his return and eager to obey, but to hear the singing of false worship, and dancing about the golden idol, which in their stiff-necked rebellion they had made for themselves. My brethren in the Lord, with the narrative of this sad and signal failure ringing in our ears, with the same weakness stereotyped through centuries of unbelief and sin, with the same imperfection stamped on all our deadly doings, how can we expect life through such a channel? How shall we endure the law's killing power? How shall man be just with God, and stand before him with the lame offering of his polluted works? Men may preach from the house-tops till the day of doom the law as proclaimed from that awful mountain; they may prolong its curses in the ears of a wicked and perverse world; they may linger upon its personal exhortations to back-sliding Israel; but fallen man will never approach nearer its fulfillment than did these chosen tribes from the day they humbled themselves before the molten calf, through all the long history of rebellion and idolatry, down to the hour and power of darkness, when they crucified the Lord of glory.

Truly did the Lord weigh in the scales of everlasting justice the fearful mountain of Sinai. Judgment was laid to the line, and righteousness to the plummet. The law was proved to be holy, just and good, its requirements righteous, its precepts pure, and its penalties must fall upon the violations of its honor. And now where is there hope for man, the creature of transgression, steeped in carnality, sold under sin, led captive by the devil at his will, dead in every power, how can he rise to honor, and

magnify the statutes of the high court of heaven? If sin must receive its just recompense of reward, and man become the arbiter of his own destiny, Sinai will forever close the gates of mercy. Hope will set in darkness, and death wide spread and eternal claim our ruined race. Well may the sun and moon forbear their beams, the stars withdraw their shining, and angels weep over the desolation sin has wrought. But O, my spiritual kindred, partakers of the heavenly calling, children of the new and better covenant, the God of our salvation hath weighed in scales the terrible Mount Sinai, that he might also weigh a full equivalent in bleeding Calvary, that he might set the one over against the other, that mercy and truth might meet together, truth springing out of the earth as at Sinai, righteousness looking down from heaven as at Calvary. Sing, O heavens, for the Lord hath done it! be joyful, O earth, for the Lord hath laid mercy upon Zion! Is not this law upon both sides of the flinty rock, coming from the right hand of the Almighty, and upon which no man through all generations has ever looked with a guiltless conscience, the book that was seen in the right hand of him that sat upon the throne, written within and without, and which no man in heaven nor in earth, neither under the earth, was found able or worthy to open or look thereon? That was an hour of tearful anguish, until one said, Weep not; behold the Lion of the tribe of Judah hath prevailed to open the book and loose the seals. The law-giver should not depart from between the feet of Judah, until the Lion of that tribe should come and magnify the law and make it honorable. Blessed be our wonder-working God, the glorious Shiloh has come to bear the sceptre of righteousness, to wear the crown of victory. Only the slain Lamb can take this book from him that sits upon the throne, for he alone is worthy. He has been slain for all the singers of the new song; he hath redeemed them out of every kindred and tongue and people and nation. The history of our poor race, from the ordeal of Eden till the present time, has been a history of weakness, rebellion and sin, the very forces of our nature being inclined to evil from age to age. The law, instead of being a medium of life, seems only to have been designed to make apparent the knowledge of sin, and to lay the groundwork for the Lord's stupendous mercy; and what the law could not do, in that it was weak, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; and O, my soul, how great was that condemnation! how fearful the retribution that fell upon the devoted head of the blessed Redeemer! If we would know the purity and holiness of God's law, and the awful character of sin, we have only to trace the sufferings of the Son of God. He was the brother born for adversity, the Lamb without blemish, whereon was laid the guilt and sins of a lost church.

Blessed Lamb! whose blood shall stain the lintels of every spiritual Jew. Blessed Shepherd! willing to receive the sword that was thy people's due. Blessed Surety! stripping thy wealth to the last farthing to pay all for the poor bankrupt. Blessed Redeemer! becoming thyself a ransom for thy guilty kindred. Blessed Husband! giving thyself for a captive spouse. Blessed Warrior! meeting with garments rolled in blood the fierceness of almighty wrath. Not a jot or tittle of that great law shall pass unfulfilled. The Lord loveth judgment, and his throne must remain untarnished; therefore Jesus, the Mediator of the new and everlasting covenant, must needs come to put away the sins of his people by the sacrifice of himself, to bring in an everlasting righteousness, acceptable in the Father's sight, to open up a new and living way. The days have come to establish the mountain of the Lord's house in the top of the mountains. The bursting light of Zion's glory shines from Calvary, reaching to where many sit in the region and shadow of death. In this mountain of God's grace will be found a feast of fat things, of wine on the lees, well refined. Where sin reigned, and death held dark dominion, grace reigns through righteousness unto eternal life. The Lord found fault with the houses of Israel and Judah because they continued not in his covenant, but let God's ministers speak comfortably to his people, for he hath made with them a covenant upon better promises, and one that reposes no trust in the weak mind and deceitful heart; making no appeal to the dead, dark understanding and captivated will, but leaving all its fulfillment with our merciful High Priest and ever-living God. With what has been accomplished by our elder Brother and glorious Mediator, the Lord is well pleased for his righteousness' sake; and now, with every sin of all his people, past, present and to come, washed in the dear fountain opened to the house of David, he declares in the covenant of life and peace that he will be to them a God, and they shall be to him a people, and their sins and iniquities will he remember no more. Let the ministers of the true tabernacle which the Lord pitched and not Moses, discard the ritual of Moses and the service of the law, choosing rather to proclaim to weary hearts the glad tidings of gospel joy. O, my brethren, amidst all the "lo heres" and "lo theres" of an idolatrous world, let us hold sacred the memory of Calvary and the blood of Jesus which cleanseth from all sin. And O that we may, when he comes the second time, without sin unto salvation, be found of him, not having on our own righteousness, which is of the law, but that blessed, perfect, finished robe, that alone, without one finger-print of our own, can prepare us and qualify us for admittance to the bride-chamber and the glorious marriage supper of the Lamb.

To him who is able to keep us from falling, and to present us faultless

before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever. Amen.

S. B. LUCKETT.

CORYDON, May 26, 1875.

OTEGO, N. Y., May 18, 1875.

DEAR ELDER BEEBE:—Through the kindness and tender mercy of my heavenly Father I am permitted once more to address you, and if you deem it best, you can give it a place in our family paper, the "Signs." I have thought many times of writing some of my thoughts and meditations, and have felt drawn to say something to the household, if the Lord is pleased to direct my thoughts in the right way; and you well know, my dear brother, that we cannot read, write or talk to comfort any of this poor and afflicted people, unless it is given us from his most bountiful hand.

The Lord has come very near us again, and taken another of his loved ones, one so dearly beloved by us, and this dear church of which he was a member. We deeply feel our loss in this bereavement, but have the blessed assurance that our dear brother is now seated at the right hand of him who redeemed him, saved him, and gave him a good hope, that he delighted so much to talk of, ever ready to give a reason of his glorious hope with meekness and fear. May the Lord, if it is his will and pleasure to do so, fill the seats that death has made vacant. O that he may watch over this dear band of brethren and sisters; and as they are walking together in love, harmony and sweet fellowship, so may they continue, each esteeming the other better than themselves. May the great Physician heal the wounded hearts that sorrow for the departed husband, and the children for their father. The Lord can clear the darkest sky, can give us day for night, make drops of sacred sorrow rise to rivers of delight. I have been much gratified to see the respect shown to dear Elder J. L. Purington. There should be a tribute of love shown one that stood as he stood, firm in the truth, willing to be spent in preaching that gospel that has stood nearly 1900 years, the same as the angel declared unto the shepherds as they were watching their flocks, saying unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. None but this "all people" have ever heard those glad tidings, or ever will; with all the art and craft of men they cannot find out God. Herod surely thought his plan would not fail; he should be put to death, the holy child Jesus; but the Lord's ways are so far above men's ways, even beyond this wicked king's. And this glorious gospel is still proclaimed by the called and chosen servants of our heavenly Father. I well remember hearing Elder Purington preach from the words of Isaiah ii. 1-4. His

voice still sounds clear and sweet in my ears, and has a resting place in my heart. Dear brother Bundy goes in and out before us, preaching the same gospel of peace; and occasionally we have a visit from Elder S. H. Durand, and hope soon to see him here again. It seems so good and pleasant to see the dear servants of God go hand in hand together, without discord or jealousy. It causes the flock to mourn where that cruel monster shows itself, especially among the under shepherds; we do feel to ask to be kept from all such unbecoming things. The Lord is calling his servants to lay their armor by. We often wonder who will be raised up to give the trump the certain sound; but our God is in the heavens, and does whatsoever he pleases; he will not be left without those to testify in his name. I hope, my dear aged brother, that you may live many years yet to contend earnestly for the faith once delivered to the saints. The Lord has sustained you all these years amidst the strife, delusions, errors and false doctrines that the land is flooded with; you have found your King ready to fight your battles for you, and put all your enemies to flight. Now it seems the religious zeal is about died away, they will have to lay on their oars until another winter. It don't seem that they ought to stop, if they can save so many poor souls; but O, how little they know about the travel of a sinner while passing from death unto life, being raised from a death state of sin to a newness of life. Only by faith in a once crucified but now risen and exalted Savior, can any one have the least glimpse of this wonderful transaction. Ever since the Lord in his goodness was pleased to show me the great iniquity of this people, who say, "We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach," I have felt so separated from them that I have no desire to go back to the land of Moab, but rather stay with the dear, old, despised Baptists, and glean in the fields of Boaz. The Lord does not have to wait until cold weather or hot, but when it is harvest time he gathers his redeemed from the east and west, from the north and south, and they come and worship the Lord in his holy temple. He does not have to woo and beseech them, but they are made willing in the day of his power, and the ends of the earth draw near and come. We feel that we were as far from God as our sins would carry us, sinking down in despair, the billows of sin and guilt rising like mountains before us. How we try to hide ourselves from the all-searching eye of God, the Creator of all things. We have tried to make ourselves good, so that God could love us, but no, he cannot look upon sin with any degree of allowance; and we are all sin-polluted and sin-defiled. We lie upon our beds, fearing to go to sleep, lest we awake in torment. What do those that get religion by going on the anxious-bench know about such soul troubles?

Nothing; they are not in trouble like other men. But it pleased the Lord to give his Son a ransom for such poor, miserable sinners, who now stands as a Mediator between the Father and his bride, paying all the demands that are brought against her, she can now of a surety say, My Beloved is mine, and I am his. How can we praise him enough for all that he has done for us? Not with our mortal powers, O no; but when we, like our dear brethren who have gone before, when like them we have passed through the dark valley and shadow of death, when this flesh shall crumble back to dust, food for worms, then in our resurrected Lord shall we see him as he is, and be made like him. Then with immortal tongues we shall sing that never ending song of adoration and praise to him that sits upon the throne and to the Lamb. Praise his holy name, our blessed Jesus is still going forth a mighty conqueror, gathering his lambs in his arms, and carrying them in his bosom. And he gives them to drink wine and milk, without money and without price. Then they are enabled to drink of the pure river of the water of life, and they never thirst; and he gives them bread to eat, and they hunger no more. But those that are made partakers of such food and drink live forever. Who is like unto our God? None of the gods that men have set up, that will go at their bidding, and tarry if they wish, just to suit the times. The God of Israel does his will and pleasure in the armies of heaven, and on the earth beneath, says to the raging winds and sea, Be still, and they become a calm. At times I love to talk of his power and glory; then I look so sinful, and what I do and say seems so unbecoming one that professes better things. But when I see myself so vile and prone to sin, I have to mourn, being burdened with a body of sin and death; then I sigh to be free and be at rest. I do anxiously desire the welfare of the dear Old School Baptists, the church of the living God. O, my dear brethren and sisters, walk as becometh the children of the light; let your conversation be in heaven, (the church.) The last editorial was such good advice; the "Signs" are most excellent; the letters of our able brethren and sisters are food indeed. Let your light shine. And the young members, it looks so right for them to give in their testimony, all speaking the same thing; the notes are all in harmony, no discord. Let our ministers be faithful, look well to the entering of the house; see that no filth gathers within the walls. The older brethren help and succor the younger brethren in the ministry. Stay up each other's hands; be kind to one another.

And now, my dear brother, as I bring this poor, broken scribble to a close, I will say, I hope you will be spared to visit us once more. The words that dropped from your lips while you were with us will never be forgotten. Your labors are great,

but they will soon be over; a few more setting suns and you will be singing the song of the redeemed.

Overlook all mistakes. With much love to all the dear saints, affectionately your sister in hope,
C. L. FRENCH.

HEBRON, Ky., April 10, 1875.

ELDER G. BEEBE—DEAR BROTHER:—Having read in the "Signs of the Times" several communications, both editorial and communicative, which have confused my mind and caused me many serious thoughts, and often caused me to wonder if I knew the truth, or understood any thing of the mystery of the gospel, I therefore conclude to write to you and ask you some plain and important questions. I do not ask these questions for the sake of argument or criticism, any farther than argument or criticism is connected with a sincere desire (I hope) to contend earnestly for the faith once delivered to the saints, and for the truth as it is in Jesus. But my object in asking them is for information, for instruction, and for consolation. Then, having given this explanation of my object, I will proceed to the asking of the questions, hoping you will please answer them plainly, unequivocally and emphatically.

What man is it that must be born again, or he cannot see the kingdom of God? as Jesus informed Nicodemus, John iii. 3. Now, what man is it that Jesus has reference to in this verse? Is it the man we read of in Genesis i. 26, or is it some other man? Now, if it is not the man of whom God spake, Gen. i. 26, when he said, "Let us make man," but is some other man, what man is it? And does he not have to be born a second time before he can see the kingdom of God? And if he is never born a second time, how can Jesus say a man must be born again, or he cannot see the kingdom of God? Can it be truthfully said of a man that he is born again, if he never has been born but once? And if it is not the man of whom God spake in Gen. i. 26 that must be born again, what did Jesus mean when he said to Nicodemus, "Marvel not that I said unto THEE, YE must be born again? Now, does not this 7th verse show that it is the same man to whom Jesus spake, that he said must be born again? And was Nicodemus, at the time Jesus spake these words to him, any more or any less (except his defilement and death in sin) than the man, or rather one of the them, of whom God spake in Gen. i. 26, when he said, "Let us make man in our image, after our likeness, and let them have dominion over the fishes of the sea? &c. And if it is this man Nicodemus that must be born again, when does this birth take place? Is it when he is able by the power of the Holy Spirit to realize that he is cleansed from all sin by the blood of Christ, and enabled to rejoice in hope of the glory of God, through the worthy merits of his blessed Redeemer? Or does this birth take place at some other time?

Please answer through the "Signs of the Times" these questions, and oblige,

Yours in tribulation,
WILLIS FLORENCE.
(Editorial reply on page 163.)

TILTON, Ky., April 19, 1875.

DEAR FATHER BEEBE:—I have often thought since I have been a member of the Old School Baptist Church that it would be a great pleasure and privilege to write you a few lines in my own way, and tell you that I trust and faithfully believe that the blessed Savior has led me out of utter darkness into light; but never having an opportunity, and delaying from one day to another, until one year has almost expired. I am a wife and a mother, and my household duties are many; but my inclination to do so became so very great this morning that I could not contain myself any longer.

I do not remember exactly how long it has been since I felt that I was such an awful sinner, in fact I have dreaded death and judgment ever since I was quite a child. I remember of often hearing my dear departed father read your much beloved paper to my mother, while she would be busily engaged with her needle, or some other household duty. I thought they seemed so happy, reading and conversing of the contents of those precious pages. They were members of the Old School Baptist Church before I was born, and my father was an old subscriber to the "Signs;" since his death my mother continues the subscription, and is a faithful reader. As I wish you to know who my father was, and as I also believe he was personally acquainted with you, and a large portion of the dear readers of the "Signs," I will give you his name, Richard Power, for I believe he lived and died in the triumph of faith. His membership was at Mt. Gilead, Ky., as are also my mother's and mine. Since I have given you a little sketch of my unworthy person, I will return to my subject. Although aware of my inability, I am willing to write according to my feelings. When I heard him read the experiences of those christian people, it would make me sick at heart, thinking that it would be impossible for such a change to occur to my wicked self, (though perhaps all children have such feelings.) As I grew older they wore away, and I would call to memory my early childhood, and would say to myself, How foolish I was to worry myself about things I knew nothing about, and thought I would enjoy myself as my companions did, and would to some extent. Occasionally they would creep over me, but not so frequently; I would banish them as quickly as possible. I often attended the arminian churches when they would have their great revivals, which would create quite an excitement. I saw my friends and school-mates join and be baptized, but strange to say it had no effect upon me. I often reproached myself for not looking

more seriously into the matter, but it seemed to me more like a worldly scene of pleasure than a house of worship. When I had an opportunity I attended the Old Baptist meetings. I thought they were the happiest people on earth, and enjoyed each other's society more than the members of the other churches did, (at least I was under that impression.) I thought (comparatively speaking) there was as much difference between the two churches, as there is between day and night; though I am not selfish, for I believe there are good people in all denominations, but think they have strange ideas on some subjects. But I am wandering away from my subject. When I was about eighteen years old I was married, and I began to forget my troubles entirely, for I thought I was happy enough. After I had been married about five months new troubles arose. The late war had already begun, and my husband being a southern sympathizer was compelled to leave home, and joined the southern army. We parted, not knowing whether we would ever meet again on this earth. Then my burden seemed more than I could bear; the feelings that haunted me in years gone by came back with greater force than ever, and I thought the good Lord had sent judgment upon me for my wickedness. I would often try to pray for him to come back home again, and thought if the blessed Savior would grant me that one favor, I would never sin against him any more. He had been gone about four months when he received a severe wound, and was attended by kind friends until he was able to return home. I felt so thankful to the God who rules above for his loving kindness that I thought I would sin no more in his sight. But after we became settled down again in our new home, my old sinful nature came back to me. I went on in my sinful ways, not thinking of our dear Redeemer, only when I would get in a little trouble, until about five years ago, when my health began to fail, and I thought I was going to die, my health being bad with the troubles of this world, which made me ask the Lord to have mercy upon me. I thought if I could get to meeting, and hear some Old Baptist preach, I would surely get better, and finally an opportunity came. The Licking Association, held at Mt. Gilead, 1870, was the first time I had been to meeting for a long time. I thought before I went that if it would only please the good Lord to change my sinful heart, that I might become one of the fold, and go on my way rejoicing, and care naught for these low grounds of sorrow, how thankful I should be; but alas! that was not to be, for the meeting came and went, and poor, unworthy me was left in the same desolate condition. Save only for the good preaching I heard proclaimed from the dear servants of Christ, I should have sank in despair. I remember well the comfort I received from the sermon brother J. F. Johnson preached on

Monday, or the last day; I thought it suited my case exactly. I went home, and my health began to improve slowly, and it was not long before I had the opportunity to attend meeting more frequently. I always enjoyed it, but did not appreciate the preaching as I thought I should have done, and would reproach myself for it when it was too late. Time passed swiftly away, and I began to look forward to the May meeting in 1874 with delight, but had not the least idea of uniting with the church, for I had almost despaired of ever being good enough for that. I thought it would be a great privilege to hear what I believed to be the true gospel, and still keep the exercises of my mind concealed. The thoughts of it filled my heart with joy inexpressible. While attentively listening to a discourse delivered by brother J. A. Johnson, my sins were all presented to my view, and O, how miserable I felt. I thought if the good Lord would only spare me to get home again, I would try and never sin any more. When preaching was over the dear saints sang, "Tis religion that can give sweetest pleasure while we live." I thought I never heard it sound so sweetly before in my life. Knowing that I was a condemned sinner in the sight of God, why should I take such delight in those beautiful words? I only wished I could join my voice in sweet accord, but no, I was too full of sin for that, for I could do nothing but mourn my lost condition. They sang another beautiful hymn, "Come hither all ye weary souls," &c., when my dear cousin, Fentie Bean, went before the church, and related some of the Lord's dealings with her. About that time I felt a great desire to join her, but something within me seemed to say, Do you know what you are about to do? I thought it would be an imposition for me to follow the footsteps of one so good and righteous, and I the most wicked of sinners. Finally the audience was dismissed, and poor, miserable me was left to weep and mourn. I thought if I only could have gone before the dear saints with those beautiful lines on my lips, "Here, Lord, I give myself away, 'tis all that I can do." I still hoped that something would occur that I could go and confess my sins before I went home; and to my heart's content a very aged lady, Aunt Nancy Calvert, expressed a desire to unite with the church and be baptized. She had been a member of the New School Baptist Church a number of years, but they had no food for her hungry soul, and said she wished to spend the latter part of her life with the dear saints she loved so well. I could not contain myself any longer, and in a stammering manner related a part of my feelings, and still fearing that the church is not satisfied, have endeavored in an awkward manner to relate what I believe are some of the Lord's dealings with my unworthy self. When I went home I told my husband what I had done, expecting him to reproach me for it, but he did not. I

almost wished he had, for I was full of doubts and fears. I tried to pray to the Lord if I had done wrong he would prevent me from going to be baptized. When morning came all was bright and beautiful; all nature seemed to rejoice, my doubts and fears were vanished, and I felt perfectly happy. We were baptized by my cousin, J. H. Wallingford. It fills my heart with joy when I call to memory the sweet, sad happiness of that bright and beautiful May morning.

Father Beebe, I pray you will pardon me for occupying so much of your precious time with this unworthy scroll. Cast this aside, if you do not think it worth your attention, and all will be well. Please remember an unworthy little sister in your prayers.

ANNIE E. OWENS.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—Matt. xii. 43—45.

In obedience to the request of brother Marshal Williams, of Chambers County, Ala., I present a few thoughts on the above text, for publication in the "Signs." I do not propose taking up the text in all its bearings, but simply to present the main point of application as I understand it, or as it appears to me.

The text itself is a continued figure to illustrate the increasing and exceeding wickedness of the Jewish nation, as represented by the self-righteous scribes and pharisees, and to show that in filling up the measure of their iniquity the last state would be worse than the first. It teaches us an important lesson, in showing that, no matter what high privileges any man or nation of men may have above other men, nor how much more they may have the temporal blessings of heaven lavished upon them, and the advantage of reading the scriptures, and other books, nor how much they may have been taught in the letter of the law, or of the gospel, yet all these advantages are abused and perverted, without the sovereign power and restraining grace of God, and their last state of wickedness and rebellion against God will be even worse than the first, before they had any of these advantages, training and privileges. That this view of the subject is correct, we have abundant scriptural testimony; but the connection of the text itself is sufficient proof. Those whose religious profession is represented by the man out of whom the unclean spirit went and returned, are in the immediate connection of the text denominated as "evil, adulterous and wicked." They are not therefore true believers, unto whom Christ is precious, who are kept by the power of God, through faith unto salvation, and who believe to the saving of the

soul. They are not those unto whom the Lord Jesus gives eternal life and shall never perish, who shall come off more than conquerors through him that loved them; but they are evil, adulterous and wicked people, destitute of the true spirit of worship, having only the form of godliness, or outward show, without the inward life and principle of grace—a kind of spasmodic religion, like evil men and seducers, waxing worse and worse, deceiving others, and being deceived themselves. Those who believe in the power of men and devils to defeat the eternal purpose of God and effectually resist the merits of Christ in the eternal salvation of his chosen people, sometimes say that the old order of Baptists cannot do any thing with this text, as it conflicts with their doctrine of the final perseverance of the saints in grace. Now, if it could be shown that the man out of whom the unclean spirit went, and in whom he again returned, represented a true believer in Christ, then there would be some force in the argument against the effectual working of God's mighty power in the salvation of fallen sinners. But we know that it does not represent nor illustrate the character nor condition of one who is truly born of God. Not one word is said in the whole narrative of the work of God, of Christ, nor of the Holy Ghost, neither is there any thing indicating that the man himself was at all distressed or annoyed by the indwelling of the unclean spirit; no crying to God for its removal, nor any opposition to its return, after having voluntarily gone out; nor is there any thing said about the man having a new heart given him, nor having a right spirit put within him by the power of God. But to show that no such thing was done, it is clearly stated that when the unclean spirit had gone out, the house was "empty." Those who are born of the Spirit are said to be "filled with the fruits of righteousness, which are by Jesus Christ."—The word of Christ dwells in them richly, and God the Father works in them both to will and to do of his own good pleasure, and hath said, "I will dwell in them, and walk in them." Then they are not represented as an empty house: their religious profession is not a mere empty profession, but it is based upon principle, inward principle, which God hath wrought in them. Whereas the man out of whom the unclean spirit went is still the habitation and house of the wicked spirit, and he saith, "I will return into my house." The parts of a figure must all agree: and as the man is figuratively represented as the devil's house, and this devil takes company to his house more wicked than himself, the house is "swept"—showing that every thing is in order and readiness, as a good housekeeper would sweep her house for the reception of her favorite guests. The house also is garnished; that is, it was beautifully ornamented and decorated on the outside; just as all worldly religion is, and as the Jew-

ish religion was, which "outwardly appeared righteous unto men."—Matt. xxiii. 28.

Now I will say in all kindness to our religious friends (?) who think the text upsets the doctrine of Primitive Baptists, that if they claim for themselves that the text illustrates and represents their conversions and their religion, I shall not contend against them on this point, nor dispute their claim. It truly does represent that kind of religion in which the man, the unclean spirit, and seven other devils still worse, must have full credit for doing all that is done about it. I know of no instance on record where our blessed Lord cast out an unclean spirit or a legion of devils, and then those devils could again return at pleasure. The poor distressed Gaderene was put in his right mind, and went forth publishing abroad what great things Jesus had done for him. The dumb and deaf spirit was commanded to come out and enter no more into the man; and it obeyed him.—See Mark ix. 25, & v. 8.

In conclusion, I will say, that from my very heart I do pity those whose religion is no better than that which is thus represented and illustrated by the man out of whom the unclean spirit went and returned again. It is a worldly religion, in which no mention is made of the Lord's work. There is no repentance, no faith, no crying for help, nor any rejoicing, nor telling what great things the Lord hath done. The case recorded Luke iv. 36 is very different: "They were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." In Mark i. 27 it is said, "What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." We see therefore that when he who is Lord of lords speaks, the work is done; when he commands, it stands fast. Unclean spirits, and all other devils, obey him, and so completely are they under his almighty control that they cannot enter even into swine until he suffers them, gives them leave, or commands them.

The crowning act of wickedness of that nation that is represented by the text under consideration was to crucify the Son of God; and all whose religion is like that will persecute and hate the people of God, and set at naught the doctrine of Christ, and thus their last state of wickedness will be worse than the first, before they ever made any profession of christianity at all. Those who depart from the faith which they profess to hold are not mere idle drones, but they "give heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."

I must now close. May the Lord guide brother Williams and all his people into all truth.

Affectionately yours,

W. M. MITCHELL.

BUCKLAND, Prince Wm. Co., Va., Mar. 7, 1875.

MRS. LUCY STUART—SISTER BELOVED IN THE LORD:—It is a privilege for me to attempt to write you to-day, in answer to your precious and most welcome letter. I am feeling poor, and destitute of all good, but there is a little quietness in my long disquieted heart, aching heart, and I trust the dear Lord will direct my pen and lead my mind into the precious, comforting truth, so that I may write in a comforting manner to you; for you are one of his afflicted and sorrowing children who cry unto him day and night. My heart is prepared to sympathize with you in your affliction. I know it is very trying to our frail, weak nature, to give up to the cold embrace of death those that are dear to us in the flesh, and especially when we have no hope for one beyond the dark valley. But, loved sister, there is for us comfort even in this—we know they are in better hands than ours, even in the hands of the Judge of all the earth. And shall not the Judge of all the earth do right? If we can give ourselves into his righteous hand, can we not give our friends to him to do with as he please? Yes, we can. Let us be still, and know that he is God. I, too, have buried a brother, who left no evidence that he was born of God; but I feel that he is in better hands than ours. May your loving Father pour in the oil and the wine, and enable you to bear your affliction with christian fortitude and childlike submission. God is a strong hold in the day of trouble, a very present help in every time of need. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Casting all your care upon him, for he careth for you." David says, too, "Cast thy burden upon the Lord, and he shall sustain thee." What more can we ask? All the loving Father requires of his dear children is, when their burdens are too heavy for them to carry, to cast them on him. He is both willing and able to bear them, and will never leave or forsake his inheritance. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, [the promise and oath] in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus." So our refuge is to lay hold by faith upon Jesus, our abiding and sure hope, and enter through the vail of this body of flesh into the immediate presence of the Father, thus overcoming the world and rising above its woes and sorrows. This we are permitted to do until we are called to lay off the vail of flesh, which keeps us separated from our Lord and Savior and the glories he has laid up for us. Paul preferred to be absent from the body and present with the Lord.

This is the desire of all the redeemed of the Lord, more or less, in this world of tribulation. Some have more to wean them from all things earthly—drink more deeply of the cup of suffering which their blessed Master drank, and consequently know more from heart-felt experience of the suffering of their Savior, and thus are partakers of his gentle, meek, lowly, patient, submissive spirit, and are more and more crucified to the world and sin, and realize indeed that they are pilgrims and strangers upon earth, and here have no abiding, dwelling place, but seek a country, or city, whose builder and maker is God. Don't we see the blessedness of tribulation here? Do we wish to be satisfied with the world as our everlasting home? Can't we bless the Lord that he has promised, "In me ye shall have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world?" We can truly say,

"It is not for me to be seeking my bliss, Or fixing my hopes in a region like this; I seek for a city which hands have not built, I pant for a country by sin undefiled."

But, dear sister Lucy, I have written thus far and taken but little note of your interesting letter. I want to say, it came just in a time of need, when I was feeling so lonely and very sad, on account of the departure of our dear brother, Elder D. Bartley, to his distant home in the west. I desire to submit to God's will meekly. Life is but as a flower, which is flourishing to day, the wind passeth over it, and it is gone. All we want in any affliction is God's reconciling grace. He has promised, that as our days, so our strength shall be; and he will not put upon us more than we are able to bear, but with every temptation will make a way of escape. So we need not fear, though the earth be removed, and the mountains be carried into the midst of the sea. The Lord taketh up the isles as a very little thing, and the nations of the earth are but as a drop of the bucket. Who is so great a god as our God? Who dare say unto him, What doest thou? The Lord omnipotent reigneth, let the earth rejoice. The saints do rejoice. He worketh all things after the counsel of his own will, and that his salvation shall be finished; and in the mean time "All things work together for good to them that love God, to them who are the called according to his purpose." The wickedness of men and devils shall redound to God's declarative glory and to the good of his chosen, and the remainder of wrath he will restrain. Let us praise the Lord. Praise ye the Lord.

Dear sister, it is a comfort to me that you feel assured my eyes are blessed in seeing these heavenly truths. If they do see, they are blessed; but I assure you I know I realize my blindness and ignorance, yes, sinfulness. I am ever astray, though in love with holiness and the right way. I feel to be weakness itself, so far as walking in the commandments of my God is concerned,

and I do pray God to verify his promise in my case, let his strength be made perfect in me. Your own sweet words express my heart's desire, "that God would teach my poor wayward feet to tread the heavenly way; that he would lead me in the way everlasting, and bring me to his banqueting house, where his banner over me would be love." I cannot love God as I would, or as I feel that my gratitude to him demands. I can only beg him for these gracious gifts, knowing they are his, and he must give them. Like you, dear sister, if I know my own heart, I do desire to walk softly, in meekness and patience, not murmuring or complaining of his dispensations. So, loved one, the Spirit has led our poor, vile hearts to desire the same things, and to realize our wretchedness and poverty. Your eyes are blessed, and they see—see that in you, that is in your flesh, there dwelleth no good thing. But in Jesus is an everlasting fullness, kept for and bestowed upon you. Write, dear sister, ever write of the fullness of your heart, whether it be joy or sorrow. I am comforted in your joy, and sorrowful in your afflictions; for we partake of the same sorrow and joy that Christ had, and "the cup that my Father giveth me, shall I not drink it?" It is an evidence that we, too, are children, when we can weep with those that weep, and rejoice with those that do rejoice; for this proves we are members of one body, of which Christ is the head. Glorious union divine! without which we could have no hope of heaven; for how could the just suffer and die to redeem the unjust, but upon this sacred principle? Dear child of God, it was because you are precious in the eyes of your Beloved, and he was leading you in unknown paths, even in that early day, to fear and love his holy name, that you were not entrapped in the snare of the deceiver, and thus unconsciously had the mark of the beast upon you. I can rejoice with you, my dear sister, that you were delivered from the snare of the devil, and that God has led you to the church of the First-born. But I must close, with the prayer that Jesus will lead, bless and guide you both, all your pilgrimage through, and at last take you home to himself. Ma and the girls and myself send much heart felt love to yourself and husband. Your dear letter was indeed a comfort. Write when you feel like it.

Your loving, unworthy sister in tribulation,

LOUISE HUNTON.

OTEGO, N. Y., May 12, 1875.

BROTHER BEEBE:—Again has our little church been called to mourn the loss of one of her beloved members, brother Delameter; but we sorrow not as those without hope, for we know most certainly that our loss is his eternal gain; and although we miss him sadly from his accustomed seat in the sanctuary, where we were wont to assemble to offer praise to our Creator and Redeemer, yet we feel assured he has now a seat at the

right hand of God our Father, singing the song of the redeemed, and we can but say, "Thy will, O God, be done." Among the papers of our deceased brother was found the following letter, written to our sister Swart by brother D., and unknown (I think) to sister Delameter until she found it; and it reads so much as brother D. used to talk to us, that it would be gratifying to see it in our family paper, as about the last words to one of the dear family of Christ that brother D. wrote or spoke upon the one subject that it was his delight to talk about and meditate upon.

Hoping and trusting that you, brother Beebe, may be spared a long time to proclaim the good tidings of great joy, I am your very unworthy sister,

SUSIE C. FRENCH.

OTEGO, N. Y., March 8, 1875.

MISS S. D. SWART—DEAR SISTER IN CHRIST:—We are still the spared monuments of God's great mercy, for which we ought to be thankful, for daily thousands are passing away to that bourne from whence no traveler ever returns. How thankful we ought to be for the hope that Christ remembered us in that prayer upon the mount, as those that the Father had given him out of the world. Dear sister, I am satisfied that Christ has a chosen people, that he bore their sins in his own body on the cross, and that he will manifest himself to that people in his own good time, without any work or worthiness of their own. The blessed scripture says, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Sometimes my mind gets to wandering to you and others that I have a good hope for, and then the passage of scripture comes to my mind, "Happy art thou, O Israel, who is like unto thee?" Yes, that people was saved with an everlasting salvation before the mountains were brought forth, or the habitable parts of the earth were formed, this salvation for his people was secured in Christ Jesus our Lord. But now the question comes, Was I reckoned in that covenant, was my name written in the Lamb's book of life? When my eyes turn within I am much cast down, and often made to say, with David, "Save me, O Lord, for the waters are come in to my soul. I sink in deep mire, where there is no standing." And then again I am made to say, "The Lord hath taken me up out of the horrible pit of mire and clay, and placed my feet upon the Rock, Christ Jesus." O what a sure foundation to be built upon! Yes, that foundation will stand when all the inventions of learned men will have passed away. Great and precious are the promises to those that have been built on this sure foundation. But there are times when I cannot claim them as mine; but the scripture says, "These are they that have come up out of great tribulation, and washed their robes, and made them white in the blood of the Lamb."

No more at present. I wish you to answer this soon, as we intend to move this month.

Yours respectfully,

PETER DELAMETER.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1875.

THE NEW BIRTH.

REPLY TO BROTHER WILLIS FLORENCE, ON PAGE 160.

If all that has been published in the "Signs of the Times," both editorially and communicative, has only served to confuse the mind of our brother on the subject of the New Birth, the prospect is not very flattering that we shall be able so to elucidate the subject as to make our sentiments clear and intelligible to his mind. Still, hopeless though it may seem, we will try to comply with his request, and in as intelligible a way as our limited ability will permit, we will respond to his several questions. But before we proceed, we will remark that we have been laboring more than forty years through our columns to make ourself understood upon this most vitally important subject, both in giving such views as we have on those passages of scripture which speak of being born again, and in publishing several hundred illustrations of the new birth as experienced by those who have given good evidence of being born again, and have related the manner of God's dealings with them in making them the subjects of the new birth. In experience, if not in theory, we presume that all the children of God will understand each other in what they have experienced of the quickening power of the Holy Ghost in bringing them into manifestation among the sons of God.

Now to the several questions, in the order in which brother Florence has stated them, we will respond as nearly in the way and manner in which he desires us to answer them, as we can.

Question 1. What man is it that must be born again, or he cannot see the kingdom of God?

Answer. No man of all the race of mankind can see the kingdom of God, except he be born again. Now if this answer is not plain, unequivocal and emphatic, we have no power of language to make it so.

Question 2. Now what man is it that Jesus has reference to in this verse? (John iii. 3.)

Answer. The declaration of Jesus to Nicodemus, in John iii. 3, "Except a man be born again he cannot see the kingdom of God," is what we rely on to prove the correctness of our reply to the first question. We understand his words to clearly mean that no man, Jew or Gentile, bond or free, can see the kingdom of God by any power of perception belonging to or resulting from their natural birth; so that it is not only needful, but positively indispensable, in order to see the kingdom of God, or know the things of the Spirit of God, they must be born again.

Question 3. Is it the man we read of in Gen. i. 26, or is it some other man?

Answer. Our answer to the preceding questions, we think, shows

that, in our understanding, none of the human family can see the kingdom of God except they be born again. We cannot apply the declaration to Adam in distinction from his progeny, for he was not born of the flesh, but was made of the dust of the ground. He, however, we believe, was as unable to see the kingdom of God without a spiritual birth as are any of his sons or daughters.

Question 4. Now, if it is not the man of whom God spake, Gen. i. 26, when he said, "Let us make man," but is some other man, what man is it?

Answer. We wish to be clear, unequivocal and emphatic in our reply to the questions submitted, but we have, in reply to every preceding question, answered this, in saying that neither Adam nor any of his posterity can see the kingdom of God except he or they be born of the Spirit?

Question 5. And does he not have to be born a second time before he can see the kingdom of God?

Answer. Yes. All who have been born of the flesh must be born again or they cannot see the kingdom of God.

Question 6. And if he is never born a second time, how can Jesus say, A man must be born again, or he cannot see the kingdom of God?

Answer. This supposition seems to us far fetched. Jesus would never say a man must be born again, if it were not true, or if any man could see the kingdom of God by the light which he has as a subject of the first or fleshly birth.

Question 7. Can it be truthfully said of a man that he is born again, if he has never been born but once?

Answer. No, certainly not. We hold that all the children of God, which were chosen of God in Christ before the foundation of the world, and consequently before they were born of the flesh, or born again of the Spirit, were by divine appointment ordained to be brought into manifestation, first by being born of the flesh, and afterwards by being born again of the Spirit, of an incorruptible seed, by the word of God which liveth and abideth forever. The very same child of God which was chosen and blessed in Christ Jesus before the world began, is made partaker of flesh and blood, by being born of the flesh. As it was indispensable for them to be born of the flesh in order to see the things of this natural world, so it is equally indispensable that the same son or daughter of the Lord Almighty who has been born of the flesh, and into the natural world, shall be born again, of the Spirit, and into the spiritual kingdom of our Lord Jesus Christ, in order to see it. It is not some part of the man; but the man that was identified as a child of God and heir of glory, who is made flesh in Adam their seminal earthly head, and without losing his identity in part or in whole, is in due time born of the flesh, and is flesh, in all that is born of the flesh: but he must be born again. His first birth has only

developed him as partaker of the flesh by a fleshly birth; but to qualify him to see, enter, or inherit and enjoy the kingdom of God, he, without losing his identity in which he was chosen in Christ before the world was, and which identity is preserved through his connection with the flesh, is now in that same identity brought into manifestation as a child of God and an heir of glory by being born again.

Question 8. What did Jesus mean when he said, John iii. 7, "Marvel not that I said unto THEE, YE must be born again?"

Answer. He most undoubtedly meant just what he said. Ye—Nicodemus, and all those who, like Nicodemus, were already born of the flesh, though, like him, they may have been born even of Abraham's flesh; still they could neither see nor inherit the kingdom of God except they were born again.

Question 9. Does not this seventh verse show that it is the same man to whom Jesus spake, that he said must be born again?

Answer. Yes, and all other men, or they could not see the kingdom of God.

Question 10. And was Nicodemus, at the time Jesus spoke these words to him, any more or any less (except his defilement and death in sin) than the man, or rather one of them, of whom God spake in Gen. i. 26?

Answer. Although there are many points of distinction between Adam and Nicodemus, yet in the sense in which we understand our brother to mean, they were in nature the same.

Question 11. If it is this man Nicodemus that must be born again, when does this birth take place?

Answer. If Nicodemus was ever born again, it was undoubtedly when he was quickened by the Holy Spirit, and Christ was formed in him the hope of glory. This new birth did not produce flesh, nor change the flesh from flesh to spirit, but brought forth that new man which after God is created in righteousness and true holiness; just as his being born of the flesh brought forth that flesh which was, after Adam, created of the dust of the ground. All that we possessed before being born again, is born of the flesh, of corruptible seed, stamped with mortality, and is called the outward man that perishes; while all that is produced in us by the new and spiritual birth is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Question 12. Does this birth take place when one is able by the Holy Spirit to realize that he is cleansed from all sin by the blood of Christ, and to rejoice in hope of the glory of God, or at some other time?

Answer. The time of a birth is the time when something is brought forth, that was previously begotten and conceived, and which, although it had existed seminally, as Levi, when in his great-grandfather Abraham's loins, paid tithes to Melchisedec, yet is not brought into manifestation until it is born. As our flesh-

ly birth brought us forth in our fleshly nature, so our spiritual birth brings us forth in that life which was given us in Christ before the world began.

In conclusion, we hope brother Florence, and all others, will understand us, not as contending that some part of man is, and some part of the man is not born again; but rather that the identity was perfect in Christ before the world began as the chosen sons and daughters of the Lord Almighty—that our spiritual, immortal and eternal life was given us in Christ Jesus, and preserved in him from everlasting; and that our natural life was given us in the earthly Adam when Adam was created and formed of the dust of the ground, and by ordinary generation our Adamic life is manifested when we are born of the flesh—of corruptible seed, in which we are involved in sin, transgression and death.

Our spiritual life is begotten and born of God, and of incorruptible seed, which liveth and abideth forever. The two elements are developed in every child of God: the spirit which is born of the Spirit, and which cannot sin, because it is born of God, and the flesh which is born of the flesh, in which dwells no good thing—which wars against the spirit in every one that is truly born of the Spirit.

When we speak of the saints as the elect, who were chosen in Christ Jesus before the world began, who were saved and called with a holy calling, not according to their works, but according to God's own purpose and grace which was given them in Christ Jesus before the world began, we express our faith in God, that his children were thus chosen and secured in Christ, and although they stood in Christ in this relation to God before Adam or any of his posterity were developed in their flesh and blood, yet, by the predestination of God, they were all to partake of flesh and blood in Adam, and be developed in time by a first and second birth, through a first and second Adam; the first birth being of the flesh, and the second of the Spirit. The same chosen vessel of God's electing love is manifested in the flesh, and afterwards in the spirit. This we believe is admitted by all consistent Old Primitive Baptists. We do not hear the question mooted, What part of the vessel of mercy, the child of God, the heir of glory, is born of Adam? The child of God was perfectly identified in Christ before the world began, and that identity cannot be lost nor changed. The same child of God whose spiritual, eternal life was hid with Christ in God, had also a life in the earthly Adam. If we say Paul was chosen in Christ before the world began, but this same Paul had a fleshly or earthly existence in the earthly Adam, to be developed through Abraham, Isaac and Jacob, and Benjamin—and although many generations were required to bring him into manifestation by being born of the flesh, yet when born, he was the same Paul which was chosen in Christ and ordained as a cho-

sen vessel to bear the name of Christ among the Gentiles; and when he was in his sins, and breathing slaughter against the saints, his identity was not changed. And when it pleased God to reveal his Son in him, or in other words, when he was born again, he was the same Paul that was chosen of God in Christ before the world began, created and born of the flesh after the world began; now when the fullness of time was come, he is called by grace, quickened by the Spirit and born of God, and he is still the same Paul. And when his mortal put on immortality, and he was received into the joys of his risen and exalted Lord, he is the same Paul, whose name was written in the book of life of the Lamb slain from the foundation of the world. We have no occasion to ask what part of Paul was elected, predestinated, called, quickened, and is now gone from all his labors to wear the crown of righteousness in heaven. Not a part of Paul. Paul and all the sons of God pass through the numerous changes of which we have spoken, but through all, their individuality and identity is preserved. And when he shall change our vile body, and fashion it like the glorious body of our adorable Redeemer, the identity will be the same. It is sown a natural body, it is raised a spiritual body; still it is Paul's body; not the body of somebody else. Nor will it be some part of Paul, but the very Paul which was saved in Christ before the world began.

That which is born of incorruptible seed, by the word of God, cannot be corrupted, or it would not be incorruptible. "Whosoever is born of God doth not commit sin; for his seed remaineth in him;" and that seed being incorruptible, cannot be corrupted; for it is not only incorrupt, but it is incorruptible—not susceptible of corruption. Therefore, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John iii. 9. Now if our fleshly nature is born of God, the fact may be demonstrated by its incorruption and immaculate purity. And if our fleshly nature is born of the Spirit, it is spirit, and has not to wait for the resurrection to put on incorruption and immortality, nor would it be said, I with my flesh serve the law of sin, nor, In me, that is in my flesh, dwelleth no good thing. We would not find a law in our members warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members; for there would be no such law in our members if they were born of incorruptible seed. But our corrupt fleshly nature is born of the flesh, and not of the Spirit, and therefore cannot inherit the kingdom of God.—1 Cor. xv. 50. In every christian is found two conflicting elements: the one is born of God, and is holy; the other is born of the flesh, and is unholy, and wars against the spirit. And it is labor lost to attempt to explain the nature of these two conflicting elements to those

who do not find them warring in their own experience. No well instructed christian will contend that his depraved carnal nature is born of God, or that his spiritual, incorruptible and immortal life is born of the flesh. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

We submit what we have written, hoping that it may relieve the mind of brother Florence. We may have failed to understand his inquiries, or the special cause of his perplexity; but we hope our brethren will all ask counsel of him who giveth wisdom and upbraideth not.

IMMORTALITY OF THE SOUL.

CANTRAL, Iowa, April 8, 1875.

DEAR BROTHER BEEBE:—I have been taking your paper, the "Signs," more than thirty years, and have never asked your views on any scripture till now; if convenient, I would like to know where we will find scripture to prove an immortal soul belonging to the non-elect. My mind has been running on that subject, and if you will please give your views, you will oblige one of the least of all saints, if I am one at all.

I. S. PRICE.

We do not know of any scripture that says in so many words that the soul, body or spirit of either the elect or non-elect are immortal; but the scriptures very clearly prove, to our mind, that all the human family possess a being or existence, call it by what name we may, which must continue to exist after the death of the body, and in an existence of interminable duration. There most certainly will be a resurrection, both of the just and of the unjust, in which all they that are in the graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

We do not find the term *Immortality* in the scriptures any where used to simply express an endless duration of existence, for the word *Immortality* is, in its scriptural application, only used in reference to that eternal life which is brought to light through the gospel, and is only possessed by him who is the only and blessed Potentate; for he only hath immortality dwelling in the light. It is only by vital union with him that any of his members possess immortality; for that eternal life which God has given them is in his Son. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 11, 12. He is our life, and our sonship is in his Sonship, if we are the sons of God; for he is the only begotten of the Father, full of grace and truth; and of his fullness have all we (who are born of him, as the incorruptible Word) received, and grace for grace. Now all that is born of Adam is mortal, because death has passed upon all men, for that all have sinned; but all that is born of God is immortal, because it is born of incorruptible seed, by the word of God which liveth and abideth forever. In this sense of the word immortality, or eternal life, which we regard as the scriptural meaning of the word, none

possess it only as they possess it in Christ, who is their life; nor can any man have any experimental knowledge of it till he is born again of incorruptible seed; or in other words, until Christ is formed in them the hope of glory.

But to the question of brother Price. So far as we have light and understanding in the scriptures, there is no distinction stated between the souls of the elect and the non-elect, as to their mortality or immortality, simply as souls. We are told that the earthy, natural man, Adam, was made a living soul; (1 Cor. xv.) and in Gen. ii. 7, we are informed that the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. As the seminal head of the human family, Adam became a living soul; his posterity into which he is multiplied must necessarily possess the same elements of soul and body which he possessed when he became a living soul. There is no distinction spoken of between the souls of the elect and those of the non-elect. By nature therefore the souls of all who have descended from Adam, which includes all mankind, whether elect or non-elect, are precisely alike. The elect of God were by nature children of wrath even as others, have an existence which is perpetual and interminable. We cannot, nor will we attempt to define the soul of man, in distinction from the spirit of man. The term is sometimes applied, as in its first occurrence, Gen. ii. 7, to the entire earthly man. "Man became a living soul." That soul was a man, and that man was a living soul. As the progenitor of his whole race, he was made a living soul, and "As is the earthy, [progenitor] such are they also that are earthy." All of Adam's children were begotten and born in his image and likeness. But the soul is in some cases spoken of in distinction from the body, and as that which after the dissolution by death may be cast into hell. But we know of no scripture in which the souls of any of the human family are called immortal; for as we have before said, that term is nowhere in the scriptures applied to any other life than that eternal life which was with the Father, and was manifested when Christ abolished death and brought immortality to light through the gospel.

OUR VISIT IN CANADA.

After attending the Chemung Association on Thursday and Friday, June 17th & 18th, we, in company with Eld. J. F. Johnson and wife, and Eld. Wm. Pollard and sister Hester Rumney, extended our journey via Erie Railway to Buffalo, and thence by the Canada Southern Rail Road to Duart, Iona and Ekfred, Ont., where we were joined by Elder S. H. Durand. We spent eleven days visiting the several branches of the Primitive Baptist Church under the present pastorate of our dear brother, Eld. Wm. Pollard, who suc-

ceeds the late lamented Eld. Thomas McColl in the pastoral care of the church. We had a delightful visit and enjoyed sweet communion with the brethren, sisters and friends in that vicinity. Their Quarterly Meeting was held on Saturday, Sunday and Monday, the 25th, 26th and 27th days of June. The time was principally occupied in preaching the word to a very large and remarkably attentive assembly. Four bleating lambs declared to the church what God had done for them, and were cordially received and baptized. The ordinance of the Lord's Supper was administered, and the season was one of refreshing from the presence of the Lord. The brethren and sisters are sound in the faith, and are walking in the order of the gospel.

After visiting and preaching in several neighborhoods, we left with increased sense of heart-felt union and sweetest fellowship.

Our dear brother Pollard is an able minister of the New Testament; his labors are well received and duly appreciated—admirably filling the place so long and well filled by his honored predecessor in that place.

MISCELLANEOUS.

CANADA SOUTHERN RAIL ROAD.—Having had a very pleasant ride over this new thoroughfare, we do not hesitate to recommend it to such of our friends as may have occasion to travel from the west through Canada to Buffalo. It is as straight as an arrow, and about as level as a house-floor. In a distance of several hundred miles, we are told, the highest grade does not exceed fifteen or sixteen feet to a mile. The steel track, substantial bridges, first class coaches, agreeable conductors, and the entire absence of unpleasant curves and uneven track, makes it the most easy, expeditious and pleasant Railway we have ever traveled over; and the rates of fare are as cheap as on any other route. At Buffalo it connects with the Erie Railway to New York, and also with the Central via Albany. Try it.

Elder Balas Bundy will preach at the Old School Meeting House in Burdett, July 8th, at 11 o'clock a. m. and 3 o'clock p. m., and will meet the church on Saturday preceding, at our usual time, 2 p. m.

By order of the church,

H. B. ELLIOTT, Clerk.

THE destroying angel was not to enter into any sprinkled house; no passage was afforded to him. The wrath of God or the malice of Satan can have no power over them that are sprinkled with the blood of Christ. The blood of the lamb was but a sign of the deliverance of the Israelites, but could not purge their consciences; but the blood of our Lamb hath secured our salvation, and can cleanse our consciences from dead and condemning works, to serve the living God.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, in session with the Charleston & Sullivan Church, at Cherry Flats, Pa., June 16th, 17th and 18th, 1875, to the several churches of whom she is composed sends christian greeting.

BELOVED BRETHREN:—The portion of God's word that is upon our mind at the present time, and from which we desire to talk some to you, if the Lord shall be pleased to open our understanding and give us liberty to show some of the beauty there is in it, you will find recorded in the 133d Psalm and first verse: "Behold how good and how pleasant it is for brethren to dwell together in unity." We see by the first expression that there is something to attract the attention of the one spoken to. If one person should say to another, Behold the sun, or the moon, the word would create the desire to look. And when the Lord says to his people, "Look upon Zion, the city of our solemnities: thine eye shall see Jerusalem a quiet habitation," they will look. When God commands, he sends the power in the command, and his will is accomplished, and they do behold Jerusalem a quiet habitation. They see her perfect in every sense. There is nothing lacking, for she is the perfection of beauty. In the vision which John saw of the new Jerusalem, the holy city coming down from God out of heaven, there is another beautiful representation of the church. This church is not like the worldly organizations which are called churches. It does not need a Sunday School, Tract Society, Missionary Society, or Camp Meeting, to help the Lord to build this church, for it is complete already. Before the foundation of the world it was finished in the eternal purpose, determinate counsel and foreknowledge of God. And in the text the whole church of the living God is brought to our view; and whenever we have a view of the church as it is in Christ, we see it in perfect unity, harmony and fellowship, dwelling together. It is not necessary that they should be in one building to dwell together. Although they may be hundreds, yea, thousands of miles apart, there is a dwelling together. Whenever we receive an evidence of the work of the Spirit of God in the heart of any one, whether high or low, rich or poor, bond or free, black or white, or of whatever nation, our love goes out to that one the same. Being taught by the same Spirit, and having experienced the same things, we dwell together. We might apply this text to each branch of Zion. Look upon a branch of Zion, or a church, that is keeping the unity of the spirit in the bond of peace. What harmony prevails; what manner of love that flows from heart to heart; that perfect love that casteth out all fear, and passeth our understanding, causing each one to esteem his brethren better than himself, and to look up to them for instruction and advice. We behold a beauty in a church thus blessed; a

dwelling together in heart and in mind. This is the work of the Spirit.

But we will look on the other hand to a church that is in discord and confusion. The brethren have become at variance with each other on account of something that has been said or done. Although it may look like a very small thing to cause so great a trouble, and perhaps not intended to hurt the feelings of any one, but in an unguarded moment there has been something said that has caused a great trouble. And now we see how great a matter a little fire kindleth. The brethren that had such strong love and fellowship for each other are in their minds now dwelling apart. And although they are members of the same church, or branch, they do not dwell together in unity. Brethren, this is the work of our carnal and depraved nature. Every thing emanating from our fleshly or carnal nature is sin and corruption, and when that rules, discord, confusion and turmoil are the fruits; for they that sow to the flesh shall of the flesh reap corruption; but they that sow to the Spirit shall of the Spirit reap life everlasting.

As we have said before, in Christ the church is a quiet habitation; and one of the most beautiful features of this habitation is that the life of its inhabitants is hid with Christ in God, and all the powers of earth and hell combined cannot destroy or disturb that life. It is secure as God is secure. And in the tenth chapter of John Christ declares, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." And Again, "As the mountains are round about Jerusalem, so is the Lord round about his people." He is a wall of fire around them. He is their sun and their shield. His name is a strong tower, the righteous runneth into it and are safe. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. He has been the dwelling place of his people in all generations. Well might the prophet say, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" Yes, they are saved; not going to be, if they perform certain duties; but they are saved already. Salvation is of the Lord. And when Jesus bowed his head on the cross, he cried, It is finished. What do we understand was finished? The work that the Father gave him to do; and that was, that of all he had given him he should lose nothing, but raise it up at the last day. And in the death and resurrection of Christ the salvation of every child of God is complete. He died that we might live; suffered, the just for the unjust; took upon himself the sins of his people, and bore them, and his blood was shed for the remission of all the sins that he bore on the cross, and that was the whole church of

God. There is not one left out. And herein is the love of God manifest to his people, that he should give his only begotten Son to die on the cross, that poor sinful men might live. And it is through the power of this love that the brethren dwell together in Unity.

May the Lord direct us all by his Spirit to honor and glorify his holy name, by a well ordered life and godly conversation, that we may show to the world that we possess what we profess; that the knowledge we have of spiritual things we did not receive of man, neither were taught it by man, but by the revelation of Jesus Christ. For the wisdom of this world is foolishness with God, and the world by wisdom know not God. Therefore, brethren, as we have been taught by the Spirit, let us walk in unity. So let our lips and lives express the glorious gospel we profess. Finally, brethren, live in peace, grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, and may the grace of God our heavenly Father be and abide with you henceforth and forever. Amen.

SILAS H. DURAND, Mod.

J. W. ELLIOTT, Clerk.

H. W. DURAND, Ass't Clerk.

CORRESPONDING LETTERS.

The Chemung Old School Baptist Association, convened with the church at Cherry Flats, to the churches and associations with whom she corresponds sends love and fellowship in our Lord and Savior Jesus Christ.

DEAR BRETHREN:—Through the merciful kindness of our covenant keeping God and heavenly Father, we have been permitted once more to assemble in the capacity of an association, and we feel that the giver of every good gift and every perfect gift has blessed us with spiritual blessings in heavenly places in Christ Jesus. The ministering brethren that have been with us have been enabled by the Spirit to bring forth things both new and old, stirring up the pure mind of the saints, in bringing to their remembrance the things they had experienced, and thereby strengthening and building them up in their most holy faith, which faith is the gift of God, and by which they are enabled to look upon the things which are seen only by the eye of faith; for the things which are seen are temporal; but the things which are not seen are eternal.

We desire that you may be richly blessed with heavenly blessings from the exhaustless store-house of our God; and we desire to continue our correspondence with you.

Our next association is appointed to be held with the Asylum Church, at Vaughn's Hill, Bradford Co., Pa., on Wednesday after the second Sunday in June, 1876, where we hope to meet your messengers and receive your messages of love and fellowship.

SILAS H. DURAND, Mod.

J. W. ELLIOTT, Clerk.

H. W. DURAND, Ass't Clerk.

P O E T R Y .

EXPERIENCED POVERTY AND BLESSEDNESS.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake him."

O! I'm so poor, I cannot find,
In all the realms of earth,
One thing to give me peace of mind,
Or to relieve my dearth.

I've wandered through this desert land
And tested all that's good;
I've heard it said on every hand,
Lo, here is plenteous food.

But all was bitter to my taste,
And I like Pharaoh's kine;
O what a desert, famine, waste,
Is this dread state of mine!

I would that I had power to go
To climes of which I've read,
Where milk and honey richly flow,
And where there's always bread.

I would at once the journey take,
And travel night and day;
O! is there none, for pity's sake,
To help me on the way?

'Twas then a sweet voice from on high,
Which said, Look unto me!
For I have heard thy piteous cry,
And have come down to see.

For, blessed are the poor, it said,
Though they be far away;
To them a bounteous feast I've spread,
And fed them day by day.

My soul looked up to see who's there,
And one was standing by,
With dainties, O how rich and rare!
Who said he heard my cry.

Come, eat, dear friends, and drink, he said,
All things to thee I'll give,
For I will furnish living bread,
By grace, that thou shalt live.

J. TAYLOR MOORE.

GEORGETOWN, Ky.

ANSWERS TO PRAYER.

Our Savior in the garden wept,
And thrice he prayed to God;
And while his tired disciples slept,
He sweat great drops of blood.

But though the cup his Father gave
Must never pass by him,
Yet strength to bear and power to save
Are given from on high.

His servant prayed that God would take
The piercing thorn away;
Yet though he prayed for Jesus' sake,
The thorn must with him stay.

And yet, in answer to his prayer,
A heavenly grace was sent,
To help its agony to bear,
Until his life was spent.

A child is bearing in his hands
A little pack of ware,
But by his side his father stands,
And guards his child with care.

So while the father stands so near,
To shield from rude alarms,
His child, when faint or filled with fear,
He gathers in his arms,

'Tis thus our heavenly Father cares
For those who love his name;
He hears their oft repeated prayers,
And loves them just the same.

But those who have some thorn or load
That seems too hard to bear,
He guards them all along the road
With a most watchful care.

—Gospel Standard.

MERIT.

The word Merit is well understood; but we cannot merit of God by our best obedience. One man may merit of another, but all mankind together cannot merit from the hand of God.

If we advert to revelation, nothing can be clearer than this important truth, salvation in all its various branches is expressly declared to be "not of works." And elsewhere, "not by works of righteousness which we have done, but according to his mercy, he saved us," for which one of the reasons assigned is, "lest any man should boast," which he would surely and might justly do, if his works were meritorious of divine acceptance, could justify him in the sight of God and entitle him to heaven. The law will admit of no righteousness as a sufficient ground of justification, but such a righteousness only as in every respect whatever, and from first to last, comes up to the standard of that law, which no human righteousness since the primitive transgression of Adam ever did come up to or ever will. Hence it follows that all men, being sinners, and, of consequence, not having a perfect righteousness to bring, either the whole human race must be condemned, or those who are saved must be saved by a righteousness out of themselves and to be had from another. Who this other is, in virtue of whose complete obedience the church of his elect are justified from all things, the Scripture plainly declare, when it tells us "Christ is the end of the law for righteousness to every one that believes;" that the same blessed person "who knew no sin was made sin"—that is, a sin bearer and a sin offering—"for us, that we might be made the righteousness of God in him." And to mention no more passages, that as by the disobedience of one, many were made or constituted sinners, so by the obedience of one, shall many be made or constituted righteous.

If, then, we are justified by the imputation of Christ's righteousness, it most evidently follows that good works on our part are in no sense meritorious of heaven, neither as causes or conditions, for however plausible and innocent the word, condition is no more than a softer name for cause, as being something on account of which something else is given or done. And that works can neither be causes nor (which amounts to the same thing) conditions of justification is clear, because the performance of a condition necessarily precedes the reception of a benefit suspended on that condition; whereas, good works (and works are then only evangelically good which proceed from the united principles of faith in Christ and love to God, while faith and love are the fruits of grace previously bestowed) do not go before, but follow after justification, which is the express doctrine of Scripture.

Therefore, to put good works before justification, is making the effect prior to the cause, and representing the fountain as flowing from the stream instead of deducing the stream from the fountain. I shall only add

one observation more under the head of merit. Whoever believes the Scriptures must admit that, whatever good is either wrought in man or done by him, is the fruit of God's effectual grace. Was it otherwise, it would follow that God is not the source of all good, but that men may be good independently of the Creator, and of consequence that there are some good and perfect gifts which do not descend from the Father of lights. If therefore the good we are enabled to do, is done in the strength of divine grace, it follows not that the Deity is indebted to us, but that we are unspeakably indebted to him for working in us, both to will and to do things that are well pleasing in his sight. Are good works, then, and moral obedience unnecessary? Quite the reverse. They are of indispensable necessity. They must and will be wrought by all who are born from above. They are the evidence of faith and the necessary consequences of justification. Believe in Christ for justification, and lead a bad life, if you can. It is impossible. They that are of God, will do the works of God.

By the foregoing, we see that merit is not in the creature. If, therefore, as there is a difference in stations of saints upon the earth, it is the work of Jehovah to make that distinction—for who maketh us to differ? And who shall say to God, in heaven more than earth, what dost thou? And as the redeemed shall have all the enjoyment they are capable of, in that world of bliss, there shall be no strife, as it cannot enter there. None shall ask to be seated at Christ's right or left hand, but God shall give each their stations for whom it is prepared by the Father.

KANSAS RELIEF.

EASTON, Kan., June 20, 1875.

DEAR BROTHER REEBE:—Please publish the following in the "Signs," as it is the request of those whom the money came from, so their brethren may know that they have discharged their duty.

Your unworthy brother,

W. F. JONES.

| | |
|---|----------|
| Charles E. Stuart and brethren of Wades Mill, Ky..... | \$12 00 |
| Robert Alexander, Utica, N. Y..... | 5 00 |
| David Hodges, Mo..... | 2 00 |
| D J Atwood, Ind..... | 5 00 |
| Red Oak Church..... | 8 00 |
| A C Newland, Ky..... | 3 00 |
| Southampton Church, Pa..... | 25 00 |
| Bethlehem Church, Ind..... | 6 75 |
| J M Hess, Ore..... | 20 00 |
| J G Ford, Ohio..... | 3 00 |
| Warren Church, Md..... | 21 00 |
| B F Hamilton, N Y..... | 1 00 |
| A W Simmons, Ill..... | 25 00 |
| Honey Creek Church, Ohio..... | 29 50 |
| G V White, Va..... | 5 00 |
| Polly Cleveland, N Y..... | 10 00 |
| Wm C Stanton Conn..... | 10 00 |
| D Bartley, Ind..... | 1 50 |
| M Tuckett..... | 1 00 |
| P Brandenburg & 3 sons Ind..... | 2 00 |
| B F Williams..... | 1 00 |
| G Tabler..... | 50 |
| S & R Riggs..... | 2 00 |
| Total..... | \$209 25 |

OBITUARY NOTICES.

Departed this life May 31, at 30 minutes a. m., (that is, 30 minutes after midnight) Mrs. Sarah Skeeters, wife of Eld. J. Skeeters.

Sister Skeeters was born July 15, 1820, and was, at the time of her death, 54 years, 10 months and 16 days old. She was married to Joseph Skeeters, of Parke Co., Ind., about thirty-four years and six months ago, to whom she bore eleven children, ten of whom live to mourn the loss with their father. She joined the Old Baptists at Little Raccoon Church, Parke County, Ind., about nineteen years ago. (after her husband became a minister) and was baptized by Eld. John Leatherman. She was an amiable, affectionate and devoted wife, a very kind and indulgent mother, and a pious and humble christian, who honored, by her walk and conversation, the cause of her heavenly Master, and was ever solicitous that her husband should perform the work assigned him by the Master, and not disappoint his congregations on account of his family. Ever ready to lend a helping hand, she would arise at any hour of the night to administer comfort to those in need, especially to the household of faith.

About four o'clock in the evening previous to her death, she called her children to the bed, one at a time, (except the oldest son, who was not present) and bid them farewell, entreating them to be good children and not to grieve after her, as she was going home to rest; after which she commenced clapping her hands and shouting glory to God, in which mode she continued about half an hour, when she seemed to be insensible, and, as before stated, at about 30 minutes after midnight passed from the shores of time, in the triumphs of faith and a glorious prospect of a blessed immortality beyond this vale of sorrow and mourning.

Brother Skeeters and family are much afflicted at their loss, which is incalculable, and many relatives and friends, brethren and sisters, mourn with them; but we are confident that their loss is her eternal gain.

Two discourses to her memory were delivered on Tuesday, June 1—one by Eld. J. Vandevle, the other by the unworthy writer of this article—setting forth the doctrine of the resurrection of the body, to a large audience, at the Reserve Meeting House, after which the remains were deposited in the West Union cemetery.

May God bless the bereaved, and comfort them with his grace, is my prayer.

GEORGE W. PAYNE.

DIED—At his residence in Schuyler County, Illinois, of spinal neuralgia, after a long and severe illness, which he bore with christian fortitude and patience, and quietly fell asleep in Jesus, April 6, 1875, Elder Aaron Wright, member and pastor of Mount Zion Church, in Fulton Co., Ill.

Elder Wright was born in South Carolina, May 2, 1808, and when quite young his parents moved to Tennessee, where he lived until he was grown and married, after which he moved to Clay County, Illinois, about the year 1833. Here it pleased the Lord to give him an evidence of the pardon of his sins, shining in him with that joy which is unspeakable and full of glory. He was received into the fellowship of Crooked Creek Church, and baptized by Eld. Thomas Whiteley, on the third Sunday in June, 1833. He soon after moved to Cass County, Ill., and united with Little Flock Church. While sojourning here, God called upon him to preach his everlasting gospel. He bowed to the will of the Lord, and began to proclaim the "glad tidings of great joy." But feeling his insufficiency for the great work assigned him, he quailed before the mighty task, and fled, Jonah-like, into Fulton County, Ill. But God taught him that obedience was better than sacrifice, and so he united with Little Flock Church, of Spoon River Association. He was licensed by said church Feb. 24, 1849, and ordained to the full work of the ministry in the same church in 1851, by Elders A. Howard, John Fanshier and A. Goforth. He remained with and preached for that church for some time, then moved to the state of Iowa, where he preached and baptized quite a number of the Lord's little ones. After the lapse of two years he moved to Schuyler

County, Mo., where he resided until 1863, when he came back to Fulton County and united with Mount Zion Church, where he spent the remainder of his days. He continued his labors in the ministry until last November, and from that time until death relieved him of his pain and suffering he told his brethren, sisters and friends that he would never recover, but was willing and prepared, by the power, wisdom and mercy of God, to lay life's burden down; and many times he would repeat the lines,

"Fearless of hell and ghastly death,
I'd break through every foe;
The arms of love and wings of faith
Shall bear me conqueror through."

During his last days he exhorted his children and friends, and then tried to sing the following lines:

"Farewell, vain world, I'm going home;
My Savior calls, and bids me come," &c.

On Sunday night before he died, he called his companion and children around his dying couch and bid them a last adieu, and made special request that the writer should deliver a funeral discourse on the subject of his death, from 2 Tim. iv. 6—8. In accordance with the request, I tried to preach to a large and sympathizing audience assembled at the Mt. Zion meeting house on the third Sunday in May.

He leaves an afflicted family, one daughter so deformed as to be utterly helpless, and his beloved companion has been seriously afflicted for nearly two years with lingering disease. She has thought often that her end was near at hand; but by conversing with her I found her well stayed on that foundation which is laid, which is Jesus Christ. Her sufferings are inexpressible, but she desires her dear brethren and sisters to know that God is her staff and support.

He has left nine children—five sons and four daughters—with the church, for which he labored so faithfully, to mourn their loss; but they mourn not as those without hope. "He is not dead, but sleepeth."

Yours in hope of life eternal,

R. M. SIMMONS.

DIED—Feb. 10, 1875, near Muscotah, Kansas, sister Sarah Wiley, aged 48 years, 1 month and 8 days. She was born in Ohio; her first husband's name was Stewart, by whom she had one son and one daughter, who now mourn their loss. She joined the Methodists, but the Lord convinced her of her error, and she afterwards united with the West Union Old School Baptist Church, near Muscotah, Kansas, and was baptized by Eld. Wm. M. Townsend. I saw her baptized, and have known her from that time until her death—twelve or fourteen years—and I can say I never knew a more devoted christian, companion, mother and neighbor. She died in the faith of the Old School Baptists. About 24 hours before her death, she bid farewell to her husband and children, and numerous friends, and requested that Elders P. J. Burruss and R. M. Thomas, of Missouri, should attend her funeral. A few hours before her death she said to her weeping daughter, Hannah, don't weep; it is a happy exchange for me; for,

Jesus had made her dying bed
Feel soft as downy pillows are;
While on his breast she leaned her head,
And breathed her life out sweetly there."

ALSO,

Her husband, brother James M. Wiley, died March 16, 1875, aged 73 years, 3 months and 23 days, having survived his wife only one month and sixteen days. He was born in Kentucky, moved to Missouri in 1827, and joined the Sugar Creek Church in Buchanan County, of which our beloved brother, Elder P. J. Burruss, was pastor. He moved into Kansas at an early day, and went into the constitution of West Union Church, which is in the Kansas Association. He held the office of deacon in the church. He left a dear daughter by his first wife, who is a worthy member of the same church, to mourn her loss. I have known brother Wiley thirty-one years, and can say he was a kind husband, father and citizen, and a worthy member and deacon of the church.

The children have lost kind and beloved parents, the community good citizens, and the church worthy members. But we sorrow not as those who have no hope; for we believe our loss is their gain.

WM. F. JONES.

DIED—At her late residence in Spring Valley, Rockland Co., N. Y., on Sunday night, June 13, 1875, **Mrs. Emily Christie Dorman**, wife of brother James A. Dorman, and daughter of Henry Christie, late of Haverstraw, N. Y., aged 48 years. Our departed sister was truly one of the excellent ones of the earth, whose amiable disposition, circumspect walk and christian deportment secured for her an exalted place in the affectionate esteem and sweet fellowship of all who enjoyed the pleasure of her acquaintance, especially her brethren and sisters in the church and association of her immediate membership. She received a hope in the Redeemer at an early period of her life, and for several years was connected with the Missionary, or New School Baptists, but failed to find among them that gospel simplicity, and purity of faith and order for which she hungered and thirsted; but as her experience and spiritual teaching made her a Baptist, and being unacquainted with any but those whom she was mingling, she held her membership among the new order until the Good Shepherd led her forth in the footsteps of his flock to the place where he feedeth, and where he causeth his flock to rest at noon, to feed in green pastures beside the still waters. For some years she, with her beloved husband, attended on the ministry of the Primitive, or Old School Baptists in the city of New York, at their house of worship, 154 West 36th Street, and in September, 1870, after having attended our meetings, and being greatly refreshed, brother and sister Dorman with several others related their experience to the Primitive Baptist Church in this place, (Middletown, N. Y.) were cordially received and baptized in the fellowship of the church of Christ, by the editor of this paper, and from our earliest acquaintance with them they have given the clearest demonstration of their attachment to the cause of God and truth. Being blest with a large share of the treasures of this world, both brother and sister Dorman have laid their treasure at the apostles' feet, and as faithful stewards have taken joyfully the spoiling of their goods, whenever and wherever it was required for the benefit of their kindred in Christ, with due regard to the instructions given by the apostles of the Lamb.

Our dear departed sister has been more or less afflicted with a complication of diseases for some years, and for several months she was confined to her room and suffered much, but bore her sufferings with patience and resignation to the will of God. A darksome cloud settled gloomily on her as she approached the time of her departure; but when her faith was sufficiently tried, her Lord appeared, and applied by his Spirit to her the words which were spoken by her dear Savior to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip?" The clouds were driven from her sky, and she, with her dying breath, declared how sweet it was to trust her blessed Lord and Savior.

She leaves her dearly beloved husband, with whom she had so happily lived from the days of her youth, and two beloved sons, for whose welfare she had breathed many fervent prayers; they are both grown up to manhood, and their future seems promising. But the dear family seem desolate in their bereavement. Our dear brother yields to God a most faithful, loving and estimable companion, and the sons a devoted, judicious and loving mother, while the church most deeply feel the absence of one so dear; and the poor and needy who have been often comforted by her liberality, will cherish her memory with emotions of gratitude. Elders Wm. L. Benedict and G. Beebe attended her funeral, and preached to the large and solemn audience from John xiv. 9.

DIED—My dear mother, **Sarah A. Kaufman**, wife of Elder Christian Kaufman, deceased. She fell asleep in Jesus April 4, 1874, in the 83d year of her age. Her disease was congestion of the lungs. She had been a member of the Baptist Church about fifty years; was baptized by Eld. Wm. Frisco in the fellowship of the Baptist Church called Broad Run, in Fauquier Co., Va., and moved from there to Ohio just before the split in that church, caused by New Schoolism creep-

ing into it. After she came to Ohio, she, with a number of others, myself and James, my eldest brother, being of the number, were organized into an Old School Baptist Church called Harmony, in Licking Co., O. When she was married to Eld. Kaufman, she moved her membership to Ebenezer Church, then in Delaware Co., Ohio, where he held his membership, and where she was a member at the time of her death. And when I say she was indeed and in truth a mother in Israel, although I say it in delicacy, I do not say too much. God had blessed her with a very discerning spirit and profound mind in the things of the kingdom, and she had a clear understanding of the gospel; therefore she was not carried about by every wind of doctrine, as many have been; and there have been few, if any, in my knowledge, who have been found so faithful in Zion in all things. She traveled with Elder Kaufman after he lost his sight, some fifteen years, driving his horse, going to all his appointments, so that he could still preach to the churches the unsearchable riches of Christ. But their pilgrimage on earth is ended; for truly they confessed that they were strangers and pilgrims on earth; and in that faith which she lived, the faith of the Son of God, she died in the triumphs.

"How blest is our mother bereft
Of all that could burden her mind;
How easy the soul that has left
The wearisome body behind."

On Sunday, a week before she died, she requested me to preach at home, she being so sick that I could not go to my appointment. I tried to preach from the words, "For now is our salvation nearer than when we believed." After the preaching she said to me, "John, you have preached my funeral sermon, and it was a great privilege to me to hear it; I enjoyed it very much. Now, when I am gone, have no more preaching, but take me to the grave and bury me, for you know I have never believed in preaching over the dead." And we did as she requested. She has departed, to be with Jesus, which is far better than to continue in the flesh. In her departure, her children have lost a mother indeed, and the church a faithful member; but we feel that our loss is her eternal gain; and while we mourn, it is not as those who have no hope.

JOHN H. BIGGS.

It becomes my painful duty to announce the death of my very dear and beloved brother, **Levi H. Terwilliger**, who departed this life April 22, in the full triumph of faith and of a blessed immortality beyond the grave.

The subject of this notice was born in Ulster County, N. Y., July, 1803, where he resided until his death. His death was caused by what his physician called spinal meningitis. I can truly say that the church of Olive & Hurley has lost one of her most useful members, an earnest advocate of the Old School Baptist cause. Our departed brother received a hope in Christ, and was baptized in the fellowship of the church at Beaverkill in the year 1828, by Eld. Wm. Warren. In 1841 he was chosen Clerk of the then church of Hurley & Olive, and in 1851 the churches of Olive and Hurley united and became one church. He was then chosen Clerk, and remained such until his death—a period of over forty years. In all the divisions and troubles among the Baptists in this part of the country, he stood firm and unshaken, as many can bear witness, in the doctrine of salvation by grace alone, as taught by the apostles and prophets, Jesus Christ himself being the chief corner stone. He said, "It has pleased the Lord to sorely afflict me, but it is all right. I must wait patiently the Lord's appointed time. My sufferings are nothing to be compared with the sufferings of my blessed Master when he bore all the sins of his people in his own body on the tree of the cross." A short time before his death he remarked to those around him, "Tell my brethren I die strong in that faith and doctrine which I have been trying to maintain for over forty years, which is the only doctrine that can do poor lost sinners any good. I know of no other way to save poor, lost, helpless, ruined and undone sinners." He often prayed the Lord that he might enable him to once more get well, to

visit his brethren; but it was not so to be, and his prayer was not granted. He was perfectly aware of his approaching dissolution, and talked calmly to his dear companion and children of his departure, and of the glorious change that was about to take place with him, when mortality should be swallowed up of life. I know, said he, I shall praise my Jesus with the highest strains in the courts of immortal glory, at his right hand. Though I walk through the valley and shadow of death, I will fear no evil, for thy rod and thy staff they comfort me." His disposition was remarkably quiet and retiring, but he was immovably fixed and settled in the faith and order of the gospel of the Son of God. Although we miss him so much, we would not have him back, for we are satisfied that our loss is his unspeakable gain. When I looked upon him for the last time, lying cold in the embrace of death, with a sweet smile upon his countenance, I could but say,

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

He leaves a worthy companion and five children to mourn his departure, with very many friends, but we sorrow not as others who have no hope; for if we believe that Jesus died and rose again, then also which sleep in Jesus will God bring with him.

His funeral was attended by numerous relatives and friends, at the Methodist meeting house near his residence, and a discourse was preached on the occasion from 2 Tim. iv. 6—8, "For I am now ready to be offered," &c., by Eld. John D. Hubble, of Roxbury.

May God sanctify this dispensation of his providence to our good, and may it redound to his own declarative glory, is my prayer for Jesus' sake.

A. BOGART.

Olive, N. Y.

Please publish the obituary of sister **Maria A. Carter**, of the Occoquan Church, who died June 6, 1875, in the 60th year of her age.

Sister Carter had been suffering through the winter with pneumonia, I presume, combined, perhaps, with other diseases, which brought her to a very low state of health, and for a time it was feared that she would not recover. But it pleased the Lord to raise her from this attack, and she had apparently recovered to a great extent her former health and strength. During this time she came before the Occoquan Church, related her experience, was received, and on the second Sunday in May last was baptized. Her baptism was of particular encouragement to us as she had been an humble follower of the cause for some time, and gave evidence of becoming a useful member. It seemed also to strengthen and encourage her in the way of holiness, and she was apparently lifted above the vanity of this mortal state, in the bright presence of the eternal God. But our hopes were soon blasted, for on the 28th ult. she was again attacked with sickness, and after enduring great physical suffering the Lord called her home. Her hope was strong and bright during her last sickness, and the words of Paul were continually in her mind, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." The sweet presence of this eternal King, I firmly believe, she realized, perhaps more and more as she passed through the dark valley of the shadow of death, unto the perfect day beyond.

A discourse was delivered in connection with her death, at the meeting house of the Occoquan Church, on the second Sunday in June, from Rom. viii. 18—21.

Thus was she baptized one meeting day, and a discourse in connection with her death preached the next. How unsearchable are the judgments of God, and his ways past finding out.

She leaves seven children to mourn their loss, who have our sympathy in their bereavement.

Yours in gospel fellowship,

WM. M. SMOOT.

Occoquan, Va., June 22, 1875.

Sister **Catharine Semonas** departed this life March 2, 1875, aged 62 years and 3 months, after a brief illness of about eight days, which she bore with christian fortitude and resignation. I visited her during her sickness, and spent the night with her. She suffered much bodily pain, but seemed perfectly resigned to the will of providence.

Sister Katy, as she was familiarly called by her neighbors, both young and old, had been a member of the Primitive Baptist Church for something upwards of forty years, beloved and respected by all who knew her. I have been personally and intimately acquainted with her for about twenty-five years, having been the pastor of Bethel Church, where her membership was, for about twenty-seven years; and during all this time I have never heard aught laid to her charge, calculated to bring reproach upon the cause of Christ. Of a truth it may be said of her, that she adorned the doctrine of God our Savior by a well ordered walk and godly conversation. She will be greatly missed in the neighborhood, as well as in the church; but we believe our loss is her eternal gain, and that, released from sin and suffering, her spirit has winged its flight to the realms of light and immortality, where the wicked cease from troubling and the weary are at rest. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Your as ever in gospel bonds,

JOHN R. MARTIN.

Franklin Co., Va.

Our beloved sister, **Susanna Crisman**, fell asleep in Jesus on the evening of April 1st, 1875, after a sickness of nearly a year, of cancer in the breast. At times she suffered great pain, but was never heard to murmur, and in the midst of all was enabled to look beyond her house of clay to that house not made with hands, eternal in the heavens. It was my privilege to visit her several times during the latter part of her illness, and she said her hope was firmly fixed in her Lord and Savior, though it was not as bright at some times as at others. Her disposition and manner was quiet and unassuming, but she was firm concerning the doctrine of the gospel, salvation by free and distinguishing grace. The orderly and consistent walk and conversation of our beloved sister leaves no doubt in our mind of her inheritance with the saints in the realms of eternal glory, at Jesus' right hand. Her age was 47 years, 3 months and 24 days. She joined the church called Bethlehem, and was baptized July 2, 1843, with which she lived an orderly member until her death.

Her funeral was held at the Bethlehem meeting house, and was attended by a large number of people, to whom a discourse was preached. She leaves behind, to feel her absence, a kind husband, two children, two brothers and one sister, besides many brethren and sisters of the church, who do not mourn as those who have no hope.

Yours as ever in love,

LEVI BAVIS.

Mrs. Mary Peters was born in the state of Virginia, Oct. 12, 1783, and died in Blackford County, Indiana, March 12, 1875, aged 91 years and 5 months. In 1803, Miss Mary Ashbrook (her maiden name) was married to J. Peters, with whom she lived in love and honor till 1815, when the Lord removed by death the husband of her youth. From these figures it will be seen that she lived a widow for the period of sixty years. She was the mother of five children, three daughters and two sons, one son and one daughter having preceded her to the spirit land, many years ago; the remaining three await the Master's call.

For the last quarter of a century Mrs. Peters found a home with Peter McKee, her son-in-law, who on bidding adieu to earth two years ago, made ample provision for her temporal welfare. She belonged to no church. Her husband was a Baptist, and she adhered strictly to that faith all her life, and gave evidence of a patient, humble, devoted and loving heart and life, and that she was no stranger to him who came into the world to

seek and to save that which was lost. She retained in a remarkable degree, to the last, the use of all her faculties, both of body and mind. She has been called from the earth Peace to her ashes.

WM. McKEE.

Dayton, Ohio.

DIED—Near Lumberton, Feb. 25, 1875, **Miss Mary Miller**, in the 54th year of her age. For twenty years she was a highly esteemed member of the Mercer Run Church. Her disposition was quiet and retiring, but she was immovably fixed in the faith and order of the gospel of the Son of God. She bore her sufferings with calm resignation and christian fortitude. The day previous to her death, a neighbor asked her if she loved Jesus, and was willing to go, to which she replied, Yes. The christian life she led leaves no doubt in our minds that she is now in the realms of glory, in peace with God, and with kindred who have gone before.

LIZZIE MILLER.

By wish of friends I write the obituary of our dear departed sister, **Miss Phebe Durand**, who passed from this pilgrimage state on the 4th of October, 1874. This is especially to inform the Ebenezer Church of New York city, as she was a respected and worthy member of that little branch of Zion. And she often spoke of those with whom she was personally acquainted, and longed for the time when she might meet with them again, which time, from ill health, never came. The bible, hymn book and "Signs of the Times" were her daily study. Having had christian conversation with her at various times for many years, we feel that she is gone from earth to heaven, there to enjoy the smiles of her God and Savior, to whom be all praise.

M. L. JOHNSON.

Union, N. J.

DIED—In Sanford, Maine, March 25, 1875, **Miss Kesiah A. Allen**, aged 24 years and 3 months. Her disease was consumption. She was a fine girl. Two years and a few days before she died she lost a brother with the same disease. She told her folks at that time that she should follow him within two years from that time; but she lived beyond that time a few days. She was well reconciled to her fate, willing to die, believing that Jesus would take her to himself.

I preached at her funeral to a large number of people, from 1 Cor. xv. 25, 26. She left a father and mother, brothers and sisters, with others to mourn.

ALSO,

DIED—In Sanford, Maine, April 1, 1875, **Mr. Robert Johnson**, aged 74 years and 5 months. Mr. Johnson has been confined to his house and bed for many a year, with the rheumatism, and other disease combined, which caused him to suffer beyond description. I saw him but a few weeks before he died, and he told me that he was glad I called to see him in his suffering condition. He told me he should be looking for death to come to his relief, every minute until it should come. He was willing to die, and believed he would be better off after death.

WM. QUINT.

ASSOCIATIONAL.

The annual meeting of the Corresponding Meeting of Virginia is appointed to be held with the Mill Creek Church, Berkley Co., W. Va., on Wednesday after the second Sunday in August, near Martinsburg, near the Baltimore & Ohio R. R.

Those coming from the east should come on the Tuesday train and stop at Kearneysville. Those from the west should stop at Martinsburg. At either station our brethren and friends will be attended to. There is a middle station called Dunington, and if any come on the Wednesday train they can stop there and be less than one mile from the meeting house. Martinsburg and Kearneysville are three miles from the meeting house. Our brethren and friends are near these places, and will meet and convey those who come to places of entertainment. Our members and friends live from three to seven miles from the meeting house, therefore it is

advisable for as many as can attend in their own conveyance to do so. We hope and desire to see a liberal turn out of our brethren and friends, particularly those in the ministry, from the consideration that most of the churches in our Meeting are at this time without a pastor.

JOSEPH FURR.

The White Water Association of Indiana will be held with Little Blue River Church, Rush Co., Ind., commencing on Wednesday before the second Saturday in August, 1875. Those coming by the Central Road will leave the cars at Knightstown. Those coming by the E. H. & I. Road will get off at Rushville, on Tuesday, at which places they will be met by conveyances.

HARVEY WRIGHT.

MONIES RECEIVED FOR "THE EDITORIALS."

SECOND VOLUME.

Wm Clower Ill 2 30, Eld A B Brees Mich 5 75, F E Driver Miss 2 30, D B McColl Ont 1, A Tomlin Ark 27c, Alfred Horton N Y 7 70. —Total \$19 32.

R E C E I P T S .

NEW YORK—Sarah A Brumges 2, Mrs Sophia McGowen 2, Matilda Hilliker 50c, Oliver Robinson 2, Mrs M Hart 2, Thos Jenkins 2, Mrs K Hopkins 2, C D Wood 2, Mrs W L Reeve 2, Mrs H H Decker 2, Dr G A Emory 4, C Reynolds 1.....\$23 50

MAINE—Eld Wm Quint 2, Elder H Campbell 1..... 3 00

PENNSYLVANIA—John Watkins 2, Albert Garrison 2, Jas Cudworth 2, Edward Vermilya 2, G S Parson 4, Chemung Association 17 75, N Overton 2, Eld C Schoonover 2, E Smith 2, Mrs S A Rumsey 2, Peter Britt 2, L H Elliott 2, Mrs S Rockwell 2, L E Rockwell 2, Eliza Smith 2, Harriet Clark 2, Eld S A Durand 21, John Shanton 2..... 72 75

DELAWARE—Benj C Cabbage.... 2 00

MARYLAND—Geo Jenkins 1, Geo W Smith 2..... 3 00

VIRGINIA—C C Brocken 2, J R Harvey 50c, Stephen Myers 2, J H Stone 2, P M Wright 4 50, Eld Wm M Smoot 4 50, Moses Joyner 6..... 21 50

ALABAMA—Mrs Mary Wellington 4, W D Bragg 4..... 8 00

ARKANSAS—A W Baccus 2, J E M Davis 2..... 4 00

GEORGIA—S Timmerman 2, J O Stanaland 4 35, H B Young 4 65..... 11 00

LOUISIANA—J B Lewis..... 2 00

MISSISSIPPI—Luke Spiver 2, M F Lockhart 2, Wm Gullledge 4..... 8 00

TEXAS—W D C Jones 4 40, W J Kuykendall 2 20..... 6 60

OHIO—J A Hill 50c, R Ward 1, Tho Cole 2, Eld J H Biggs 10..... 13 50

MICHIGAN—N P Yeomans..... 1 00

INDIANA—A C Hume 2, Ellen F Shortyman 2 25, Lewis Newkirk 5.... 9 25

ILLINOIS—Philomon Stout 6 70, Aaron Welch 2 15, Smith Ketcham 4, A A Kagy 2, Jane Clark 1, Elder J G Sawin 5, H B Smart 5, Jas McIntyre 2, A J Skaggs 2, Cyrus Mapes 2, Margaret Shaw 5, Mrs T C Miles 6..... 42 85

MISSOURI—E C Moore 2, C Snell 1, David Bartlette 3 50, Edie Cox 2..... 8 50

OREGON—J H Walker 4, John Brown 2 25..... 6 25

CALIFORNIA—Mrs S E Spurr..... 2 00

IOWA—T M Pugsley 2, M M Hanna 2 15..... 4 15

KENTUCKY—A Busey 4, J T Smith 2, E S Dudley 4, Elder J F Johnson 2, Eld N A Humston 2..... 14 00

ONTARIO—Wm Knifton 2, John Blue 4, Mrs Dea A Campbell 2, Wm Scates 4, Donald McEachren 2, Dea J C Bateman 2, Letitia Errett 2, Mrs H Anderson 1 75, Mrs M McLean 1..... 20 75

Total\$287 60

A G E N T S

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., AUGUST 1, 1875.

NO. 15.

POETRY.

"AND I WILL FILL THEIR TREASURES."

O thou whose promise never
Failed him who leaned thereon,
Inspire my weak endeavor
To plead it at thy throne.

Thy boundless grace is suited
To make me truly blest;
Earth's treasures are polluted,
For this is not my rest.

Unless thy love possessing,
My labor is in vain;
While Abel had thy blessing,
Thy curse was given to Cain.

Lord, with thy precious ointment
Anoint my darkened eyes,
To see that disappointment
Is favor in disguise.

The sun, when it disperses
The morning mists away,
Reveals a thousand mercies
Around the pilgrim's way.

So may thy favor, shining
Upon my worthless head,
Rebuke my heart's repining,
And kindle praise instead.

Be thou my only pleasure,
First object of my love,
A never failing treasure
To draw my heart above.

With all thy heavenly graces
Make thy abode within;
The world the shadow chases;
May I the substance win.

Thus bless my store and basket
Through my remaining days;
For Jesus' sake I ask it,
And thou shalt have the praise.

"EVEN DOWN TO OLD AGE WILL I CARRY YOU."

O may my soul to-day record
The goodness of my blessed Lord;
He hath for four score years and three
Upheld and bless'd poor worthless me.

My youthful days in sin were spent;
O that I could but more repent,
And look on him who bled and died,
And think on Jesus crucified.

Look back, my soul, to that blest year
When Jesus stop'd thy wild career,
And kindly led thee on apace,
To show the riches of his grace.

I thought all things were going right,
And in the world I took delight,
Till brought to feel that dreadful smart,
The hidden evils of my heart.

Then all my former hopes were fled,
My soul was filled with fear and dread;
I strove in vain some rest to find,
Some comfort for my troubled mind.

In midst of all my pain and grief,
At Jesus' feet I sought relief;
"O keep me, Lord, in this dark hour,
Defend my soul from Satan's power."

My ebenezer here I raise,
And to my Lord give all the praise;
He stood my friend in trials past;
Uphold me, Lord, till life shall last.

And then give me to feel thee near,
And let me read my title clear;
With my fast breath thy praise record,
Then be forever with my Lord.

W. W.

CORRESPONDENCE.

WARWICK, N. Y., Feb., 1875.

DEAR ELDER BEEBE:—You have sometimes asked me why I never wrote any thing for publication in the "Signs," and have also asked me to do so. My reply to all such questions, either from yourself or any one else, has been that I have never seen any thing in the "Signs" that I could wish left out to make room for what I might write. Still, I have a desire at times to give to the brethren generally some account of an experience which I have had, and which I hope is a result of the teachings of God's grace. But I frankly confess that I am often in doubt in regard to the foundation of that hope, and God only knows how I crave faithfulness on the part of brethren, that if they fail to gain fellowship for me as one taught of God, they will frankly tell me so.

As I look back over my past life, especially the earlier part of it, there is one thing that always troubles me: There is no time to which I can refer when I was arrested, or for the first time felt myself to be a lost and perishing sinner. From my earliest recollection I have been more or less interested in religious matters. Though I can distinctly recall times even in my early childhood when I felt myself to be very sinful, and longed to be good and pure, yet there was no sudden awakening to my condition before the holy God. If God's Spirit ever began to work in me, it seems it must have been at such an early age that I cannot remember. I remember having a desire to ask my father, when I heard him pray for forgiveness of our sins, and to be kept from sinning, how I might live and not sin; how I could be free from it. As I advanced in years these feelings seemed to grow and strengthen. I loved to hear conversation upon the subject of religion, and would often leave my play-fellows and go into the house to listen to conversation upon the subject. It was very seldom during the years of my childhood and youth that I heard Baptist preaching, though my father was a minister. Outside of my family, my associates were of the arminian type, and I attended meetings with them. Though my young mind was very susceptible to "religious influences," somehow I never could be satisfied with that company. Though often urged to make a profession, and subjected to all the influences they could bring to bear upon me, I have this to be thankful for, I never became entangled in their meshes. I have

sometimes thought it was because my family were Baptists, and my respect for their sentiments kept me from following after them. But when I consider how hard I tried in after years to find rest and peace in their system of lies, I hope that unseen hand which led Jacob in the wilderness would not let me become wedded to their idols. During these years to which I allude, I was looking forward to the time when I should be in deed and truth a christian. I read the bible a great deal, and how I desired to claim the exceeding great and precious promises I read, as my own; and how I longed for the time to come when I should be stricken down under a sense of my guilt and condemnation. I knew I was a sinner. I felt I was without hope and without God in the world. I felt alone, and without a friend in heaven or earth that could or would do me any good. I desired to be conformed to the righteous law of God, whose demands I felt to be upon me. But between me and the fulfillment of those desires there seemed to be a great gulf. That gulf was my great sins and sinfulness; for I not only had committed very grievous sins, but I was very sinful in heart. I thought there could be no hope for me till I had had that great conviction of sin for which I was looking, and could repent in dust and ashes, and receive forgiveness, and the assurance of acceptance with God, by the sudden appearance of that great light and joy of which I had heard christians tell. As years passed, my troubles seemed to increase. That I was a dreadful sinner, I knew. But I did long for a holiness that would render me acceptable with God, whose character was altogether glorious to me. Above every thing else I loved to meditate upon that very holiness and divine purity which presented such an insurmountable barrier to me. So intense and absorbing were my desires, at times, that I would forget every thing else. How often have I cried unto God in the bitterness of my spirit, to be shown a way whereby I might approach unto him. In fact, my experience is one of desire.

Such was the importance I attached to these things, that I never could be satisfied with any thing short of the truth. I did not want to be deceived. My friends would sometimes undertake to converse with me, for they thought they saw that my mind was troubled; but I steadily refused to acknowledge how I felt, lest I should deceive them.

But months and years passed, and

left me in the same condition. The change that I looked and longed for did not come. Instead of getting better, or any nearer what I wished to be, my case grew worse and worse. The awful thought would come to me, Is there no hope? Must I be cast off at last? If such was to be my doom, from my inmost soul I could acknowledge it just. Indeed I did richly deserve it. But if I were cast off, I felt that among the damned there would be one who would not be found blaspheming his holy name. In hell I could yet adore and agonize for that beloved holiness. That is my feeling now. There are times when thick darkness settles down upon my soul, and I am filled with fear that I am deceived, and that my eternal abiding place is among the lost. Nevertheless I must adore him for his wonderful works and ways with the children of men.

When I was eighteen years of age I left home to attend school, and from that time till I was twenty-two I was for the most part in the school-room, either as pupil or teacher. Though up to this time I had seldom heard any preaching save among the arminians, during this time I heard nothing else. And when I remember the state of my mind, the flatteries of friends, and the influences with which I was surrounded, with my own ambitious disposition, the desire I so strongly possessed to be somebody in the world, I wonder that my young feet had not been turned into that den of uncleanness. I tried hard to have it so. I tried with all my heart to believe they were right and held the truth. When I was in Maine there were but very few Old School Baptists, and they were held, or their doctrine was, in contempt by the others. Nevertheless, religion was very fashionable in the community. My most intimate friends and associates were members, or in sentiment with the arminians, and I tried to find in that system the rest and peace my soul craved. I tried their prescriptions: I labored as zealously as any of them to obtain the blessing I so much desired. I worked as only he can work who is working for life. There is not a nook or "cranny" in that whole arminian castle that I have not explored, and for a purpose, too. I was seeking for a pearl of great price to me. But I must not go too much into details here, lest my letter be too long. My labors but sank me lower and lower, and that which I had so much desired seemed farther and farther off. It was about this time in my experience that I went home to spend a vaca-

tion, and I then learned that my sister, Hannah Stimpson, who died a year ago last winter, had received a hope in the blessed Savior. I can never forget the feelings I had when my mother told me some of her experience. How glad I was for her; but how utterly wretched I felt myself. I thought I could plainly see that I was to be left. She had obtained that greatest of blessings that I had so longed for for years, and it was denied to me. I had not a word to say, for I felt that I richly deserved it. But how gladly would I have given up every worldly ambition for the knowledge she possessed. But I was lost and undone. There was no change with me, only from bad to worse. A few months after this, through circumstances that I will not weary you by relating, I tried to embrace the idea of universal salvation for all of Adam's race. I would defend the system with a great deal of zeal, and tried to settle down upon it; but something within me would not receive it; it kept telling me it was false. Well, I began to believe that all systems were false, and to awake to an idea that I would seek to know the truth for myself. I was left to imbibe the notion that I could solve the problem, "What is truth?" and with great earnestness I set myself about it. I felt that I had the power to find out the true system, and to understand the ways of God. I cannot conceive of a greater fool than I was at this time. But I will not tire you with the details of months and years of study, of reading and research that followed this resolution. I was afloat upon an unknown sea, and was lured on by a false promise of reward. My wicked presumption was so great that I undertook by reason and philosophy to read the records of eternity, to grasp with my mind the counsels of Jehovah. But I did not stop here, nor did I stop till I found myself carried by my speculations to the very verge of infidelity. And to-day I have nothing to boast that I am not an avowed infidel. It was an awful place to be in—all religion a myth, an idle dream; no hereafter; to live like the brutes, and like the brutes to die. I seemed to realize, in a measure, my condition. Oh how gloomy were my thoughts! Instinctively I would pray, O God, have mercy on me! But I felt beyond his reach, even if there was a God. I was like one stunned and senseless. I never could describe my feelings while in this condition. I remained in it for several months. But O the abounding grace that would not let me remain in that dreadful place. After a while my stony heart seemed melted. My former desires returned, and how I was upbraided and tormented with the thought that I had been ready to deny that God whom I had professed so much to adore, and whose favor I pretended to desire above all things. But the change that I had been looking for did not come. I remained the same sinful, wretched being as ever. But I did begin to hope. How, or why, I could

not tell. I never could tell when hope sprang up. And here again I am in trouble. But my hope was that God by his Spirit had been teaching me all these long, weary years, and the time would come when my hungry, thirsty soul would be satisfied, and the conviction and experience I so much desired would be granted me. All my boasted strength was gone, and I was as weak and helpless as a babe. It is a truth, that if I ever did receive the kingdom of heaven it was "as a little child." How I read and re-read certain parts of the scriptures, for my feelings were so clearly described. Many experiences in the "Signs of the Times" would give me a deal of comfort, too, in spite of myself. I remember, on a Sunday morning, I think it was in the month of March, 1863, I was reading Christ's words to his disciples upon the mount. When I came to the words, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," they seemed to be applied with such comfort and power to me that my soul was filled with joy, and I wept like a child. That morning, when the hour arrived, I went out to go to meeting. I felt a strong desire to go some where to see if I could hear a word to give me comfort and encouragement. It seemed to me that I could not live longer in this way. My whole soul seemed to go out to God in the publican's prayer. I had the choice of several meetings, though there were no Old School Baptists any where near. I finally found myself in the Free-will Baptist Meeting House. You can judge how much prejudice I had in my mind against that system, from the fact that I went with the hope of getting a word; and had one dropped, I could have received it as readily and hungrily as I ever received one from my brethren. When the minister read his text I was rejoiced and surprised, for he read the very words I have quoted above. How I hoped he would say something from them; but I was sadly disappointed. I might as well fill myself with the east wind, as my hungry soul with his preaching. But he could not harm the text. I did feast upon that. From that time I alternated between hope and fear, till June of the same year. The Baptists held meetings at the house of Elder Campbell, a short distance from my home at that time, so on Sunday, during the month of June, I had an opportunity and embraced it, to attend. I had a great desire to go, though I had no idea it would be of any benefit to me. My father preached, and I will say, what we so often hear said, it was the first gospel sermon I ever heard. For the first time I had that vision of loveliness in the crucified and risen Savior that is so ravishing to wretched, dying sinners. The righteousness of Jesus Christ was revealed to me as mine, and for me, and I was full. My sins were washed away. Yet tremblingly did I rejoice, for the grace appeared too great for me; the prospect was too glorious, too ravishing,

too divine, for such a worm as I. I had been looking in myself for a change from sin to holiness. I now saw a holiness imputed to me, and it was all of grace. Dear brother, if I am a Baptist, that is what made me one. When father finished speaking, Elder Campbell arose and said, "Blessed is the people that know the joyful sound," and made a few appropriate remarks. When he sat down, I was spoken to, for I could not hide my feelings. Before I was aware of it, I was upon my feet confessing my joy. After long years of labor and sorrow I had found rest. But it did not last long. I was soon plunged into doubts and dispondency. I thought I was deceived, and more than that I had deceived others. For about two weeks I hardly knew what to do with myself. But I was not left there. My soul was again filled with comfort and encouragement, and how my heart did go out to the dear people of God. During the following October I was baptized, and received into the Old School Baptist Church in Jay, Maine, a little handful of believers in our Lord Jesus Christ. I never can forget the day. I had found home at last. There was no great ecstasy of delight, but a glorious peace and rest that none can know save those who have wandered alone and friendless, poor miserable outcasts, "with no city to dwell in." How glorious the truth appeared—that truth that had been revealed to me. How amiable his tabernacles! how lovely his people! I was at peace with myself, at peace with the world, and at peace with my God. For two weeks nothing disturbed my quiet, satisfied soul. Poor, ignorant creature that I was, I imagined that this was always to last. But not so. I was to be plunged again and again in the mire. The most dreadful conflicts with the powers of darkness were in store for me, so that I have been led to exclaim, in the bitterness of my spirit, "It is better for me to die than to live." If I am a Baptist, (which I sometimes very much doubt) it is none of my seeking. If I believe in the precious doctrine of grace, it is because, miserable wretch that I am, I am lost without it. I often think it is no wonder I love it, for what should I be without it? How many times and often has the glorious truth sank deep in my heart, "By grace are ye saved," and delivered me from despair, and filled me with joy unutterable. How many times, after going forward in what seemed to be the path of duty, have I been filled with reproach for my great sinfulness, even the heinous sin of seeking to exalt myself in my prayers and in my preaching, instead of Christ. Here the blessed truths of the new and everlasting covenant, so well ordered and so sure, relieved me of my burden when my heart was ready to break.

Now the question comes, Am I deceived? Are all these *thoughts* merely, and the *feelings* purely imaginary? I cannot solve the dreadful question. But I hope, and some-

times I hope when it seems to me I have not the shadow of a sensible reason for the hope. But I am just what I am, and well do I know I am powerless to alter a thing.

But I will close. What I have written is but a meager, and to me unsatisfactory outline of the travel of my mind, and of the reason for the hope which is in me. Dear Elder Beebe, this is at your disposal; if you consign it to the flames you will not offend me.

Affectionately your brother in hope,
J. N. BADGER.

KINGSTON, Canada, July 10, 1875.

ELDER BEEBE—DEAR BROTHER:—I herewith inclose a letter that I received from Elder Sawin of Illinois, which I hope you will publish in the "Signs of the Times." I take the liberty of sending it to you for publication, believing it will be received and indorsed by the believer in Christ Jesus.

There are many of the children of God situated as we are, deprived of gospel preaching, and when we receive and read such letters as the one I now send, we feel that it is of too much value to be kept as a private letter, and want the readers of the "Signs" to receive the benefit of it.

I am as ever your brother in hope,
JAMES M. TRUE.

LOXA, Coles Co., Ill., July 6, 1875.

DEAR BROTHER TRUE:—Your comforting epistle of the 11th of April came duly to hand, and I now avail myself of the first opportunity to answer. I however know not whether my answer will prove profitable or not; but be that as it may, I shall make the attempt, and leave the event with the Lord. Could I place my thoughts on paper as rapidly as they are formed in my mind, and were it possible for those thoughts to be any thing above carnal self, I might be able to interest you with a long letter. But the spirit calls, and the flesh answers; *i. e.*, rises up to oppose and hinder, so that "I cannot do the things that I would." Oft, of late, I am made to feel and keenly realize my spiritual poverty and leanness. Bitterness and sorrow of soul compass me about as the waters of the sea. Indeed, sometimes the angry and restless billows almost go over my head. The wicked rest and have peace in their unrighteous dealings; but for me there is no rest. Others boast of happy, contented minds, uninterrupted peace of soul, and of the successful employment of their time in the service of their Master; but how different the case with me! There is not the slightest hope for me through my fleshly acquirements. This I do know: "The flesh profiteth nothing." And, "In me, that is in my flesh, there dwells no good thing." The apostle says, they that are in the flesh, or live after the flesh, cannot please God. Carnal oblations and sacrifices, and strict observance of the ritual service, were necessary to secure the blessings under the law. Law service was indispensable to the

happiness and prosperity of national Israel. And in the law of Moses the Jews solemnly trusted. They had no use for the gospel of Christ, for they were "Moses' disciples." We have those carnal Israelites yet. Thousands of legalists fill our land, and ruthlessly denounce the doctrine of Christ. With characteristic tenacity they cling to the law of Moses, or the law of works, and of self-justification. They have a zeal of God, and perform many wonderful things, (as they vainly suppose) but their zeal is not according to knowledge. Their religion is of the head, outward in the flesh, carnal and of the letter, and not of the heart or spirit. They zealously teach for doctrines the commandments of men. "Keep the commandments," say they, "and a brilliant reward is yours." All the righteousness they know or care anything about is the righteousness of the law. Of the righteousness of Christ, which is of faith, they have not the least knowledge. How proud are they of their formidable numbers, their gilded edifices, and the jewel bedecked appointments of the countless synagogues that thrust their mocking spires heavenward throughout the land. They are prompted by the spirit of their ancient brethren, of which we are reminded when we hear them boasting of their lofty works. "Go to," say they, "let us build us a city and a tower whose top may reach unto heaven; and let us make us a name." How applicable to the works and propositions of graceless men now. To get themselves, riches, honor and renown is the extent of their aims. This may do for a prating pharisee, but it is inadequate to the case of the poor, tempest-shaken soul that has long since tried the efficacy of such theories and agencies and found them wanting. It is very easy for a brazen-faced will-worshiper to say, "Believe and be baptized," and equally easy for their simple dupes to conform to this measure in an outward sense; but it is altogether another and different thing to believe and say of a truth, with an inward and heartfelt knowledge of the fact, that Christ is the Son of God. This can only be done "by the Holy Ghost which is given unto us." No man can say that Jesus is the Christ, but by the Holy Ghost. By faith Abel offered a more excellent sacrifice than his brother. The wise tell us now that the offering of sacrifices is the procuring cause of faith. But Abel had faith, and hence could and did offer an acceptable sacrifice. His person being of God accepted, his works also were accepted, which also were the strongest evidences of existing faith. The fountain must be cleansed before the stream can be pure. The tree must first be made good before we can reasonably expect good fruit. Who ever heard of grapes being gathered from thistles, or figs from thorns? Or of a fountain sending forth, at the same time, both bitter water and sweet? The brilliant self-appointed and self-acting clergy with all their boasted wisdom have failed,

signally failed, to tell us how it is possible for the dead to act, the blind to restore their own sight, the dumb to loose their own tongues, the ungodly cease from wickedness, and rebellious, sinful nature, to rise above itself. "Can the leopard change his spots, or the Ethiopian his skin?" Turn thy magic wand, O gifted prophet, filled with worldly wisdom, and answer if thou wilt. Hark! An answer is thundered back. Land and sea echo back the sound, (for land and sea have been compassed and filled with proselyting influence) "Look at our numbers, at the invincible army we have enlisted, at the multitudes still flocking to our standards. This is our answer." The children of the bond-woman far outnumber those of the free woman. Seeing their multiplied legions does not therefore in the least disturb me. I would rather possess the kingdom through much tribulation than enjoy the pleasures of sin for a season. I have no confidence in the God-dishonoring works of men. Christians look beyond the swelling stream of popular religion for the more sure word of prophecy—the word of truth which came by the Lord Jesus Christ. Christian love is not of earthly origin. Heavenly joy comes not of the carnal mind. Gospel rest, and peace "that passeth knowledge," are not borne to us on the cumbersome wings of legal sacrifices and warrants; neither does faith exist and thrive on nature's corrupt and degenerate tree. It is borne by the Spirit. Where the Spirit does not exist, faith does not exist. And "If any man have not the Spirit of Christ, he is none of his." The Spirit is life. This life is in the Son of God. "He that hath the Son," therefore, "hath life; and he that hath not the Son of God hath not life." "I give unto them eternal life, and they shall never perish." What a fountain of love is here opened up! Here all is reckoned of grace—"the grace of God that bringeth salvation." Food and raiment are liberally supplied "without money and without price." Sometimes I have sat down under the shadow of the Almighty with great delight, and his fruit was sweet to my taste. The elysian fields of grace have stood out before me in all their attractive heavenly beauty, while in Emanuel's land; but such seasons of rest and quiet seem only to be now and then—"here a little and there a little." But as you say, my brother, "The Captain of my salvation has gone before," and has gathered out the stones, and cut off or canceled the power of the ravenous beasts that infest the way, while the ransomed are bidden to "return and come to Zion with songs and everlasting joy upon their heads," while sorrow shall flee forever away.

But I have written too much already. Should the Lord bless any portion of this to your comfort, render thanks to him. May he also graciously smile upon you and yours.

Your brother in hope.

J. G. SAWIN.

FRANKLIN, Ind., July 11, 1875.

ELDER BEEBE—DEAR BROTHER:—I send you a letter written by our dearly beloved sister Sophrona B. Thompson, who came to the church at our June meeting, and gave a very satisfactory relation of a work of saving grace, and was received and baptized in the fellowship of the church. I think that many of the saints of God would read with interest the severe conflict our dear sister had to undergo in coming out from those who trust in part or altogether to their works for salvation. I have no doubt that many of the children of God are situated as our sister was, whose experience differs materially from the faith of the people they belong to. Should you deem it worthy a place in our family paper, the "Signs of the Times," please insert.

Yours in gospel bonds,

P. K. PARR.

JUNE 5th, 1875.

MRS. PARR—MY DEAR FRIEND:—With feelings of unworthiness I attempt to write you a few lines concerning my conflict of mind. You know how long I have been in the dark in regard to the doctrine of choice and predestination; how that I have been almost tempted to believe that the bible was a mere history. I could not understand how God would create a people and not give them a chance to be saved. I knew in my own case that God made me realize that I was a guilty wretch, doomed to eternal woe, cut off from all hope of heaven and happiness. I knew as for myself that I could not throw off this conviction, this knowledge of my exceeding sinfulness, which seemed to sink me lower than the grave. But the question would arise, Could not others convicted of sin fight against the convictions until the Lord would give them up to hardness of heart and reprobacy of mind? The scriptures, it is true, are plain enough for any person to understand, whose understanding the Lord has enlightened; but I had heard it preached that in regard to this choice it only existed in ancient times; that God chose the Israelites from among other nations, from which Christ should come; that Christ chose the twelve apostles, chose the writers of the gospel, and chose the seventy disciples and sent them into all the world to preach this gospel to every creature; that then the choice ended; but that the acceptance or rejection of the sinner turned upon the acceptance or rejection of the gospel; that it is, believe the gospel, obey its precepts, and live; or, reject them, and die. This, I thought, looked right. Then the question would come up in my mind, How was you made to believe? Did you have any part or lot in the matter? Was it by obeying the commandments contained in the law that your dreadful load of guilt was taken away, and you made to rejoice in hope of eternal life? Oh no, my poor soul would answer; it was alone by the power of God; for I was thoroughly convinced that I had no power to extricate myself

from the horrible pit in which I discovered myself; that the more I tried, the deeper I sank, until my doings were all exhausted, and I was made to look to God and trust in him alone for mercy. Then come away, come away from such a people, would sound in my ears; it seemed as plain as if some human voice had spoken to me. I longed to come, and prayed the Lord to give me strength to do his will. I longed to be among a people that preached the way of salvation as the Lord had taught my poor heart. And where could I find such a people? Only those I had thought very selfish, thinking themselves to be right, and all others wrong. But notwithstanding, I was drawn to them; they appeared to be my kindred, and dearly beloved of the Lord, and I, although so unworthy, desired to be with them. Then this voice again, Why don't you come? How long will you fight against God? Or was it just a fancy? O could it be indeed the voice of God? I was in such distress of mind I felt that if it was of the Lord, and my duty to come, I would have no peace of mind while I stayed away. Then came another voice sounding in my ears, You think because you were made to see that way, every body else have to. How many were stricken down like Paul? That God is no respecter of persons; but it is them that believe. And if he be no respecter of persons, how can this doctrine of election be true? I thought, surely God did not deal with every body as he had with me. I determined to dismiss the idea of ever offering myself to the Old School Baptist Church. But where else could I find a kindred and communion of soul? I was starving where I was. I thought I would go to the church I first joined, and for a short time I was satisfied by thinking they did not all preach that sinners could do something to save themselves; for this I could not believe. But here were two faiths, whereas the watchmen are commanded to speak the same things. And where in all the world is there a people that speak or preach this one true doctrine, Salvation by grace alone, only the Old School Baptists? Then I thought, surely this is the true church. And O how my soul longed for rest. Then again, Come away, touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men, and I will receive you. What did this receiving mean, but giving peace of mind? And O how I desired this peace of mind! How I longed to be a member of the church which I believed was the only true church. But this doctrine of choice still perplexed me. I read of the elect, and of election, but I could not see how it could be. It must mean what it said. I could hear it preached, time after time, but it was all hid from my understanding. That Monday morning Elder Bartley spoke at Bethel, on known duty, showing that those who neglect to discharge the same have not that peace of mind they

would have in the discharge of duty. I thought, O if he could only know my distress, he surely would pity me. I felt like a poor outcast, unfit to be with the dear people of God, even to be seated among them. Then something would say, You cast yourself out. Why don't you come? I prayed that I might understand the doctrine of predestination, for I could not come unless I did. I felt certain that it was the Lord's will that I should come away, away from a people where I could not sing this song of Zion, God's power alone to save. But he that knoweth his Master's will and doeth it not, to him it is sin. Yes, I felt that I was sinning against God; that my conflict was between him and me alone. The Lord directed the dear brother to come and speak to me after preaching, that I might tell him the cause of my staying away. He expressed a willingness to preach on that subject, if the Lord would so direct his mind. This was God's own appointed time in making me reconciled to his will, in showing me his justice in saving whomsoever he will. Now that every difficulty was removed, I wanted to be baptized by true gospel authority. It seems so strange, so secretly strange, how I have been drawn. I was led in a way I knew not. I can only say, the Lord works and none can hinder.

And now, my dear sister, (although I feel too unworthy to claim that relationship) I have tried to pen a few hints of the way the Lord has led me. In taking a review of what I have written, it comes so far short of describing the Lord's dealings with me in bringing me to this dear people, that but for my promise to you I would burn it; but believing that you will overlook all mistakes and omissions, feeling that I am not writing to one in nature's darkness, but to one who can say, The Lord is the light and the life of my salvation. May you all ever be able to look to him who hath said, "My grace is sufficient for thee." I sometimes desire to write for the "Signs of the Times," something of this wonderful love of God in granting mercy to such an undeserving wretch; but I see so plainly in this poor scribble my inability to write.

Yours in hope of heaven,
SOPHRONA B. THOMPSON.

ROYALTON, Fairfield Co., O., June 30, 1875.

BROTHER BEEBE:—My subscription for the "Signs" having expired, I send you herewith two dollars to have it continued, that I may be enabled to hold converse with many of the excellent ones of the earth, upon the most important of all subjects that can engage the attention of mortals, the doctrine of God our Savior. The opposite to the doctrine of God is the doctrines of men. The doctrine of God is one, and indivisible; for all revealed truth harmonizes, and the scriptures testify to the same. Not that all truth is revealed in the scriptures, but enough is revealed to make "the man of God perfect, thoroughly furnished unto

every good work," while in this tabernacle. The experience of every christian, however small it may seem, is in unison with all divine truth to infinite extent. It perfectly harmonizes with all sound doctrine. For John says, "Ye have an unction from the Holy One, and ye know all things." This knowledge is peculiar to every heir of God and joint heir with Jesus Christ, and comes immediately along with that "wind that bloweth where it listeth." And as Adam knew his wife and called her by name as soon as she was presented to him, even so can the christian say, when the truth is brought before him, I know it. This word "know" is of frequent use in the sacred scriptures. "We speak that we do know, and testify that we have seen," said Christ. What a heavenly genealogy of truth! What sublimity appears in the contemplation of that "holy nation" and its belongings! All harmony; for every good thing is found blending together in an infinite oneness, and, like the rivers of the earth, all running into that fountain whence they came. But how widely different the systems of error. The doctrines of men are not one, but many—neither in unison with truth, nor with each other. Like the builders of Babel, confusion is the result of commingling together. The greatest semblance of harmony is when the Pilates and Herods make friends in a common cause, either to oppose the truth or to unite in an unnatural manner for the destruction of their common ancestor.—See Rev. xvii. 16, 17.

One distinguishing mark of the children of the kingdom is, that while in full view of what they have received, viz., the kingdom, they ask for more grace to serve God acceptably. While the world asks continually for more money, and yearns after power instead of faith. The merchants of Babylon deal in worldly commodities.—Rev. xviii. 11–20. But the children of light deal in wisdom. "For the merchandise of wisdom is better than that of silver, and the gain thereof than fine gold."

Another mark of the children of the kingdom is, as before hinted, knowledge, as opposed to speculation or philosophy. No part of a christian's duty lies outside of the scriptures' teaching, and that of the Spirit of God, which reveals all necessary things pointed out in the sacred oracles. When outside these limits, we tread upon uncertain ground of philosophy or human reason, by which divine truth cannot be reached, because it is as high above human reason as the heavens are above the earth. Though specious in appearance, Paul says, "Beware lest any man spoil you through philosophy and vain deceit." To spoil is to rob of comfort. Timothy was told to shun oppositions of science falsely so called; also to beware of Alexander, for he had greatly withstood his words—which was no doubt by that same philosophy or human reason. But as we are to "try the spirits," we need not be deceived; for all sophistries, however much gilded,

will melt away before that "unction" by which we "know all things."

Nor are any better results obtained when the christian trusts to reason, and ignores for the time being the sacred scriptures and his own experience. Such an one may walk for a while in the light of the sparks of his own kindling, but he will eventually lie down in sorrow. And when such an one happens to be a leader, and succeeds in getting disciples, confusion is sure to follow, in proportion to the numbers bewitched. Very much of church troubles are traceable to this source. To such an extent has this course been pursued by some claiming brotherhood with the saints, that with great boldness in the pulpit they have preached God to be the author of sin; that he compels some men to sin, and then damns them for sinning. Also, that sin is not the cause of the condemnation of any man; and many analogous positions, equally at variance with experimental and scriptural testimony, though in one case claiming a private revelation direct from heaven, teaching said things. For brevity sake, I refer to Gal. i. 6–12. But as such positions do not agree with truth already revealed, let it all be rejected, together with all who persist in defending the same. For if the taking up a reproach against a neighbor (see Ps. xv.) disqualified an individual for being an inhabitant of God's holy hill, much more should the taking up a reproach against the Holy One of Israel subject the offender to expulsion; and a refusal of a church to take such action would invite the displeasure of him who walks in the midst of the golden candlesticks, and sometimes removes one out of his place.—Rev. ii.

Brethren, this is surely a dark day, when iniquity abounds and the love of many waxes cold; when the emissaries of Satan are walking to and fro, setting on fire the course of nature and enlisting recruits for the armies of Gog and Magog, which seem fast ranging themselves in battle array, and only awaiting the command to march against the armies of the living God, when sure defeat awaits them. "Wherefore, come out of her, my people, that ye receive not of her plagues." May that day hasten when Zion shall put on her beautiful garments, unspotted by the world, looking forth, fair as the moon, clear as the sun, and terrible as an army with banners.

Yours in tribulation,
THOMAS COLE.

CARROLLTON, Ky., June, 1875.

BROTHER BEEBE:—The wise king of Israel has left on record in the second chapter and fourth verse of the Song of Songs which is Solomons, these words: "He brought me to the banqueting house, and his banner over me was love." This inspired penman employed the figure of the marriage relation, the bride and the bridegroom, to illustrate great and interesting spiritual truths. If he were the only writer through whom the Almighty caused to be recorded

the glorious truths contained in the divine volume, who adopted the use of that figure, perhaps it would be less interesting and instructive; but others have adopted that figure for the same purpose. John the Baptist, in speaking of the blessed Jesus, says, "He that hath the bride is the Bridegroom." And one of the seven angels said to John on the isle of Patmos, "Come hither, and I will shew thee the bride, the Lamb's wife." In the text recorded by Solomon, that same bride which John saw speaks, and her utterances are in regard to her husband. She tells what he has done for her. She does not say that he invited and entreated her to come, but she says, "He brought me to the banqueting house." The prophet Isaiah, speaking of what in after ages would be accomplished by the Almighty, says, "And I will bring the blind by a way they knew not, I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them and not forsake them." Thus Jehovah speaks, and uses no doubtful utterances. He says, I will bring the blind by a way that they knew not." The bride employs the same unequivocal language when she says, "He brought me to the banqueting house." But this inquiry is appropriately suggested, To what house did the inspired penman refer, in employing the words, "banqueting house?" The prophet Isaiah, speaking of the house of Jacob, says, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." In the first verse of the fourth chapter of the prophecy of Micah we find nearly the same language. The prophet Daniel points to the same things when he says, "In the days of these kings shall the God of heaven set up a kingdom." We understand that the banqueting house mentioned by Solomon, the mountain of the Lord's house spoken of by Isaiah and Micah, and the kingdom spoken of by Daniel, all refer to the same thing, and that is the church of the Lord Jesus Christ. That church is spiritual; all the members thereof are made spiritual; created in Christ Jesus unto good works; brought into a glorious union and oneness in Christ Jesus, the Head and Husband. Then the bride can appropriately say, "He brought me to the banqueting house, and his banner over me was love." For the Bridegroom hath said, "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name." The bride bears the name of her husband; and every one that is called by his name is brought into that banqueting house, and his banner over them is love. He loved them with an everlasting love, and with loving kindness he draws them. They are not brought

in as unwilling captives. No. "Thy people shall be willing in the day of thy power." But what a thrill of joy pervades the whole nature of the earthly bride when she is brought by her husband to the marriage feast. Infinitely greater is the joy of the regenerated son or daughter who is brought into the banqueting house, and is made to sit down to the marriage supper of the Lamb, and is welcomed with these heavenly words, "Eat, O friends; drink, yea, drink abundantly, O beloved." The church of the Lord Jesus is made up of spiritual members, and they need and desire spiritual food to sustain and build them up. National Israel hungered in the wilderness, and the Lord gave them manna for food; they thirsted, and the Lord gave them water from the rock. Spiritual Israel hungers and thirsts after righteousness while in this wilderness state, but they have the glorious assurance that they shall be filled, and shall be blessed. For they are blessed with all spiritual blessings in heavenly places in Christ Jesus. Sometimes the earthly bride has to provide and prepare her own food. Not so with the spiritual bride; she is brought into the banqueting house, and is fed there with the rich provision made by her Husband. She is fed upon the rich treasures of grace, and is made to grow as the cedars upon mount Lebanon. Paul said to the Elders at Ephesus, "Take heed unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." The Savior said to Peter, "Feed my sheep; feed my lambs." Then there are those in that banqueting house whose business it is to feed those of the household. But the bride is not only fed in this banqueting house, but she is clothed with the wedding garment, with clean and white linen, which is the righteousness of the saints. Then what joy pervades her when she is enabled to say, "My Beloved is mine, and I am his. He brought me to his banqueting house, and his banner over me was love." Every civilized nation upon earth has its banner, and upon each of those banners is a motto and an emblem. The American banner has its motto, which is, *E pluribus Unum*, and its emblem, which is, the eagle with the serpent in its talons. What is the motto on that banner which overshadows the bride when she is led to the banqueting house? Salvation is of the Lord, is an appropriate motto, and the Lion of the tribe of Judah an appropriate emblem. Then all who are marshaled under that banner are destined to an eternal rest; and reading afar off the motto, and seeing the emblem, they are made to cry out, Alleluah! The Lord God omnipotent reigneth. Let the earth rejoice, and the isles of the sea be glad. Then they can sing, with Dr. Watts,

"Dear Savior, let thy beauties be
My soul's eternal food:
And grace command my heart away
From all created good."

H. COX.

KNIGHTSTOWN, Ind., June 21, 1875.

BROTHER BEEBE:—By your permission I will say, through the medium of the "Signs of the Times," to the many brethren and sisters who, during my visit east, requested me to write when I returned home, that I have not forgotten their request, nor do I expect ever to forget their kindness to me during my visit among them.

I arrived home on the 19th inst., in good health, and found all well at home, for which I feel truly thankful, having been gone from home nearly five weeks, in which time I attended the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations, and formed an extensive and agreeable acquaintance with brethren and sisters there, among which I met the following preachers: Elders G. Beebe, S. H. Durand, E. Rittenhouse, P. Hartwell, W. Housel, Wm. Grafton, F. A. Chick, W. M. Smoot, Wm. Pollard, J. S. Dameron, W. L. Benedict, T. M. Poulson, J. Furr, W. J. Purington, J. A. Badger, J. N. Badger, A. B. Francis, J. F. Johnson, Samuel Danks, A. St. John, I. Hewitt, J. D. Hubbell, B. Maben, and brother Eli Clark, a licentiate. And I was lodged and kindly entertained during my visit by Dr. J. Thorne and N. B. Welch in Baltimore, G. Gill, E. Davis and L. R. Cole at Black Rock, and W. Gooden, J. Gooden and P. Meredith at Cow Marsh, and W. E. Riggs at Bryn Zion, and by Eld. E. Rittenhouse and his kind family on my way to Hopewell, and J. Thomas in Philadelphia, and E. H. and M. J. Boggs, P. S. Garrison and J. B. Hill at Hopewell, and Eld. W. Housel and family near Washington Church, and H. Carlough in New York City, and Eld. G. Beebe, T. Tatham and H. Horton at Middletown, and D. Vail at Waverly, and G. S. Parsons at Cherry Flats. These are nearly all brethren and sisters in the fellowship of the church, and those that are not I feel sure ought to be, and I hope to ever remember their kindness to me, as also that of many others, too numerous to mention. And I was made to rejoice in the communion and fellowship which we enjoyed together; rejoicing in the truth as it is in Jesus. For we had much excellent preaching during our meetings; but there were some expressions that I did not approve, because I do not find the fact declared in the scriptures: such as, "The church was created in Christ Jesus before the world was;" and again, "The Spirit received by those who are born of God is the new man." And again, "That the man that is born of the flesh is all flesh, body soul and spirit. But I am slow to believe that any hold that He that came in the flesh was a created Spirit, nor a man, nor that spirit is flesh. I do not name these things for controversy, for I do not love it, nor do I think it will edify the church. But all controversy and division comes from a departure from the word of truth. Let us be careful therefore to speak the mystery of Christ, not in the words which man's

wisdom teacheth, but in words which the Holy Ghost teacheth, that the church may be built up and edified, and not be torn asunder by strife of words and opinions of our own. And may the God of all grace enable us to depart from every appearance of evil, and cleave to that which is good. Be kindly affectioned one toward another, with brotherly love, in honor preferring one another, is the desire and prayer of your unworthy brother in the kingdom of Christ,

HARVEY WRIGHT.

SOCIAL CIRCLE, Ga., June 17, 1875.

ELDER BEEBE—BELOVED BROTHER IN CHRIST JESUS:—I have just read your remarks in relation to the unfortunate expressions of Elder Janeway. So far as I am concerned, I am perfectly satisfied with what you have said; it is all that could be desired. I hope and believe that all, north and south, will fully indorse your views and sentiments as to your future course. I do hope that that matter is now fully and finally settled, and that no one will attach the least censure to you in allowing the publication of those objectionable articles. I hope that we are all willing to set up, on this subject, a heap of stones, Galeed, as a witness that none on that side will come on this side, and none on this side will come on that, to do each other harm. It has been a truth, patent to all, that in all the fiery ordeals that have tried our souls, we, as Old School Baptists, have stood shoulder to shoulder, through thick and through thin. While other religious denominations have been in law to settle the points in dispute of their separation, been at daggers' points in each other's company, and now that their element of discord is removed, are trying once more to unite without a compromise of each other's honor, we have been a unit upon almost every subject, have greeted each other with love unfeigned, and enjoyed sweet christian fellowship. The Lord grant that this union may grow stronger, and be indissoluble while time shall last. We have a host of enemies without, who are watching to see if they cannot get a sweet morsel to eat out of our dissensions. If we should be anxious to fight, let our swords be against the uncircumcised Philistines, and not against Israel, the people of God, our brethren. Any one who has read the "Signs" must be convinced that they are the exponent of but one people, we honestly believe the church of the living God. In the same "Signs" is a communication from some brother or sister in the cold, frozen regions of Maine, or the Canadas, and another one from the hot, sultry regions of Florida or Texas; but all breathe but one sentiment, in the main; all show the teaching of that one Spirit, in one hope of our calling. I agree with Elder Patman in believing that the "Signs" afford the best reading outside of the bible. It is much hoped that nothing that has transpired in the past—and especially in the last that is unpleasant—will have the

least tendency to alienate any of the brethren or sisters from its most hearty support. We should never forget that we are still in the flesh, full of its impulses and passions, which are ever ready to bring us into trouble, making it always necessary for us to set a watch at the door of our lips. Daily are we in need of that charity that *thinketh* no evil, and which endureth all things. How often have I taken up the "Signs," my heart and mind full of business cares, like Martha of old, felt dull and lifeless, barren and destitute, and while reading from the lisping tongue of the babe and suckling, my mind has been carried back to the days of my youth, when, I can but hope, unworthy and sinful as I am, that Jesus was revealed to me as my precious Redeemer. It may be that the next article is from the pen of some old veteran who has stood the storms of many a fierce combat; he is expounding the scriptures to our edification and comfort, else warning of dangers that threaten, or telling of the wiles of the enemy. Write on, brethren and sisters. We who cannot write as you do, can read, and our hearts can rejoice in the blessed truths you write.

In conclusion, I do hope that I did not write one word in my last that tended to wound the least saint; but I was so hurt and torn that I felt I must write, either publicly or privately. You speak of Elder Janeway as an old man. I did not know that when I wrote, and perhaps something ought to have been attributed to age. You, Elder Beebe, in the past, have been more like a father to me than a brother. May the Lord mercifully sustain you in your feeble old age. I submit what I have written entirely to your judgment.

Yours in love and christian affection,

WM. S. MONTGOMERY.

MACOMB, Ill., June 3, 1875.

DEAR BROTHER BEEBE:—I have had a request on hand for some months from brother James Colman, of Iowa, for my views on John vi. 66; and although I claim to have no special light on the subject, yet I am willing to give such views as I have on the subject, but must be brief, as I am about to leave home for northern Iowa, and have but little time to write, or to examine the subject today.

The text reads as follows: "From that time many of his disciples went back, and walked no more with him." I understand these disciples who went back to have been only nominal ones, who professed to believe on and love Jesus, and who may have, and no doubt did have, a degree of respect for Jesus as a noted man, and as a doer of miracles and wonders in the community; and so far as men could see and judge from the outward appearance and habits of these men, they were recognized as true disciples of Jesus, and following after him among the rest of the throng, were supposed to be true disciples.

There appear to have been three classes of men who were called disciples while Jesus was here in the flesh, viz.: First, those who were disciples secretly, but would not confess him openly for fear of the Jews, who would likely deride them, and cast them out of the synagogue, &c. Second, those who openly professed to believe on and love him, and who followed him when and where he was in public favor with the people, and when he did not preach of his *hard* doctrine; but who would deny and forsake him when the populace turned against him, and would become offended when he proclaimed the doctrine of discriminating grace as the divine origin of himself and his religion. Third, those who were called, and chosen, and faithful; who were born of God, believed truly on Christ, and loved him supremely, and continued with him through all his temptations. These disciples who *went back*, and walked no more with him, were of the second class. They *walked no more* with him, showing that they had walked with him for a time, and had been recognized as disciples by others of his followers. These had walked with him, and had not been offended at his wonderful miracles wrought before their eyes, which caused the multitude to applaud him; they were not offended when they ate of the loaves and fishes and were filled; but when he declared himself to be the Son of God, the true bread from heaven, and that except a man ate his flesh and drank his blood in a mystical, experimental sense, even by faith, he had no life in him, (spiritual life;) and when he told them that he came from heaven, and should return thither, many of his disciples said, "This is an hard saying: who can hear it?"—Verse 60. They were ignorant of the sublime mystery of godliness involved in the incarnation of Christ, the nature of saving faith, and of the experimental eating and drinking, and tasting that the Lord is gracious, and hence they were offended at his doctrine, and murmured among themselves; and when he spake of his ascension to heaven where he was before, and of the inability of any man coming to him except he were drawn by the Father, many of them went back. Here we see exhibited the opposition of our fallen nature to the doctrine of human weakness and helplessness, and to the sovereignty of grace. They were not true believers in Christ, for "Jesus knew from the beginning who they were that believed not."—Verse 64.

These disciples who became offended at his doctrine, and went back to their homes and their secular engagements, are the same as the stony ground hearers, who became offended when persecution arose because of the word.—Matt. xiii. 21. This class of *disciples* who went back, were the same as the foolish virgins, having the name, but no oil; the same as the barren fig-tree, the fruitless branch, &c., all bearing the name, and more or less having the outward resemblance of the true.

I might give many examples, if I had time, of such as were apparently true believers in and friends to the Redeemer, but who inwardly were enemies to the truth taught by Christ and his apostles. It is not every one that saith "Lord, Lord," that shall enter the kingdom. Seven women, says the prophet, shall beg the name of the man Christ Jesus, but will not thank him for food or raiment; (Isa. iv. 1) and many are now calling themselves disciples of Christ, and claim to be following him, and may be outwardly, in some things; but if the doctrine of Christ and the apostles respecting the helpless state of sinners, the purpose of God, and the sovereignty of grace in their salvation is proclaimed, they will be highly offended, and go back to their native element of sin.

I will state, brother Colman, how a learned professor of theology *went back on me*, and my Master too, some time ago. Learning by inquiry that I was a Baptist by profession, of the old type, he remarked, "You believe then that a man is *just* to be saved or lost *anyhow*?" I replied, "I certainly do, sir. If he is to be neither saved nor lost, what will become of him? But God does not save sinners *just anyhow*—he saves them by grace." "Well, but don't you believe that, let a man do what he will, he is to be saved or lost anyhow?" "I do, sir, most assuredly believe that he will be either saved or lost. Do you think he will be annihilated?" "Well, do you believe in election and predestination?" "I profess to, sir." "The most horrible doctrine on earth!" "Do you own a bible, sir?" "Of course I do; and I read it, too." "Well, did you ever read what Christ and the apostles said about election and predestination?" "Aye, I admit that the doctrine was taught in that early age, and it might have done for the benighted race centuries ago, but it won't do to try to cram such horrid stuff down the throats of the enlightened people now!" This was *going back* to, but impiously rejecting Christ and his inspired apostles; and he even remarked, with the most disdainful grin, that I "belonged to the most hateful sect (he might in truth have said the most *hated* sect) in creation." To which I replied, "They will not bite anybody, if let alone."

Many such disciples as turned back in the days of the Savior, and were offended at his doctrine, are alive yet; and though they are ready to say, Dear brother, Lord, Lord, &c., till the truth is proclaimed, yet when they hear it, it is a hard saying, and they are offended.

But I would, if I had time, write some on the next verse: "Will ye also go away?" "Lord, is it I that shall betray thee, and deny thee before men?"

"Ah, Lord, with such a heart as mine, Unless thou hold me fast, I feel I must, I shall decline, And prove like them at last."

I thank brother Mitchell for his article on the adoption in the Signs, and endorse his views, so far as I think I understand them.

I. N. VANMETER.

HOLLY SPRINGS, Miss., June, 1875.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—Feeling a desire to commune with the saints scattered abroad over the land, I have taken my pen for the purpose of communicating with them through the "Signs," provided it meets your approbation to publish the few imperfect words I may write. We are admonished to speak often one to another, and to exhort one another daily, lest any of us be hardened through the deceitfulness of sin.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." "O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work is before him." His reward was with him, the children whom he carried all the days of old. For he said, Surely they are my people, children that will not lie. So he was their Savior. In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them, and he bare them and carried them all the days of old. His work was before him, the work of redemption. He came to save that which was lost, and to redeem his children from under the curse of the law. He came to save all that the Father had given him, and to raise them up at the last day. And did he do it? He declared in agonizing tones upon the cross that he finished the work. O my soul, break forth into singing, for he saved his people with an everlasting salvation. They shall call them, The holy people, The redeemed of the Lord. And thou shalt be called, Sought out, A city not forsaken. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. This people have I formed for myself; they shall show forth my praise. If he has done the work, if he has created and redeemed them, where is there anything for man to do in the way of saving souls from death, as we so often hear quoted from the pulpits? O, what a poor plan of salvation it would be, if poor, finite man had to save himself. Ah! we would be lost, lost, eternally lost. But thanks be to the giver of every good and perfect gift, that it is not left to our choosing; but that we are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. There is reserved in heaven for you an inheritance incorruptible and undefiled, that fadeth not away. Then let us dwell together in love and not in strife, striving about words to no

profit, but to the wounding of brethren's feelings. There is no comfort or consolation to be derived from a communication containing harsh expressions. We are commanded to let brotherly love continue. If our Savior came into this low ground of sorrow to suffer all manner of affliction, to be scourged, spit upon, buffeted, mocked, derided, and ultimately led up Calvary's rugged brow, and there nailed to the fatal cross, to die that we might live, should we not bear with each other's faults? He forgave our sins, and we should forgive one another's sins. He not only bore our sins upon the cross, but while with us he taught humility, and said that we ought to follow the precept. Put on, therefore, as elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Then joint heirs with Christ, heirs to an inheritance that fadeth not away. And when Christ appears we shall be like him, for we shall see him as he is. "Beloved, let us love one another, for love is of God." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. O! that the brethren would never do or say anything to mar the happiness of Zion, but that all would work for the edifying of the church, and to the praise of God; leaving the world with its institutions alone, and be therefore followers of God as dear children. As ye have put on Christ Jesus, so walk ye in him. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem the other better than themselves. Do all things without murmuring and disputing, that you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

* Finally, my brethren, be ye strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day.

And I pray that your love may

abound yet more and more in knowledge and in all judgment, that you may approve things that are excellent, that you may be sincere and without offense till the day of Christ Jesus.

LYDIA C. POWELL.

LONG GREEN, Md., June 12, 1875.

DEAR BROTHER BEEBE:—By request of brethren I send you for publication a letter written to father by a very dear sister a short time before her death; and but for his extreme aversion to anything like self-praise, would have requested its publication long ago; but as they have both fallen asleep, we desire to have it published for the benefit of those living.

Yours in tribulation,

MILTON DANCE.

HARFORD COUNTY, Md., March 18, 1866.

DEAR BROTHER DANCE:—As I am not able to meet with you and the dear brethren and sisters to-day, I feel inclined to write you a few lines.

The day of our last precious meeting you complained of darkness, or rather dullness. After I came home, thinking over what had passed, the thought came in my mind, If such a one as brother Dance has reason to complain of dull seasons, one who has served so long and faithfully in his Master's cause, what may I expect? But thanks be to our heavenly Father, the giver of every good and perfect gift, for the last year I have enjoyed great peace of mind, have had many precious seasons at home when owing to ill health I was prevented from meeting with the dear ones of our Father's family, and have had my precious morsel dealt out to me alone. But when I am permitted to meet with them, O what love I feel toward them, as heart beats to heart. But how long those seasons are to last is only known to him who knoweth all things, even the thoughts and intents of our hearts. Dear brother, I hope by this time you have got out of the valley, and are going on your way rejoicing. In times of trouble, if we have strength given us to feast upon such a sublime portion of scripture as is contained in Isaiah, 41st chapter, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Dear brother, when faith is in lively exercise, and we are enabled to lay hold on those precious promises, what a feast it is to our poor souls. But our kind Master has not seen fit for us always to walk in the sunshine; and when I hear people talk about never being in darkness, I think it is a plain evidence they have never seen the true light. It is the lot of all God's children, while in this wilderness, to undergo many changes of feelings and exercises. Sometimes our old nature clings to our earthly homes; at other times our thoughts

and affections soar above to that blessed home beyond the grave, that house not made with hands, eternal in the heavens.

Dear brother, the time will not be long when you and I will be called to pass through the valley and shadow of death. Some would ask, Do you feel prepared for this great change? I would answer, If that preparation was not made when our blessed Savior hung upon the cross, and exclaimed, "It is finished," when he achieved that great victory for us, it will never be done by me. O, when those precious words are sent home to our hearts through the operation of the Spirit, then we can adopt those words, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

I must bring my poor scribble to a close, feeling confident that what you see amiss in it you will correct when we meet again, and not expose my weakness to others. My love to you. Farewell.

What a sad bereavement brother Durham has met, so sudden and unexpected. The shock was too great for me; I have not been able to go from home since, but am better to-day. Give my love to sister Dance and all the family.

Yours truly,

NANCY GLADDEN.

MAGAZINE, Ark., May 24, 1875.

DEAR BROTHER BEEBE:—I take my pen in hand for the first time in my life to write on a religious subject. I professed a hope in Christ in September, 1869, in the 18th year of my age. I must acknowledge that if I am saved it is through the mercy of the all-wise God; for I never did any thing to merit the salvation of my soul, or bring God under obligation to save me. When I found him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph, or rather was found of him, as the apostle Paul says, I loved God and the people of God as I never did before. I thought I would go to the church and enjoy myself as long as I lived, and never see any more trouble. I thought my troubles were past, and that I would never doubt my being born again; but after about two weeks I began to take a retrospective view of what had passed, I came to the conclusion that probably I was deceived, and had deceived the church. In the midst of my troubles I felt an impression to declare the name of God in Zion and his power in Jerusalem. I did every thing I could to get rid of the feeling, but instead of getting rid of it the burden seemed to get heavier. I resisted it about four years. I often resorted to a grove and secret places and asked God for relief; but it seemed there was no relief for me. Finally I was taken with a severe attack of inflammatory rheumatism, and it seemed to me it

was brought on me for my disobedience. While in this condition, I was made willing to go forward and discharge my duty. While I was sick, this scripture fell on my mind: "Comfort ye, comfort ye my people, saith your God." And when I got well, and the time came that I had promised in my vow to the Lord, I was still unwilling to go and blow the trumpet in Zion. I broke my vow, and still did not go, till it seemed that there was no rest for me day nor night. When I laid down at night, I would roll from one side of the bed to the other, and when I would get asleep I would dream of being at meeting and trying to preach. I persisted in this way, till I believed the Lord would kill me. It seemed that every body knew what was the matter with me. Brethren asked me several times if I did not think there was a work for me to do; that they believed I had a call to preach. But I would always answer them, that I did not believe the Lord would call such a poor, unworthy creature as I was to preach Christ crucified, the way, the truth and the life. At last, when it seemed I could bear my burden no longer, I went to some of the brethren and told them my feelings, and they had me liberated to speak in public. I went forward and opened the meetings a few times, and thought probably that was all I was required to do; but I soon found that would not suffice, and I began to try to speak in the name of my heavenly Master. It was indeed a great cross to the flesh, and it is still a cross to me. But I am still trying, by the help of God, to declare peace on earth, good will toward men. And I desire the prayers of the brethren and sisters every were in my behalf; for I have many trials, troubles and tribulations in this unfriendly world; but I remember the words of him who spake as never man spake, "He that endureth to the end, the same shall be saved." Our pilgrimage through this world is hard, but one consolation is, the road is short. Job says, "Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down." My desire is to press forward to the mark of the prize of our high calling in Christ Jesus our Lord, that I may say with Paul, when I shall put off this tabernacle, "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them that love his appearing."

I feel that I have a word of exhortation to the old soldiers of the cross: Let us hold up our heads a few more days. A few more storms and persecutions, and we shall be wafted from this time world, into eternity, to walk the streets of the New Jerusalem, where the wicked cease from troubling and the weary will be at rest.

Yours in tribulation,

T. R. DANIEL.

MILLER's, Oregon, March 21, 1875.

ELDER G. BEEBE—DEAR BROTHER:—Having finished the business portion of this letter, I will, with your permission, say a few words on the text recorded Eph. ii. 8: "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." I find this passage is frequently quoted to prove that faith is the gift of God; making the pronoun *it* to refer to *faith* as its antecedent. This, I think, is wrong. I see no good reason to make the *it* to refer to faith, any more than to the word grace, as both are nouns going before. We certainly have plain and pointed scripture enough to prove that faith is the gift of God, without doing this sentence any violence; for in Heb. xii. 2 we read, "Looking unto Jesus, the author and finisher of our faith." Then if he (Christ) is the author and finisher of our faith, the arminian notion of faith being the act of the creature falls to the ground. The scripture is full of expressions showing that faith, grace, repentance, and the whole of salvation, is the gift of God. "For by grace ye are saved." Here we have salvation as the subject of the sentence; and the further illustration asserts that this salvation is effected through faith. It is fully necessary that the believer should be enabled by divine grace to see and believe and rely on Christ as his Savior, and that he has an interest in this salvation; so it is through faith that he can realize this truth. And further it is affirmed, "And that not of yourselves." I would ask, What is not of yourselves? This salvation—"it is the gift of God." Then, if I am right, the word *it* in the sentence under consideration refers to salvation understood. Then we have the whole plan of salvation, from first to last, represented as the gift of God; and I do glory in the complete system of salvation, that it is entirely of God—in no wise depending upon poor fallen man; for if it was, all would be lost. The arminian, I know, is very desirous to establish faith as the act of the creature, and they will pervert the meaning of scripture to try to accomplish their design. The 9th verse of the second chapter of Ephesians fully establishes my idea: "Not of works, lest any man should boast." This salvation is not of works. This confirms, to my feeble mind, that the whole tenor of the subject of the text is salvation, and that the *it* has reference to salvation, instead of either faith or grace. I know that the scholar may assert that the pronoun *it* could not have the verb, "are ye saved," as its antecedent. This I am aware of; yet the antecedent is fully understood.

I will add no more, as I do not feel competent to write for publication in the "Signs." You will please examine what I have written, and if you disapprove of my views let them pass into oblivion.

Yours, I sometimes hope, in the bonds of love. May grace, mercy and peace be your stay through life, is the prayer of one of the poor of the flock.

JOHN T. CROOKS.

KAWKAWLIN, Mich., July 11, 1875.

FRIEND BEEBE:—Feeling somewhat lonely, and it being necessary to write you on business, I will pen a few lines for you to read, and if not fit for the press, cast them aside, and all will be right.

I am a sinner, yet I sometimes hope there is hope for me in the mercy and grace of God; but when I review myself from my youth to old age, and consider the perfections of God, I inquire, What am I, that with so much vileness I should hope? You who name the name of Christ must be better than I am, for I can see nothing in me but sinfulness.

I was born in Troy, Bradford Co., Pa., and in early life was considered forward in school; I read all that fell in my way. When quite young I was moved to Ohio, which then was a wilderness, and feeling lonely, I spent much time in reading. I was raised rather under Methodist influence. I studied the bible, and became interested in it; and while still quite young I made many promises that I would try and serve the Lord who died for sinners, but my promises availed nothing. O, thought I, how can I keep them? Some of my young friends got religion, as they said; but where was there any hope for me? I was told to pray, and I would feel better, but my prayers were an empty sound. Sometimes I mourned with deep intensity, and then my concern would abate. No mortal knew my feelings; I tried to keep them concealed. At length I attended a meeting where a cold, dull sermon was read on the subject of vows. It brought down a woe on all who failed to perform their vows. Surely, thought I, there can be no hope for me. How did I mourn when I came home. I retired, to be alone, and then tried to make still another promise, that if God would spare me what I would do; but it seemed only to deepen my agony. I then gave up, that surely God could not save me. I surely thought death would soon end my mortal state, and I cannot tell you how I then felt. I placed my hand on my breast, and fell to the ground, and said,

"Here, Lord, I give myself away,
'Tis all that I can do."

"And if my soul is sent to hell,
Thy righteous law approves it well."

Although I heard nothing with my natural ears, yet to my mind there seemed to be a loud voice saying, "Thy sins are forgiven thee." Fear left me in a moment, and O, how sweet the thought! Can it be? Has God looked in mercy on one so vile? It seemed that I could then say, God is mine, for truly he had looked in mercy on poor, unworthy me; he was my love and my delight. While walking towards the house this question occurred to me, Are you willing to follow me down the banks of Jordan and be baptized? I then thought I could go anywhere he was pleased to lead me; but I soon feared that I was mistaken, and tried to throw all away and seek him in earnest: but O, what darkness! My prayers seemed to be an empty sound. Prom-

ise after promise did I make, but failed to keep them. Then I thought I would bind myself to live better, so that if I did not I never would pray to him again; but before one day had passed I had broken all my promises. O, poor me, what shall I do now? I have cut myself off, no hope for me now; all hope now is gone forever. I could look back and remember many times when he had soothed my sorrows. Now to live without prayer seemed impossible; so with a heavy heart I asked his forgiveness. Something seemed to chide, and tell me to trust in him, and cease to make promises; then the first love seemed to return. O, I thought, what a Savior, how ready to forgive my sins. Well, since that time, with alternate hopes and fears, I have not desired to depart from the right way.

If God did ever visit me in love, it was when I was about sixteen years of age; and now more than sixty years are gone, and I am still a poor sinner. True, I united with the church years ago, and have had a name to live with the church a short time; but the church has passed away, and I am now in the world, isolated from those who know and love the truth. Alone, no brother in the flesh, no sister, wife or child, but left in a cold and dreary world. My connections are far away, and what little I possess is here. The world is kind to me, and I am treated well. I have no fault to find. They say I am set and bigoted, that I will hold that my own way is right. Well, how can I change? Let God be true, and every man a liar.

Your paper comes to me regularly. The communications are good, and many of them bring tears to my eyes while I read them; and then I feel a desire to take you by the hand and tell our story together. But let me be content. I sometimes hope that all is well.

Brother Beebe, may the God of truth guide you and me into all truth, and may we be led to see our follies and weaknesses; and may the word be opened to your understanding, that you may rightly divide the word and truth of God.

Your friend and well-wisher,
IRA PHELPS.

BATH, Maine, June 16, 1875.

DEARLY BELOVED BRETHREN AND SISTERS:—I often feel as though I would like to write to all, and would do so if I thought I could say any thing worth reading; but I will write what I can, and leave it with dear father Beebe to say whether it shall have a place in the "Signs."

When I have a realizing sense of the Lord's goodness to me, I feel if I could only find words to express my feelings I could write something you would all enjoy. There is not a moment passes away but a blessing is bestowed upon me, and I am often made to wonder why such a poor, sinful mortal is not banished from his presence forever, and why it is I dare to hope that I am one of his children. But I cannot cast aside this hope, no

matter how great the darkness that surrounds me; however sorely I am tried and tempted, this hope still remains with me, and is as an anchor of the soul, both sure and steadfast. There is no other way for sinners to be saved, but by the precious blood of Christ, which cleanses us from all sin. Salvation by grace is a theme that is ever new, and one which those who feel they are poor, helpless sinners, love to talk, read and hear about. It makes no difference whether they have seen each other or not, this love and fellowship, which we have no control over, flows out, and we often feel as if we had known each other for years. All of God's children are taught of him, and he teaches them all one thing. He brings them by a way they knew not, and in paths they had not known. They all say, with one of old, Salvation is of the Lord. They all are taught that by the deeds of the law no flesh shall be justified in his sight; that their own righteousness is as filthy rags, and there is no good in them; they are made to see their sinful heart, and how far short they come of every thing that is Christ-like; and when they think there is no mercy for them, when it is least expected, peace and rest come, and they feel as if their trials were all over; but sooner or later they find a warfare within their breast; "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." But, dear ones, we shall find always that as our days, so shall our strength be. It may not come in the way we wish for it, but we shall surely have strength given us to bear all our trials and afflictions, and he will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way of escape, that we may be able to bear it. He does not afflict us willingly, nor grieve the children of men. He chastens those he loves, and it is all for their good. But how little our finite minds can understand this; how quick we murmur and rebel when things take place contrary to our wishes; and how quick these murmurings and rebellious feelings can be hushed, not by our power, but by one who is far above all powers and principalities, who is too wise to err, and too good to be unkind: "Whom, having not seen, we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." When the Lord applies his promises to each one of us, then we have a rest. We cannot make one another partake of our feelings, no more than we can teach each other their sinfulness before the Lord reveals it. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord." "Their righteousness is of me, saith the Lord."

As I look back and see how I have been led along, and the many instances of the Lord's goodness to me, I

wonder I do not praise him all the time, and never hesitate to speak of his glory and talk of his power; but I am so sinful, I cannot do the things I would. Sometimes I am made to rejoice that I know I am a sinner; for I remember the time when I did not know it, and no one told me what a sinful heart I had; but if they had told me, I would not have believed it; but when the knowledge came to me, and I was made to see what I was, I felt and believed it. And the love that was given me for the brethren, has always remained with me; and although some persons feared I would be sorry if I united with the Old School Baptists, if I know any thing at all I know I have never seen a second that I have been thus sorry; but I have rejoiced that I had a home to go to, where each esteems the others better than themselves, and none can tell how much better they have become, but all agree with the apostle, that they are "less than the least of all saints." If I could not live with the Old School Baptists I should have to live alone; for I love to hear God exalted and man abased, and this people alone ascribe salvation unto the Lord, and all they want is a "Thus saith the Lord."

My dear brethren, I feel that I have written more now than you will care to read, and I have told you nothing of the Lord's goodness to me; it is so great I can never tell or write it. May God bless you all, and lead you in pleasant paths, is the prayer of your unworthy sister,

ATTIE A. CURTIS.

SALT ROCK, W. Va., May 26, 1875.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—It is in much weakness that I now address you; but knowing that the strong are commanded to bear with the weak, I will therefore try to say a few words to you and all my dear kindred in Christ, as it rests heavily on my mind to cast in my mite with those whom I so dearly love to hear from, and to tell them how my hungry soul is fed and nourished by their rich letters of love and instruction. Truly those messages of truth are as cold water to a thirsty soul in a barren land. Often when cast down, in gloom and sadness, surrounded by trials and difficulties, which are common to this life, the "Signs" are borne to me, which are welcomed home, for they come right from home. These dear pilgrims admonish each other of the straitness and narrowness of the road which leads to life eternal. It seems there are but few in these days that can be seen walking in the strait and narrow road, and these few are sorely persecuted; but our Savior said, "Because I live, ye shall live also."

It would be too wearisome to you for me to try to ease my burdened mind in writing, and I will close, lest I darken counsel by words without knowledge. My love to you and all the household of faith.

ELIZABETH ADKINS.

WOODVILLE, Tex., Feb. 15, 1875.

DEAR FATHER BEEBE:—The article of mine that you published in the last volume of your paper, called down the vengeance of one of the effort ministers of this county upon me. If you bruise the serpent's head, he will try to bruise your heel. I have written an answer to have published in the same paper his article was published in. I herewith send you his article as published; it may furnish you a text for an editorial. To read the sublime truths recorded in the 40th chapter of Isaiah, and the succeeding chapters, showing so clearly the inability of man to do any thing good, and his nothingness compared to God, and the great power and goodness of God in upholding and sustaining his chosen people in all their afflictions, it seems to me should be sufficient to stop the mouths of a mocking and gainsaying world, were it not that the scriptures teach that such things would be, and that the true believers might surely look for persecution, and for all manner of evil to be spoken against them. A worldly religion is fraught with more evils and vain delusions than any thing else that the mind can conceive of, and leads its devotees to greater extremes and intolerance.

In contemplating upon the vastness of creation, and the mysteries connected therewith, I am lost in amazement, and feel truly that I am nothing, and less than nothing, in comparison; and the thought that I occupy so little space here, and the thread is so short and brittle that binds to earth, and beyond is unknown and unexplored, only through faith, as through a veil; but the thought that God knows all things, and does all things well, and that he will do right, though all men do wrong, is a strong consolation; and that he changes not, and therefore Jacob is not consumed. It would be a great comfort to see true and vital religion revive in our midst, for truly it is a dark time; the clouds seem to be lowering, and faithful watchmen are scattered far from each other upon the walls of Zion.

Yours in love,

E. J. PARSONS.

CROTON, Delaware Co., N. Y., June 2, 1875.

ELDER BEEBE:—Inclosed you will find two dollars, which you will please credit to my account. I want to tell you and the rest of the dear brethren and sisters how much I enjoy reading your paper and their contributions. Having been confined to my home, and most of the time to my bed, this winter, some of the time not even able to read at all, the print was so nice it did not tire me so much. My health is returning with the warm weather, for which I want to be very thankful to our heavenly Father, who has caused me, I hope, to trust in his mercy, and led and kept me all my life.

One of the least, if one at all,

MARY H. BROWNSON.

CORRESPONDING LETTERS.

The Annual Conference of Old School, Predestinarian Baptist of Western New York, in session at Riker's Hollow, Steuben Co., N. Y., June 19th & 20th, 1875, to the associations and meetings with whom we are in correspondence, Greeting.

DEAR BRETHREN:—We desire to acknowledge our gratitude to Almighty God for his goodness to us in permitting us once more to meet in conference, and in the fellowship of the Spirit, to hear from our brethren and sisters composing our body, and also to meet your messengers in correspondence, and to hear the truths of Christ's everlasting gospel proclaimed by his ministers. We have been led to exclaim with the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."

We address this, our annual epistle of love and fellowship, to you, assuring you of our steadfastness in the truth, and devotion to the common faith of the saints in Christ Jesus our Lord. Your messengers, though but few, have cheered us by their presence, and assurance of your continued fellowship for us. Our meeting has been more than usually interesting. A large attendance and warm, heart-felt communication in conference, so that each could say, "It is good for us to be here. 'Great peace have they that love thy law, and nothing shall offend them.'—Psalm xcix. We feel, if not deceived, that we have been sitting together in heavenly places in Christ, our fellowship being with the Father, and with his Son Jesus Christ, and one with another, in the acknowledgement of one Lord, one faith, and one baptism. We desire for our foundation the prophets and apostles, Jesus Christ himself being the chief corner stone. Witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come. We have all faith in God's will, purpose and power. His word shall not return unto him void, but it shall accomplish that which he please, and prosper in the thing whereunto he sends it.

The church of God is founded on the Rock, Christ Jesus, and naught can prevail against it. "O the depth of the riches, both of the wisdom and knowledge of God!" The Lord is thy keeper: the Lord is thy shade upon thy right hand.

Our next meeting is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday succeeding the close of the Chemung Association in June, 1876, when and where we hope to receive your correspondence by minutes and messengers.

A. ST. JOHN, Mod.

H. C. OLNEY, Clerk.

THE friends of Eld. P. Hartwell will be pleased to learn that a Telegraph Office has been recently established at Hopewell, Mercer Co., N. J., and within a short distance of his house.

Elder Hartwell has on hand a quantity of the first and second volumes of the "Editorials of the Signs of the Times," and can supply any demand for them in his vicinity.

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EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1875.

I JOHN II. 2 & ROM. V. 18.

RARITAN, April 4, 1875.

ELDER BEEBE:—If you will give your views through the "Signs" on 1 John, ii. 2, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," and on Romans v. 18, you will greatly oblige me. I have long thought the Old School Baptists were the only true church, but I cannot reconcile these two passages with their teachings, and I believe I never heard one express himself on either of them. Therefore I ask your views, not that I have any argument to offer, but simply to know your views; and if you will be kind enough to comply, I shall consider myself your debtor. Respectfully yours,

GRACE A. VEECH.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John ii. 2.

"Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. v. 18.

Although we have so frequently expressed our views on the subjects presented in these passages, if we can be of service in relieving the mind of any who are desirous to know the truth, we will not withhold such light as it may please the Lord to afford us; for to this end we have been laboring in the ministry about fifty-six years, and desire to continue in the same delightful employment until the great Captain of our salvation shall seal our passport and call us home.

We do not, however, expect to stop the caviling of gainsayers, nor make the subject plain to the understanding of those wise and prudent of this world from whom God has hidden these things; but we hope to write to the edification of some of the quickened children unto whom God has given a relish for the truth as it is in Jesus Christ our Lord.

The apostle John has written his epistles by inspiration, and admonishes the "little children" of the kingdom of Christ that they should not sin; but knowing that while they are in the flesh, the law of sin which is in their fleshly members will sometimes bring them into captivity to the law or controlling power of sin which is in their members, and make them groan, being burdened with the body of this death, gives them the comforting assurance that we have an Advocate with the Father, Jesus Christ the Righteous. This assurance is not given to make them careless or indifferent on the subject; nor will the blessed assurance have that effect, but the very opposite, if they are indeed of the "little children" unto whom the text is addressed; for while unwilling slaves may require the lash to make them fear to sin, it is a sense of the goodness of God that leads them to obedience. More than the dread of hell will the love of God in their hearts, and a grateful sense of his goodness towards them in providing for them an Advocate to plead their cause and propitiate the favor of the Father, to be merciful to their unrighteousness,

and remember their iniquities no more, awaken within them the sentiment expressed by the psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

But who is this Advocate with the Father? There is but one who is allowed to plead in the supreme court of the eternal Father; it must be Jesus Christ the Righteous. He assures us that he knows that the Father always hears him. And the Holy Ghost, by the prophet, declares that "The Father is well pleased for his righteousness' sake; he will magnify the law and make it honorable."—Isa. xlii. 21. And the audible voice of the eternal Father from his throne in heaven has declared, "This is my beloved Son, in whom I am well pleased."—Matt. iii. 17. And out of the cloud the same is re-affirmed.—Luke ix. 35. An Advocate, only one, and one Mediator between God and men; and that one is not the pope, the bishop nor the modern revivalist who calls on sinners to come up to their altars, and trust for propitiation to their advocacy. As there is but one God, so there is but one Mediator between God and men, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12.

This righteous Advocate with the Father is the propitiation for the sins of these little children, to whom these words were addressed, and the only propitiator or propitiation for the sins of the whole world. That is, in all the world, including Jews and Gentiles, and all the kindreds, tribes and tongues under heaven, there is no other Advocate with the Father or propitiation for sin. Scoffers may play upon the term, *the whole world*. Literally the whole world includes the heavens and the earth, and all things, animate or inanimate, that they contain; and in this broad application of the term the beasts of the field, fowls of the air and fishes of the sea, rocks, hills and mountains, all are included. But what sane person would understand the apostle to be speaking of all the world in this unrestricted sense? In the fifth chapter of this same epistle, the same apostle uses the same words, "the whole world." Here in speaking of those who are begotten of God, in distinction from the ungodly, he says, "And we know that we are of God, and the whole world lieth in wickedness." The words thus used evidently mean to include all who lie in wickedness, whether Jews or Gentiles, in all the world.

But what is a propitiation? Literally it is that which renders propitious, makes reconciliation, turns away wrath, and brings into favor. Now if it be argued that Christ has removed all wrath by taking away the sins of all the human family, how is it that those who advocate that delusion are so much troubled about sinners being exposed to wrath and perdition? They surely do not believe their own theory, for they profess to be zealously at work to save sinners from wrath; whereas if they

really believe that Jesus Christ the Righteous has already become the propitiation for every son and daughter of Adam, they should go and connect themselves with their brethren of the Universalist order.

But the plain meaning of the text is, that Jesus Christ the Righteous, who is our Advocate with the Father, is the propitiation for the sins of all his people, throughout the whole word, and throughout all time; and in all the world no other propitiation can be found, for there is no other. He says by his prophet, "Look unto me, and be ye saved." But why look to him? "For," he says, "I am God, and there is none else." "I am God, and besides me there is no Savior." "A just God and a Savior, there is none beside me."

Observe, John does not say he is the *propitiator* for our sins, but uses a still more expressive word. It is true he is the propitiator, and the only one in heaven or earth worthy to bear that exalted character; but in this place he is called the propitiation, as he has atoned for the sins of all his people. Our sins are canceled by his Mediatorial work. His blood cleanseth us from all sin, and his righteousness justifies us before God; and all for whom he died are freely justified through the redemption that is in him; for he was delivered up for our offenses, and raised again for our justification. If then it was for us he shed his precious blood, then surely he hath borne our griefs and carried our sorrows, and the chastisement of our peace was upon him, and with his stripes we are healed. The declaration of the apostle was not to define the extent of the application of this propitiation, but rather to testify what the scriptures so generally and universally declare, that he who is the Advocate is also the propitiation, and that in all the world there is no other. Beside him there is no Savior in all the world, because no other propitiation in all the world can take away sin or reconcile us to God.

The text Romans v. 18, properly understood, confirms the position we have taken in regard to the propitiation; as in this chapter the apostle Paul is treating on the justification of the saints by the obedience of Christ, by whom the propitiation is effected, for all the seed of Abraham; not as reckoned in the flesh, but as being of the faith of Abraham, including all the children of promise, whether they be Jews or Gentiles, throughout the whole world. In illustration of this subject he says that Adam is the figure of him that was to come, that is of Christ, of whom he testifies in 1 Cor. xv. 45. "The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such

are they also that are heavenly." And in Rom. v. 14, he says that the first or earthy Adam is the figure of the second, heavenly or spiritual Adam. Here are two seminal headships; one is of the earth, earthy, the progenitive head of an earthly posterity; and he being the figure of the spiritual Adam, is the figure of him that was to come. As all the posterity of the earthy Adam are descendants from the first Adam, and partakers of his earthly nature, which Paul says was not spiritual, but natural, they were all made sinners by his one offense; for when that one offense was committed by the one man Adam, all his posterity were in him as their seminal head, and in the pollution of that one offense, they all being in him, were participants of his guilt, and consequently judgment came upon them all to condemnation. When the offense was committed all the children of Adam being embodied in him, constituted the very one man by whom the offense was committed. Thus the judgment which was death passed upon all men, for that all have sinned in him. "From Adam to Moses (by whom the law was added) death reigned even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." In our union of life in Adam when he sinned, we as his children all sinned in him, and the judgment to condemnation came on all his undeveloped posterity; so that in him, in our Adamic or earthy nature, we all die. Those who are redeemed from wrath are not exempted from that death which remands our earthly bodies to the dust of the ground from which they were made; but by the righteousness of one "the free gift" (grace is the free gift) came upon all men unto justification of life.

Now as in the first Adam we have all sinned and all die, so all who are born of and quickened by that second Adam, which is the Lord from heaven, are partakers of his justifying righteousness, after the figure or similitude presented by the apostle. As all the human family were created in and identified with the first or earthy Adam, so all the spiritual family are created in and identified with the second Adam; and as all the children of the flesh were in Adam when the offense was committed, so all who were chosen in Christ before the foundation of the world were in him as the second Adam, and he in them, when that obedience was rendered, and righteousness was by the free gift imputed to all the spiritual posterity. As the natural life of all mankind was created in the one man Adam, so the spiritual eternal life of all the "chosen generation," the seed that shall serve him, and be counted to the Lord for a generation, was with the Father, as hid with Christ in God, from everlasting. As the children of God, they were in him when he became obedient to the law—that obedience was rendered by him as the head of his body, the church; so that when one died for all, then were all dead. And he was

in them, for "He took not on him the nature of angels, but he took on him the seed of Abraham; and if ye are Christ's, then are ye Abraham's children, and heirs according to the promise." Now in this reciprocal relationship and identity, he in them and they in him, the righteousness of the law of God is fulfilled in them as his members, as bone of his bones and flesh of his flesh, they being one with him, even as he is one with the Father. He is one with his Father, as the Son of God, and they are one with Christ, as sons of God in him, as quickened by him, as the quickening Spirit. He is their life, and as their life he dwells by his Spirit in them; when they are made manifest in their new and spiritual life by being born again of incorruptible seed, by the word of God which liveth and abideth forever.

Finally we say to all who desire to understand the truth upon this subject, In the text under consideration two families are presented: the one an earthly, natural, sinful, mortal family, on whom judgment (the irrevocable judgment of God, the eternal Judge) has come to condemnation, and this judgment is entered from the date of Adam's transgression. It then came on us to condemnation, and in all our relations to Adam we are condemned already, and the wrath of God abideth on us.

But the other family is a chosen generation, a spiritual family, being born of God, and quickened by that immortal life which Christ who is a quickening Spirit has begotten them to.

The first Adam involved every man of his posterity in sin and condemnation; so Christ by his righteousness has made his children righteous. And so by his righteousness the free gift of justification, reconciliation and propitiation has come upon all men, whether Jew or Gentile, to whom the promise of God extends. "For the promise is unto you, and unto your children, and unto all that are afar off; even as many as the Lord our God shall call."—Acts ii. 39. This is the limitation of the Mediatorial power of Christ. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."—John vi. 37.

In conclusion, we remark that those who dwell so exultingly on the words, *the whole world*, in order to embarrass those who believe the bible doctrine of election, are themselves compelled to restrict their application not only to the people who dwell in the world, and exclude the beasts of the field and dragons of the sea, but they, or at least a majority of them, after all their exultation, are compelled to admit that only they who are finally saved are reconciled to God by Christ as the propitiation for their sins. And after all their vain caviling and play upon the words, "*Even so by the righteousness of one*," (or as it reads in the margin,

"by one righteousness,") "the free gift came upon all men unto justification of life," they do not believe that the justification of life came upon Judas, or any who are in hell. Indeed they deny that the justification and eternal life came upon any man as a free gift, and through the righteousness of Christ. They admit of no free gift of justification and life to any man through the righteousness of Christ. Some of their standard writers have denounced imputed righteousness as imputed nonsense. No gift at all, only an offer of life as a reward of merit to such, and only such, as accept the offer, comply with the terms, perform the conditions, and thereby secure their own salvation through their own righteousness, and not through the righteousness of him by whose righteousness the free gift of justification and life has come upon all the seed of the second Adam, who is the Lord from heaven.

ROMULUS, Mich., Dec. 13, 1874.

DEAR BROTHER BEEBE:—I would like to have your views on Matthew xi. 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I heard this text preached from lately by one who said the whole world were laboring, and were heavy laden, and that every one is invited to come and find rest in Christ. I would like to have this text rightly explained. The preacher said that all who were present that night might come and have their names written in heaven.

PRISCILLA BIGELOW.

That man was grossly dishonest, profoundly blind, or stupidly ignorant, who in the face of the words of our Lord Jesus Christ immediately preceding, could make such an application of the text. At that time, when he had declared the doom of vast multitudes of work-mongrel religionists, including many of the most populous cities of Judah, as Chorazin, Bethsaida and Capernaum, and positively declared that it should be more tolerable in the day of judgment for Sodom, Tyre and Sidon than for them. At that time, and on that very occasion, instead of lamenting that it was so, or trying to have it otherwise, "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." It had already seemed good in the sight of God to hide from some and to reveal to others *these things* of which he was speaking; the die was already cast, the decision was already made, and the judgment already pronounced. How then was it in their power, as a portion of mankind from whom God had hid these things, to see them? The eternal Judge continues, "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." The words of the text, so abominably perverted by the preacher, and on which a true understanding is sought by our sister, immediately follow those last quoted

above. The preacher calls what follows an invitation, extended to all mankind, including those whom the Father had blinded, and including those of whom Paul testifies, "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. We challenge that preacher, and all the rest of mankind, to find in the bible the record of an invitation from God to any being in heaven, earth or hell. An invitation is a proposition submitted to the will and pleasure of the person or persons invited, which they have the same right to decline as they have to accept. But where the word of a king is there is power, (authority.) When God speaks the word it stands fast, and he commands and it is done. He calls his children with a holy calling, but invites them never. If there be even the least authority in the words which bid them come, it cannot be an invitation. What confused jargon we would make were we to so change the reading of the scriptures, as to substitute the word invite for call, invitation for calling. For example, "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also invited; and whom he invited, them he also justified and glorified."—Rom. viii. 29, 30. "Who hath saved us, and invited us with a holy invitation; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."—1 Tim. i. 9. Once more, "For the promise is unto you, and to your children, and unto all that are afar off; even as many as the Lord our God shall invite."—Acts ii. 39.

It is not true that all the people in the world are laboring and are heavy laden, in the sense of our text. None but the babes to whom the Father is pleased to reveal these things which are hidden from all who are not born again, truly labor and are heavy laden. Then, when quickened by the Spirit, they feel and groan under their burden. The old covenant of works is a yoke which neither they nor their fathers were able to bear; they labor to keep the precept, but fail in every point; and when Jesus calls them they answer to their names. He calleth his own sheep by name, and the name in the text they all know is their right name; it suits their case and describes their condition. "All ye that labor and are heavy laden," is the unmistakable name of every babe to whom the Father reveals the Son, and to whom the Son reveals the Father. Can they who are partakers of the heavenly calling regard this high and holy calling as a mere invitation submitted to the volition of their carnal mind, and which they have a right to decline, disregard or disobey? Before kings of the earth Paul declared that he was not disobedient to

the heavenly vision of his calling.—Acts xxvi. 19. Christ's sheep hear his voice, and they know his voice, and they follow him. But of others Jesus says, "Ye believe me not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, (not invitation) and I know them, and they follow me; and I give (not offer) unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John x. 26-28.

The poor, quickened, sin-burdened child, or babe, feels the burden of his guilt; he is heavy laden, like a cart under the sheaves, groans for deliverance, and labors hard to keep the law, but fails in every point; he can no more resist the calls of Jesus, when that voice speaks to him, than Lazarus could remain in his grave when Jesus called him forth.

These brief remarks in reply to our sister must suffice, as we presume that every child of God is taught of God to know the power and grace by which they are brought to Christ for rest from all their legal works, and deliverance from their heavy burden. May they also hearken to the voice of their great Deliverer, and take his yoke, not that of Moses, which they nor their fathers were able to bear, and learn of him who is meek and lowly, and go not after those proud and haughty deceivers who boastfully talk of their ability to save themselves by their works. And let those whom the Son has made free stand fast in that liberty, and be not again entangled with the yoke of bondage.

MEMORIAL.
LEXINGTON, Ky., May 1, 1875.

MY DEAR BROTHER BEEBE:—In compliance with the request of our late dear brother, Eld. Samuel Jones, of Bath County, that I should preach what is called his funeral, conveyed to me by surviving friends, I met quite a considerable congregation, considering the exceedingly inclement weather, at Bald Eagle Meeting House, on the second Saturday and Sunday in last month, and on Sunday morning addressed them from 1 Cor. xv. 51-54. I had known brother Jones intimately for over fifty years, and have frequently said, I had never known a better man in all the relations he sustained, whether in his domestic relations with his family, or with the church of God. He seemed disposed rather to hunt an apology for those who would wrongfully injure him, than attribute it to a corrupt or unholy motive. Our acquaintance as brethren and fellow-laborers commenced, and continued throughout that long number of years, without the slightest interruption. I felt that I had in him a friend on whose faithfulness I could at all times and under all circumstances rely. Although various efforts from time to time have been made to break the confidence and sweet fellowship which subsisted between us, yet were they all vain. In his last letters to me he expressed his continued confidence and christian love, which were warmly reciprocated. But he has gone to his reward in heaven, as it is confidently believed.

Your brother in hope of eternal life,
THOMAS P. DUDLEY.

OBITUARY NOTICES.

DIED—July 10th, of consumption, after a lingering illness, **Miss Emma Beebe**, daughter of the late Gilbert Judson and Rachel F. Beebe, and grand-daughter of the editor of this paper, in the 25th year of her age.

Emma had never made any profession of religion, nor manifested any serious thoughts upon the subject, until a few weeks before her death. In conversation with the writer, and also with Eld. P. Hartwell, she gave a very satisfactory evidence of a great and saving change. She assured us that she had been made to see herself a poor, lost and helpless sinner, and was thoroughly convinced that no power or work short of that of God could reach her case; and notwithstanding her sense of sinfulness, she had been made to feel that she was washed and cleansed by the blood of Christ, and quickened by the Holy Spirit, and trusting confidently in God, and expressing a sensible realization of his presence with her, she expressed not only a willingness, but an ardent desire to depart and be with Jesus, her Savior and her God.

Her funeral was attended on Monday, the 12th, at our meeting house in this village, by a large and solemn assembly of relatives and friends, to whom an appropriate sermon was preached by Eld. P. Hartwell, (by special request of the deceased) from 2 Cor. v. 1, after which her remains were taken to the cemetery of the Baptist Church at New Vernon, and laid by the side of her mother and sisters.

My darling little nephew, **Esle Ervin Miller**, died May 10, 1875, aged 2 years, 8 months and 3 days. He was sick just one week, and suffered intensely all the time, with measles, which went to his lungs. He was a very smart, active little boy, and loved by all who knew him. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Darling Esle, he has left us
In this world of sin and sorrow;
He is gone to dwell with angels,
In that fair and bright abode.

Darling Esle, he has left us,
His sweet voice no more we'll hear;
He is free from pain and sorrow,
Sweetly sleeping in the tomb.

Our darling Esle, he is gone,
Left a space in every heart;
Yet we'll ever try and say,
Thy will be done, and all is well.

E. A. MILLER.
Scott, Luzerne Co., Pa.

It becomes my painful duty to announce the departure from this world of sin and sorrow our dear old brother, **Leonard Gawer**, who has been a consistent member of the Hamilton & Rossville Old School Baptist Church for many years. (I think about 40.) For several years past he suffered very severely with cancer in the face. His sufferings at times were painful to witness. He did not have the privilege of meeting with the church very often, for several years last past, but seemed to enjoy the meetings when there. A few months before his death he removed to his son's home, Wasioga, Minnesota, where he died on the 9th day of April, 1875, aged about 86 years.

His son writes to an old friend of his father's in Hamilton that his sufferings were very severe for two or three weeks previous to his death, until two days before that event. He was perfectly aware of his approaching end, and was happy in the prospect of entering into that rest which remains for the people of God. And he adds, "Thus ended the long life of the best man I was ever acquainted with."

Yours in hope of eternal life,
SAMUEL DANKS.
Cincinnati, O.

At the request of brother Jacob Rymer, I send the obituary of his mother, sister **Katharine Rymer**, who departed this life May 8, 1875, being 29 years, 7 months and 25 days of age.

Sister Rymer united with the Baptist Church in Franklin County, Ohio, more than

fifty years ago. She moved to this county (Putnam) in 1832, where she shortly after united with the Regular Baptists, and at the time of the division among the Baptists she remained steadfast in the apostles' doctrine, salvation by grace, which she has adorned by her conduct and conversation, until the Lord took her home to enjoy that rest that remains to the people of God. She suffered great affliction of body for seven or eight years before she died; was blind for two or more years, and for five weeks was speechless; but as long as she could speak, she gave evidence that as her flesh and heart failed, the Lord was the strength of her life, and her theme was salvation by grace, through the merits of the blessed Redeemer. It was interesting, edifying and comforting to hear her talk of the wonderful works of God in the salvation of his chosen ones; so we have every reason to believe she is with Jesus, where she longed to be, singing praises to God and the Lamb.

Your unworthy brother, if a brother it all,
HENRY MORRIS.

Brother **William Kitten** died (after an illness of nearly seven months, which he endured with christian fortitude) at his residence near Pleasureville, Henry Co., Ky., on the 4th day of April, 1875, in the 78th year of his age.

Brother Kitten was a native of Virginia, and came to Kentucky when a youth, and in a few years was married to Elizabeth Pollard, (who survives him) and in April, 1822, they together were baptized by Elder John Metcalfe in the fellowship of the Regular Baptist Church, of which he ever after lived an honored, useful and faithful member, never absent from his church meeting when in his power to be present, and always faithfully contended for the order of the church. He lived near the meeting house, (Mt. Pleasant) and his house was truly a place of rest to the pilgrim, as many of the wayfaring Baptists can testify.

A discourse from 2 Tim. iv. 6-8 was preached by Eld. Samuel Jones to a large and attentive audience of his kindred and friends, who, while they realize that he has surrendered his mortal body to the dust from whence it came, still hope, yea, feel confident that by virtue of the Resurrection, in whom he was brought to newness of life, he is now enjoying that life beyond the grave which knows no change.

H. T. MONTFORD.

DIED—At his residence in Dallas County, Texas, April 12, 1875, my beloved brother, **George W. Cox**. He was born in Green Co., Ill., April 11, 1824, moved with his parents to Texas in the fall of 1840, joined the Old School Baptist Church called Mount Gilead, and was baptized by Elder Samuel Clark, about twenty or twenty-one years ago, where he lived a faithful and consistent member until his death, a firm believer in the doctrine of salvation by grace. He said on his death bed that there was nothing in his way, and was sensible of his approaching death. He said all was well, and he was willing to go. His age was 51 years and 1 day. He died without a struggle or groan—gently fell asleep in Jesus, as we believe. He leaves four children and one grand-child, four brothers and a mother, to mourn; but we confidently believe our loss is his eternal gain, and that he has entered into that happy land where parting is not known. His disease was measles.

ALSO,

His oldest son, **John H. Cox**, died at his father's residence, March 22, 1875, of measles. His age was about 27 years. He had no family. He never made a profession of religion, but was a good citizen, and strictly honest and honorable in all his dealings.

J. H. COX.

George E. Campbell, our only son, was drowned on the 2d instant, aged 22 years and 5 months. He was greatly afflicted from his infancy, and never saw a well day. In his best health he suffered so much that he longed for his change to come. He always spoke of the day of his death as though he felt it would be the happiest day of his life. He

often said to us, "Don't mourn for me when I am gone; I shall be better off; for I then shall be free from all pain and suffering."

This is the sixth child that has been taken from us. Only one is left to us now. We feel to say to our brethren and sisters, Have pity upon us, O ye our friends, for the hand of God hath touched us again.

HIRAM & MARY B. CAMPBELL,
Brunswick, Me., July 7, 1875.

DIED—At Mount Hope, on the morning of July 13th, Miss Fanny Hallock, in the 73d year of her age. She had been a great sufferer for many years. She had long been comforted and sustained in her sufferings by a hope in the Redeemer, in whom alone she trusted for immortality and eternal happiness beyond the grave. She was a sister of our brother Gabriel Hallock, with whom she had made her home mostly for many years. Her funeral was attended by a numerous assembly at the Presbyterian Meeting House at Mount Hope, and a discourse was preached by Eld. G. Beebe from 1 Cor. xv. 22, 23, after which her remains were interred at New Vernon Cemetery.

Abner Trowbridge was born October 11, 1799, in the state of New Jersey, and moved to Washington County, Pa., with his grandfather Denman, who raised him, and was administrator of his estate when he died. They moved to Knox County, Ohio, in 1808, and he was married to Eliza Lyon in 1822, and after years of labor moved to Fulton County, Ohio, where he settled and resided many years, until his death, which occurred March 19, 1875, aged 75 years.

I had a brief acquaintance with him, and formed a very good opinion of his worth as an humble christian, although he had never united with the church; and I felt to rejoice in beholding those marks of humility with which he spoke of his feelings, and desire never to bring a wound upon the cause of Christ

Your unworthy brother in hope,
A. B. BRES.

MONIES RECEIVED FOR "THE EDITORIALS."

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Mrs Polly Cleveland N Y 2 30, Wm Smith Ark 2 30.—Total 4 60.

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| FLORIDA—Henry Davis 5, T N Mil- | |
| ton 4..... | 9 00 |
| GEORGIA—Elder Wm D Chandler | |
| 4 60, Samuel Bentley 5..... | 9 60 |
| LOUISIANA—Walker Brown 4 50, | |
| George Shaw 4, D M Walker 4 85..... | 13 35 |
| MISSISSIPPI—Silas Edwards 2 50, | |
| L R Madden 4..... | 6 50 |
| TEXAS—Elder E Johnson 5, W H | |
| Thomas 2, Joseph Baker 2..... | 9 00 |
| MICHIGAN—Peter Carpenter 4, Ira | |
| Phelps 3..... | 7 00 |
| INDIANA—Elias Glenn..... | 2 00 |
| ILLINOIS—A M Cannon 50c, L H | |
| Hursey 5, Moses H Luce 2, Joseph Ste- | |
| phens 2..... | 9 50 |
| MISSOURI—John Fairclough 2 25, | |
| Joseph Chaney 2, J F Rapalee 4, G W | |
| Hardesty 5..... | 13 25 |
| KANSAS—J C Winchel..... | 2 25 |
| OREGON—W H Gilmore 2, Jas Wat- | |
| kins 8, J T Crooks 2..... | 12 00 |
| CALIFORNIA—A H Hagan..... | 2 30 |
| IOWA—Thompson Bridges 2, Z M | |
| Burnett 4 25..... | 6 25 |
| KENTUCKY—Wm S Rogers 4, Lys- | |
| tra Ayler 2, D Priest 2 20..... | 8 20 |
| Total..... | \$162 90 |

ASSOCIATIONAL.

The Lexington Association will be held with the Schoharie Church, in Schoharie County, N. Y., to commence on the first Wednesday in September, 1875, and continue three days.

The White Water Association of Indiana will be held with Little Blue River Church, Rush Co., Ind., commencing on Wednesday before the second Saturday in August, 1875. Those coming by the Central Road will leave the cars at Knightstown. Those coming by the E. H. & I. Road will get off at Rushville, on Tuesday, at which places they will be met by conveyances.

The Northwestern Association will be held with the Buffalo Grove Church, three miles west of Polo, Ogle Co., Ill., to commence on Saturday before the fourth Sunday in August, and continue two days. Brethren in the ministry are invited to attend.

J. W. ROUSE.

The Clover O. S. Baptist Association will meet with the East Fork church, near Lynchburg, Highland Co., Ohio, on Friday before the first Sunday in September, 1875, at ten o'clock a. m., and continue the Saturday and Sunday following.

We invite brethren and sisters of our faith and order to meet with us, especially our ministering brethren. Those coming by the cars will call on brother Falendorf, one mile east of Lynchburg. Those coming by private conveyance can call on the writer, four miles east.

E. M. REAVES.

The Maine O. S. Baptist Conference will be held this year with the church at North Berwick, Maine, to commence on Friday, the 3d day of September, at 10½ o'clock a. m., and continue three days.

Brethren and sisters and friends to the cause are invited to meet with us. Those who come in the cars will be met at the depot at North Berwick on Thursday a. m. and p. m., and taken to the meeting. We hope to see a large number at our meeting.

WM QUINT.

The Indian Creek Association of Regular Baptists will convene with the Valley Church, Waynesville, Warren Co., Ohio, on Friday before the third Sunday in September, 1875, at 10 o'clock a. m., and continue over Sunday. Ministering and other brethren, and sisters of our faith and order are invited to attend.

Those coming from the north and east will come by way of Xenia, on the L. Miami Rail Road, and stop at Corwin Station, arriving at 7.30 a. m. and 12.34 p. m. Those coming from the south and west will come by way of Cincinnati and Loveland, and stop at the same (Corwin) station, arriving at 3.22 and 6.57 p. m., where they will be met on Thursday evening and Friday morning, and cared for by the brethren.

ALLEN HAINES, Clerk.

The annual meeting of the Corresponding Meeting of Virginia is appointed to be held with the Mill Creek Church, Berkley Co., W. Va., on Wednesday after the second Sunday in August, near Martinsburg, near the Baltimore & Ohio R. R.

Those coming from the east should come on the Tuesday train and stop at Kearneysville. Those from the west should stop at Martinsburg. At either station our brethren and friends will be attended to. There is a middle station called Dunington, and if any come on the Wednesday train they can stop there and be less than one mile from the meeting house. Martinsburg and Kearneysville are three miles from the meeting house. Our brethren and friends are near these places, and will meet and convey those who come to places of entertainment. Our members and friends live from three to seven miles from the meeting house, therefore it is advisable for as many as can attend in their own conveyance to do so. We hope and desire to see a liberal turn out of our brethren and friends, particularly those in the ministry, from the consideration that most of the churches in our Meeting are at this time without a pastor.

JOSEPH FURR.

AGENTS FOR FIRST AND SECOND VOLUMES OF THE "EDITORIALS."

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., AUGUST 15, 1875.

NO. 16.

POETRY.

THE DESIRE OF A SINNER.

Come, God the Father, from above,
Down into my poor soul and dwell;
O let me taste thy sov'reign love,
That saves such helpless souls from hell.

Let me by sweet experience tell
Of everlasting love so free,
That plucked a burning brand from hell,
Yet so unmerited by me.

Come, Jesus, Son of Righteousness,
With healing in thy glorious wings,
And be to me a beauteous dress,
Thou great eternal King of kings.

O wash me in thy blood divine,
And open my poor eyes to see
I was from everlasting thine,
And shall to everlasting be.

Come, Holy Ghost, thou heavenly Dove,
With power apply thy quick'ning beams;
O give me of the Father's love,
And let me taste thy healing streams.

This heart of mine, so hardened, melt,
And sweetly shed abroad in me
A sense of gracious pardon felt
Procured by Christ on Calvary's tree.

Come, thou Jehovah, Three-in-one,
Leaping o'er all my hills of sin;
If not thy work of grace begun,
I pray thee, Lord, this day begin.

O give me of thy boundless grace
A never-ending rich supply,
And show me by thy smiling face
That thy sweet mercies never die.

E. H.

ALL MY SPRINGS ARE IN THEE.

To thee, most gracious God, to thee
I lift my waiting eyes;
Pity my helpless misery,
And give me fresh supplies.
In Christ there is abundant store,
Enough for me and thousands more.

Do I need patience? O my God!
My springs are all in thee;
For soon I faint beneath the rod,
Unless thou smile on me.
Give patience, then, to wait thy will;
Say to my restless heart, Be still.

When barrenness I feel within,
Sterility and dearth,
A heart inclined oft to sin,
Affections bound to earth,
None else can set my spirit free,
But, Lord, my springs are all in thee.

Ice-bound, and cold, and dark, and dead,
And sinful is my heart.
There's life in thee, my glorious Head,
Do thou that life impart;
And let my earth-bound spirit see
That all my fresh springs are in thee.

Water my soul, dear Lord, once more,
And let me taste thy love;
Let me thy precious name adore;
Fix thou my thoughts above;
For when thy smiling face I see,
I feel my springs are all in thee.

And shall I dwell with thee above,
Where saints thy praises sing,
And feast upon the endless love
Of Zion's matchless King?
Then, then I'll sing salvation free,
For all my fresh springs are in thee.

C. SPIRE.

—Cospel Standard.

CORRESPONDENCE.

CHURCH NAMES, AND RELATIONS OF CHRISTIAN EXPERIENCE.

ELDER G. BEEBE—DEAR BROTHER:—I have concluded to copy one, at least, of a series of communications written for and published in the "Church Advocate," in the fall of 1873, in answer to some two or three questions, asked by some one who was perhaps a "Campbellite," judging from his questions, and his reply to the remarks of the Editor, all of which appeared in some of the numbers of that paper. It is in compliance with a request of some much esteemed brethren that I do this, and if in your judgment you have any thing at hand with which to fill the space that this will necessarily occupy, which will be more comforting and instructive, and better calculated to strengthen and establish the faith of the saints, I hope and feel confident you will lay this communication aside. However, by just such questions as are above referred to, "The saints are very often separately and impertinently importuned, as to where, in the New Testament, mention is made of a 'Regular Predestinarian Baptist Church,' and of taking members into the church on the relation of experience, &c." As though the saints collectively, as organized bodies, must have a specifically inspired name by which they can be invariably and unmistakably distinguished from all sects and bodies of religious zealots, or hypocritical enthusiasts. On the contrary, for the information and special perusal of the patrons of your interesting and instructive paper, and not for the purpose of making a display, or encouraging, furthering, or inviting controversy with such as claim that an assumed name constitutes legitimate heirship, and a basis of inheritance. It may in truth be stated that the term rendered "church," in the New Testament, comes from the composition of two Greek words *ek* (out) and *kaleo*, (to call) and signifies, when connected thus, *ekkaleo*, to call out. And from this word *ekkaleo* comes the New Testament term, *ekklesia*, generally translated "church," which literally signifies, "an assembly of people; (called out by heralds) a public assembly." So that in the days of Christ and his apostles any assembly thus called together upon any business, whether lawful or unlawful, was designated by the term, *ekklesia*. Thus: "Some therefore cried out one thing, and some another: for the assembly [Gr. *ekklesia*] was confused."—Acts xix.

32. "But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly." [Gr. *ekklesia*.]—Verve 39. And when he had thus spoken, he dismissed the assembly." [Gr. *ekklesian*.]—Verse 41. But the English word "church," which in our version of the scriptures is generally taken as the correct rendering of this same Greek term, and uniformly, when found, is a translation from that term, is more restricted in signification, uniformly signifying only a religious assembly, or organization; a body of christians; or the building in which they meet for worship, or to transact church business; on the principle of taking the container for that which it contains. Hence when Christ, or an inspired apostle, spoke of, or wrote to such an organization, or body, in this peculiar and restricted sense of the English word Church, he used the word *ecclesia*, (or *ekklesia*, the same word, with the letter *c* instead of *k*, corresponding to the Greek letter *kappa*) in a qualified sense, by sometimes connecting it with sacred qualifying words and not as an inspired, and designating, and peculiar name of the church: as some vainly suppose that no organized body of professed christians are a church unless they call themselves the "Church of Christ," the "Christian Church, or the Church of God, &c., because these are two bible words, and two of the above three illustrations are sometimes found thus united in the bible, thus: "The church of God," [Gr. *te ecclesia tou Theou*] "which is in Corinth." And as if to caution against any possible mistake as to the character or kind of (*ecclesia*) organization, body or assembly, he further adds, "To them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ," &c.—1 Cor. 1. 2. Again, "Paul and Sylvanus and Timotheus, unto the church of the Thessalonians, in God," &c.—1 Thess. i. 1. So in every instance and use of the word where the spirit of inspiration and revelation deemed such qualification necessary by connecting this vague term *ecclesia* with God, Christ, and other sacred things, just so often it was done; as follows: "Take heed to feed the church of God," [Gr. *teen ecclesian tou Theou*] which he hath purchased with his own blood."—Acts xx. 28. Again, "Give none offense, neither to the Jews nor to the Gentiles, nor to the church of God." (Gr. *te ecclesia tou Theou*).—1 Cor. x. 32. "What! have ye not houses to eat and to drink in? Or despise ye the church of God?" (Gr. *tees ecclesias tou Theou*).—1 Cor. xi. 22. "I persecuted the church of God." (*teen ecclesian tou Theou*). "For ye have heard

how that beyond measure I persecuted the church of God," (Gr. *teen ecclesian tou Theou*). "and wasted it."—Gal. i. 13. "For ye, brethren, became followers of the churches of God," [Gr. *toon ecclesion tou Theou*] which in Judea are in Christ Jesus." "The churches of Christ [Gr. *ecclesiai tou Christou*] salute you." "For if a man know not how to rule his own house, how shall he take care of the church of God?" (Gr. *ecclesias Theou*). "We have no such custom, neither the churches of God." (Gr. *ecclesiai tou Theou*). "So that we ourselves glory in you in the churches of God." (Gr. *en tais ecclesiis tou Theou*).—2 Thess. i. 4.

We have now before us every passage remembered in which the word church or churches stands immediately connected with God and with Christ; and it may be seen at a glance that the words, "of God," and, "of Christ," added to the word church, or churches, are no part of an authoratively inspired name, to be imitated and followed by congregations of saints throughout all time, but that they are used and added manifestly as mere qualifications of the vague and indefinite latitudinous term *ecclesia*. But this word is found from seventy to eighty times in the New Testament, without such qualifying connection, rendered emphatically "church," "the church," and "the churches," without reference to any particular collection or body of the saints, which shows conclusively that in general no qualifying or designating additions are necessary, but that they are nothing more than pompous and egotistic assumptions, when used in modern times in connection with the clear and definite English word church. There are however many other places in which the word *ecclesia*, or church, is mentioned in connection with other qualifying, specifying, or distinguishing terms, names and words. Thus, "Unto whom [Priscilla and Aquilla] not only I give thanks, but also all the churches of the Gentiles." (Gr. *ecclesiai toon ethnon*). Now here is an appropriate and unassuming bible name for some of those organizations assuming to be, and claiming for themselves the exclusiveness of being the "Christian Church," the "Church of Christ," or the "Church of God." For many of their members—perhaps most of them—are Gentiles in every sense of the term, both tropical and literal. But to make it, if possible, still more evident and conclusively manifest that the foregoing additions of the

words, "of God," and "of Christ," to the word church, were no more intended to be annexed as an authoritative and distinguishing name, to be perpetually applied to distinguish the congregation of saints from other sects, but were as much the mere qualifications of the latitudinous application of the term with which they stand connected, as the words, "of the Gentiles," in the text last quoted, we find Paul addressing a letter to "the churches of Galatia," (Gr. *ecclesiastēs Galatias*) Gal. i. 2, and says he "was unknown by face unto the churches of Judea," (Gr. *ecclesiastēs Ioudaias*) "which were in Christ." And Jesus sent his angel to tell John while he was in banishment in the solitary Isle of Patmos, to write unto the angels of the seven "churches which are in Asia," Rev. i. 11. "Of the church of Ephesus write," (Gr. *tees Ephesines ecclesias grapsou*).—Rev. ii. 1. "Of the church in Smyrna write," (Gr. *tees ecclesias Smurnaion grapsou*).—Verse 8. And so also of the church of Pergamos, and of Thyatira, and of Sardis, and the angel of the church of Philadelphia, and of the church of the Laodiceans. Thus the foregoing is manifestly sufficient to enable any one, with a heart to understand, to discern that no specific name was ever intended to be assumed or applied to distinguish, unmistakably, all the evangelically organized bodies or congregations of saints, from the congregations of anti-christ; for names are very easily assumed. It becomes evident, then, that all these distinguishing and qualifying appellatives were, and still may be, changed, as locality and other circumstances might suggest and require. And that the true church, or "church of God," was not to be so well known by names as by character and doctrine. Now one more of these specifying quotations must suffice here, and none is more to the point we are trying to present than this: "For God is not the author of confusion, but of peace, as in all the churches of the saints." (Gr. *ecclesiastēs toon hagion*).—Cor. xiv. 33. Now any one possessed of even natural discernment will readily discover that if the "Regular Predestinarian Baptists" are saints, the term "churches" in this passage is no more appositely designated and qualified in this connection, than to have said in more modern phraseology, "the churches of the Regular Predestinarian Baptists," or, "the Regular Predestinarian Baptist Churches." Hence without particularizing much farther, it may be stated without a demand of proof coming from any attentive reader of the bible, from an observance of the variations in passages of the New Testament, as quotations from the Old Testament, that the most ancient "Greek version," called "the Septuagint Version" of the books of the Old Testament was constantly used and quoted, both in the Gospel and the Acts of the Apostles, as well as in the Epistles, by Christ and all the apostles, instead of the "Hebrew Version." Thereby the "Septuagint Version" received the highest sanction to which any writings

can ever attain. And scores of instances might be cited from that version where the Hebrew word rendered in our version "congregation," and assembly," is rendered by the Greek term *ecclesia* in some of its variations; such as, "I will praise the Lord in the assembly of the upright." Psa. xi. 1. That is the church of the upright. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation [church] of the righteous."—Psa. i. 5. "Therefore the heavens shall declare thy wonders, O Lord, thy faithfulness in the congregation [church] of the saints." "God is greatly to be feared in the assembly [church] of the saints."—Psa. lxxxix. 5 & 7. Again, "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee."—Psalm xxii. 22. This last passage is quoted by the apostle to the Hebrews thus, from the Septuagint Version: *Legone* (Saying,) *Apangeloo* (I will declare, or, I will explain, to (the) *onoma* (name) *sou* (of thee) to *is* (to the) *udelphois* (brethren) *mou* (of me;) *en* (in) *mesoo* (the midst) *ecclesias* (of the church) *humneseo* (I will sing praise) *se* (to thee).") Here we have an inspired rendering of the Hebrew word translated "congregation," and sometimes "assembly," in our version of the Old Testament scriptures, by the Greek term *ecclesias*, (of the church.) Again, we read that there was a "congregation" in the wilderness between the Red Sea and the land of Canaan, under the charge of Moses, the servant of the Lord, and that the glory of the Lord appeared unto all the "congregation."—Num. xvi. 19. And Stephen, in his memorable sermon for which he suffered martyrdom, said, "This is he that was in the church in the wilderness," (Gr. *en te ecclesia en te eremo*) "with the angel which spake to him in the mount Sinai, and our fathers," &c. And this gives us another inspired translation, as in the Septuagint, of the Hebrew word rendered congregation, or assembly. So much for assumed church names, such as, "Church of Christ," "the Church of God," or "the Christian Church," &c. But neither the name "Baptist Church," nor "Christian Church," can be found in the bible, without taking two disconnected words and putting them together. And if they were found connected as above, it would certainly require far more than a present assumption of the name in either case to constitute an identity. For a church or congregation of saints called out from the world by the divinely appointed heralds of the Son of God, and united into a body to faithfully administer the ordinances and execute the laws of Zion, are a "Church of God," whether they are distinguished from sects by the name of "Baptists," as in the days of Christ, or "Novations," or "Donatists," as in the third century, or "Paterines," "Æraians," "Waldenses," "Albigenses," &c. And they are a church to all intents and purposes without the selection or ordination of Elders and Deacons, or previous to such or-

dinations; for it is both the privilege and duty of the church exclusively to appoint and set apart from her own body to these sacred offices, by calling together a qualified council to sit with her in such an ordination. For we read that "when Paul and Barnabas had ordained Elders in every church, [*cheirotoneantes de autois presbuteros kat ecclesian*] and had prayed with fasting, they commended them to the Lord on whom they believed."—Acts xiv. 23. So there must have been churches for which these officers were thus ordained. But the name Church and Baptist both antedate the Pentecostal ingathering. And the heralds on that occasion were Baptists, previously qualified and authorized by the Holy Spirit, and by being themselves immersed, to administer the ordinances of the kingdom on that occasion, to "such as should be saved." Now why was John, the forerunner of Christ, called emphatically "the Baptist?" "In those days came John the baptizer." (Gr. *Ioannes ho baptisees*.) John the baptizer.—Mat. iii. 1. Manifestly because he immersed all who came to him qualified to receive baptism, by repentance, and believing on him who should come after him. This is the only reason that can possibly be assigned. And if so, Jesus and all his disciples were as much entitled to the name as John, except that John was the first person authorized to administer the ordinance that gives the distinction of "the Baptist" to his name. If John was a Baptist because he baptized others, and thus qualified them to administer the ordinance of baptism, as did Jesus' disciples, why were not Jesus and his disciples also Baptists, having received baptism of a Baptist? It is said furthermore, that "Jesus and his disciples came into the land of Judea, and there he tarried with them and baptized." [Gr. *ebaptizen*.] "And John also was baptizing [*baptizoon*] in Enon, near to Salim, because there was much water there: and they came and were baptized." [*ebaptizen*, &c.] "And they [John's disciples] came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, [*baptizei*] and all come to him."—John iii. 22, 23. Again, "When the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples) he left Judea and departed again into Galilee."—John iv. 1—3. Now if John, as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," in preparing that way by baptizing, and making ready a people prepared of the Lord, was called a Baptist by all, even Christ and his disciples, how much, or what was wanting to constitute Jesus and his disciples Baptists, who were both baptized of John, (who was emphatically a Baptist) and who made and baptized more disciples than John, even during his lifetime? And, if as in our

day, persons who have joined with Baptists, by being received into the Baptist Church, and having been baptized by a Baptist, are appropriately called Baptists on that account, why were not those Baptists also who were added to, or joined the Baptists, and were baptized by them on the day of pentecost? And if indeed they, and those with whom they joined, and to whom they were added, and consituted in a church, were thus as appropriately all Baptists as John, why were they not collectively a church of Baptists? Or emphatically "the Baptist Church?" Because it was then the only church. And why were not Paul and Silas, Apollos and Barnabas, as well as Peter and Mark, who were thus baptized by a continuous perpetuation of authority, and thus manifested as, and made able ministers of this name imparting ordinance in the household of faith, as well as all those who receive it through a perpetuated and continuous succession of authority down to the present time, equally as legitimate Baptists as John the first Baptist, and all his disciples, even Jesus his disciple by baptism?

I fear the foregoing is already too lengthy, and will here stop.

Yours in hope,

GEORGE Y. STIPP.

BISMARCK, Ill., July 6, 1875.

HERRICK, Bradford Co., Pa., July 12, 1875.

DEAR BROTHER BEEBE:—In response to some references to the subject of the new birth by some of my correspondents of late, and some questions they have asked, I wish to say a few words. To Nicodemus, a natural man, and a Jew, our Savior said, "Except a man be born again he cannot see the kingdom of God." This man, then, who must be born again in order to see the kingdom of God, is that natural man to whom he was speaking; for he said farther, "Marvel not that I said unto thee, Ye [Nicodemus] must be born again." The first birth manifested one life, given in Adam, by which we are enabled to see, understand and engage in worldly things. The second birth manifests in the same person another life, given in Jesus Christ, by which we are enabled to see, understand and engage in spiritual things. The same man is the subject of both births, and thus becomes not a remodeled, but a complex being. Although the natural man (Nicodemus) is the subject of the new birth, when we consider the product of that birth we see something entirely distinct from the natural man, though within him. The Savior presents this distinction when he farther says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Here then we have the two distinct natures which are possessed by those we call christians or children of God among men: the flesh and the spirit, the one received from and through Adam, and the other through Jesus Christ, neither one mixed or blended with the other, but each kept distinct until the time when our change shall come, when one shall be

changed and swallowed up of the other; "mortality swallowed up of life." This accounts for that which so often troubles and perplexes the dear children of God: that they find sinful thoughts and vile affections within them, a deceitful heart and wretched wandering mind; find themselves often running after worldly things with zeal, and even at times with a relish. And this they think could not be the case if they were christians. But it could not be the case if they were not christians. It is the new life, the new man, the product of the new birth, which makes them feel these thoughts to be sinful, these affections vile, and these hearts deceitful above all things and desperately wicked, and causes them to hate themselves for their relish of worldly things, thus making the relish itself distasteful and loathsome.

In reference to the oft repeated question who, or what part of the man is born again, I have not been able to see the difficulty from which such a question could arise, but it may be because I have not looked upon the subject aright. I have looked upon the man, represented by Nicodemus, as the subject of that birth, and the birth itself, when spoken of as a new birth, or as a birth *again*, as meaning the manifestation in him of the life which was given him (as a chosen vessel of mercy) in Christ before the world began. I would not use the expression, The old man is born again, for there is no old man until there is a new man. The term is not used in the scriptures except with reference to those who are already the subject of both births. I would not say the new man is born again, for that would imply that the new man had been born before, and yet was not qualified by that first birth to see the kingdom of God. I would not say that the soul or the mind or the heart was born again, for it is not so written; and that would imply that such a change had taken place in that particular part of man which Nicodemus ignorantly thought was meant by being born again, and in that case nothing unholy could henceforth proceed from that particular organ, faculty or attribute, or whatever that part of man may be called. The term soul is often used in speaking of the experience of heavenly joy and blessedness. So are the words heart and mind. "My soul doth magnify the Lord." "My heart is inditing a good matter." "That ye may with one mind and mouth glorify God."—Rom. xv. 6. Also upon the other hand each of these terms are used in reference to the vileness of our nature. Let those who base an argument upon the manner in which one of these words is used in some instances, faithfully present any instances of its use in the opposite sense, that we may judge of the truth of his argument; for what we want is to know what the bible teaches. It is nothing to us whether a man sustains himself in his assertions or not. If he has made unscriptural assertions, though he has contended for them for twenty-

five years, it is more becoming in him to acknowledge his error than to contend for it still by specious arguments. David says, "My soul cleaveth unto the dust."—Psa. cxix. 25. "Heal my soul, for I have sinned."—Psa. xli. 4. My soul is cast down.—Psa. xlii. 5. Micah speaks of the sin of his soul.—Micah vi. 7. The heart is deceitful and desperately wicked.—Jer. xvii. 9. "My flesh and my heart faileth."—Psa. lxxiii. The term mind appears generally to refer to the intellectual powers, the heart to the affections and emotions, and the soul a term of broader meaning, (literally, life) to signify the full faculties and attributes of the life of man. Now when the spiritual life within us is in exercise, and the Holy Ghost takes of the things of Jesus and shows them unto us, we rejoice. Shall I say that a part of me rejoices and a part does not? "My flesh and my heart crieth out for the living God." But I know it is only by faith that I understand what the Holy Spirit shows me. My soul rejoices. My heart rejoices. But again my soul is cast down, for I can see nothing but sin in it. My heart is overwhelmed with sorrow because of its own vileness. The babe in Christ can feel these things, and gets along well enough with the bible, until some philosophical, speculative propensity takes possession of him, and he begins to say, Why, my soul is born again and must be holy, therefore it cannot be my soul that is cast down on account of sin, and cleaveth to the dust, or, if it does I am not a child of God. But I find in the bible that the heart of God's people is pure, and he has put gladness in it, therefore my heart cannot be deceitful, or I am not a child of God. But I find also that the mind glorifies and serves God, therefore my mind is changed if I am born again, and cannot send forth a stream of corrupt thoughts and fancies; not even an impure thought; so it must be that I am mistaken. Well, such vain speculation will go on as far as the Lord designs, to teach his dear children that they cannot carry their wisdom into his kingdom, nor grow in grace by speculation. They will continue to experience the conflicting desires, emotions, affections of both the natural and spiritual natures, the flesh and the spirit, but in the prevalence of the one they will always have joy, and in the prevalence of the other sorrow; for in this sense, as also in others, the elder shall serve the younger.

I will repeat here a thought that I have before suggested through the "Signs." The expression, "born again," is only used when alluding to the man (Nicodemus) the *subject* of that birth, or of the impartation of divine life. The expressions, "born of God," "born of the Spirit," it appears to me are used with reference to the *product* of that birth, and distinguishes that spirit or life from the natural spirit or life which is born of the flesh and which is flesh.

I will now make a few remarks upon the words of Paul to the Romans,

viii. 14: "As many as are led by the Spirit of God, they are the sons of God." He is speaking of the evidences that we are children. That only is to be led which is incapable of going in the required direction without. Weakness, ignorance or opposition of will may be the cause of the incapability. A sick man is led because he is weak. A child is led because it does not know where to go without. A horse or a mule is led because otherwise it would go somewhere else. Those who walk according to the precepts of Christ do so because they are led by his Spirit. Without that leading they could not go in that direction, because they are weak, ignorant, and have an opposing will. The hand that moves the pen to write of heavenly things in a spiritual way for the comfort of God's people, is directed by the Spirit of God, as also the body to sit under weariness, perhaps, when exercise would be a relief, as also the mind that is kept to the contemplation of those things when perhaps worldly cares, or, it may be, vain allurements are presented before it, to which it is by nature inclined. He who stands up to speak of the unsearchable riches of Christ is led by the Spirit of God, his body, his tongue that speaks, and his mental powers that are exercised in the language he utters. He may feel a desire to refrain from speaking, feeling weak, ignorant, unworthy, embarrassed before the people of God. But he is constrained, led, to speak. When he performs the ordinance of baptism in accordance with the command of Christ, he is led by the Spirit of God, as also he who receives that ordinance. The Spirit of God leads his people in the strait and narrow path. The spirit of divine life in them is that by which they are enabled to be led, for it is from that our heavenly desires spring. But it is the whole man that is led. We could not have evidence that one was a child of God unless we find him walking according to the law of the spirit of life in Christ Jesus. His new man cannot be in the house of God and his body and mind in the place of carnal revelry, engaged in sinful pleasures. By the Spirit of God they are not only led in their soul's experience into green pastures and by the still waters, but led into acts of obedience, keeping their body under. And when they begin to think they are walking alone, independent of leading, they are left for a little to see how quickly their flesh and their heart fails them. Like a child who may think that he is holding his father's hand, and walking by his own strength; but soon he stumbles, and then he learns that his hand was held by his father, and the strength in which he walked was not his own. The Lord is the strength of our heart and our portion forever.

I have read lately a pamphlet in which it was attempted to prove that the Old School Baptists were Arians. I had heard of it, and finding a copy in my travels, I read it to see what spirit the publisher of it was of. I

found soon that he did not write honestly. It was not that he made erroneous assertions in which he might be honestly mistaken. But there was clear evidence of dishonesty, and a spirit of bitterness against members of the church of God. I am glad that I have a full set of the volumes of the "Signs of the Times." It is a comfort to look over them, and to see the same blessed truths presented so uniformly by different writers for over forty years, and to see so few things that need to be rejected. He must indeed have a spirit of personal bitterness who, professing to hold the doctrine of salvation by grace, gets angry in reading that paper, even though he comes across expositions of some texts that he cannot agree with. The Spirit of Christ is gentle, causing one in meekness to instruct them that oppose themselves, and is not bitter and censorious.

Our dear brother J. L. Purington, who has been called home, once alluded through the "Signs" to the visit of Eld. James Strickland, of Indiana, to a company of people in Canada who have been excluded from the Particular Covenanted Baptist Church there with which the Old School Baptist Church here stand in fellowship. It was after a conversation with me upon the subject, and according to my wish, that he spoke of it. We thought it necessary, that any who stand in fellowship with us might know where he stands. I will mention now that he has assisted them in organizing those excluded people with some others into a church. He told brother Frank Elliott last June, in the presence of others, that he was in perfect agreement with Elder Beebe and with me, who have known him personally. How then could he consistently receive and organize as a church those excluded by a church of our faith and order? Is this gospel order? I have also to say that if he now agrees with us upon doctrine and order, he has changed his sentiments since writing some letters that I have in my possession.

May the Lord preserve his dear children from error and delusion, enable them to walk in love and faithfulness to each other, and to mark them that cause divisions among them, and avoid them.

Yours affectionately,
SILAS H. DURAND.

JULY 13th, 1875.

DEAR BROTHER BEEBE:—The inclosed letter of dear brother Sawin I send to you, by his permission. It recommends itself, and is at your disposal.
L.

LOXA, Coles Co., Ill., May 13, 1875.

MISS LOUISE HUNTON—MY DEAR SISTER:—I feel somewhat inclined to try and answer your highly appreciated favor of the 27th of last month, which came to hand in due course of mail and was read with much pleasure and satisfaction by us all. Though my carnal mind, always either stupid or rebellious, or both, antagonizes with my spiritual wants, interests, desires and necessities, and

so often renders me uncomfortable and fills me with doubt and the most fearful apprehensions, yet a kind word, an expression of sympathy, fellowship and love, an exchange or comparison of our experiences, and a few potent truths, based on the unchanging word and infallible testimony of the blessed Redeemer, from those in whom I see much of the image of the dear Son of God, never fails to bring a healthful revenue of the choicest blessings. The seed thus sown, through the mercy and kindness of God, develops into a bountiful harvest. The fruit is sweet to the taste, and my soul is exceedingly joyful in her God. God be praised for all his untold benefits toward me. Much of my real enjoyment comes through the medium of my correspondence with the beloved saints. And I often wonder, too, why they should deign to write to me, when my own productions bear the impress of so much weakness, and seem so barren and unfruitful compared with the epistles I receive from others. But I do not wish to be dissatisfied with my lot, for all I have, be it little or much, is a thousand times more than I deserve. If by the grace of God I am what I am, then all is well. And if Paul, with all the rest of the primitive disciples, could *glory* in tribulation, "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," then why should not we with patience run the race set before us? Without Christ we can do nothing; and every thing we possess is *given* unto us. All is "without money and without price." The wine, the milk, the bread and the raiment are all supplied freely and without stint by him unto whom we go with the heaven-inspired supplication, "Give us this day our daily bread," &c. He giveth liberally and upbraideth not. The supply never exhausts, "Though twice ten thousand times ten thousand his table surround;" yet there is enough and to spare. His saints shall shout for joy at the wonderful provisions arranged for their comfort. The needy will therefore in due season reap, if they faint not. Though of silver and gold—human perfection and legal righteousness—they have none, yet they possess all things—life, death, things present and things to come, all are theirs, and they are Christ's, and Christ is God's. Of what moment would it be if we could command the herds of a thousand hills, endless rivers of costly oil, and gold and silver beyond our capacity to enumerate? Would this atone for a single sin? Could one grievous ill be removed by it? Might we not spend it all and yet be as far from being healed as the Syro-phonician woman after having spent "all her living" in an effort to relieve herself of a dreadful malady? All the "good things" of the world are but dross, compared with the riches belonging to the kingdom of heaven. The pos-

session of knowledge and wisdom, that which is from above, makes the poorest of the poor immeasurably rich. An inexhaustible mine of wealth is opened up to them in the person of Christ, "who of God is made unto us wisdom, righteousness, sanctification and redemption." He is the Vine, too, and they are the branches. All their life and vitality is derived from him. Unless they abide in him, no fruit would be produced. A branch cannot bear fruit of itself, except it abide in the vine; nor can ye, except ye abide in me, is the word and testimony of the Savior. Love, joy, peace, long-suffering, gentleness, meekness, faith, are fruits of the Spirit fully developed in the branches, when the branches abide in the Vine, and are supplied with life therefrom. Through this Vine, of which God is the faithful Husbandman, cometh that wisdom and knowledge which is "worth more than rubies," and without which it is impossible for us to know him "whom to know is life eternal." And in the absence of it we would not, could not successfully seek him "in whom our soul delighteth," nor yet see the substantial towers, the strong and durable walls, and the gold-paved streets of the "city of the great King," "wherein dwelleth righteousness," and to which we desire ultimately to come. The wisdom of the world, supported and backed by the most attractive attainments possible for men to acquire here, has never as yet qualified one of the fallen sons of Adam to view or comprehend the glorious things spoken of Zion, or to know the secret of the Lord, which is with them that fear him. The heavenly Jerusalem cannot be reached through any such frail and uncertain medium; and being made free, we must be made free before we can enjoy the appointments thereof. And nothing short of the truth shall make us free. By it, too, we "stand fast in the liberty wherewith Christ hath made us free." Human strength and skill never succeeded in removing the film of legal darkness from our blind eyes, or caused our ears to hear the voice of the Son of God. Nothing short of the revelation of Jesus Christ could do this. He opens the blind eyes, unstops the deaf ears, and opens the door of the heart to gladly receive his word. "God hath revealed them unto us by his Spirit." And for every needed grace we must wait his time. Having redeemed us from death and sent the joyful intelligence to our hearts, lifting the veil of darkness from our eyes, and giving the oil of joy for mourning, his merciful kindness and love will not cease until the prize at the end of the way is secured. While in this fleshly state it is true, as you say, we sometimes find comfort and joy when we thought there was none for us. This to us is indeed a pleasant surprise. The weary dust-covered pilgrim journeying across Arabia's sands never greeted the friendly oasis more heartily than do we stop to quench our thirst at the fountain of God's love thus sud-

denly brought to our view. When we attend the assembly of the saints feeling while on the way that it is useless for us to go, that our minds are so absorbed in the trifling things of life, that we shall not lay hold of the promises, and that our presence may retard and hinder the happiness of others; when, I say, this is the condition of our minds, and it subsequently transpires that a rich feast has been set for us, and our burdened souls take hold of and enjoy the fatness thereof, how exceedingly pleasant we find it to be there, and "wait upon the Lord." And how this should teach us *always* to be "instant in season, out of season." While the soul is feasting on the dainties set in our Master's house, and to which we are led, as to a banquet, we are very apt to say, with good old David, "I will dwell in the house of the Lord forever." Then how often we say in our hearts we will never doubt any more; that whatever may be our lot we will have full assurance and faith that God will do all things well. Our very soul, now unspeakably happy and buoyant with hope, would bring "the sacrifice of praise and thanksgiving" and offer unto the Lord for all the boundless mercies bestowed. But a Thomas doubted, and should less be expected of such creatures as we? Are we better fortified against unbelief than he? Doubting Castle is not reached by continuing in the strait and narrow way. It is only when we leave the "highway of holiness" that we encounter the grim moss-grown walls of Doubting Castle, where every christian experiences more or less trouble, being held by its locks and bars, until the key of faith, the blessed gift of God, is applied, when the prisoner is permitted once more to bask in the sweet sunshine of heavenly peace and love. Could we but always cling to the watchword, and follow the unerring counsel as it drops as the dew from heaven, we should of course be less liable to be "led captive by the devil at his will." "This is the way, walk ye in it," is heard from the lips of him who watches all our outgoings and incomings. He (God) directs the storm and holds the lightning in his hands. And he only can deliver from this body of sin and death. In due time it will be fully accomplished, too, and we shall come into the building of God, a house not made with hands, eternal in the heavens. The word that proceedeth out of the mouth of God is what our faith and hope rests upon. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

But little, my sister, as I have said, I must bring this letter to a close, as I am not able to write very lengthy letters, my health for some weeks past being somewhat poor. My wife is slowly recovering, and the children are in usual health, for all of which blessings I desire to be thankful. Greet all the dear saints in our behalf, and especially the blessed household to which you belong. Say to sister Laura that I shall be pleased

to hear from her at any time, and for her also to accept this as to her.

Your brother in gospel bonds,
J. G. SAWIN.

NEAR MIDDLETOWN, N. Y., July 4, 1875.

DEAR BROTHER BEEBE:—I send you for publication the following letter from our dear sister Bannester, of Horse Heads, N. Y. It is nearly fifty years since she experienced the change of which she now writes. She can say, the Lord has led her about and instructed her; and while under afflictions she has had his staff to lean upon, and to so reconcile her to his will that she could say, "Bless the Lord, O my soul, and forget not all his benefits."

MARY CAREY.

Sister Bannester says:

When I was but a child, I often desired to be a christian, and tried to repent of my sins; and when my sister died, I thought I must reform and do better; but all my desires and efforts failed, until I was in my nineteenth year. At that time there was a great revival, and I heard a Congregational preacher. Then I felt as though I could not put it off any longer. While attending a prayer meeting I felt a change come over me, and I rested on that hope for a week or two. But while I was about my work, I think the Lord showed me my heart, how vile it was. I saw and felt that I was the vilest of sinners. O how I hated my sins, for it seemed to me that I had sinned away my day of grace. All was dark and gloomy. I wished that I were a tree, or something that had no soul, and that I might not dishonor God. I was almost afraid to pray, for so just a God, I thought, would not save so vile a sinner. If I sat down at the table to eat, I could only hear my father ask a blessing. My food seemed to choke me. Elder Ball preached on Sunday, and I went to the meadow to try to pray once more, and as I knelt it seemed that the ground would open like a sea of fire and smoke. What I said, I do not know; but I returned to the house and went to the meeting with the family. My anguish of soul was so great that I did not hear much of the preaching, for I could only reflect on my dreadful condition, with my eyes shut, and this cry in my soul, If possible, keep me from sinning any more against thee. At that moment the Savior on the cross was presented to my view, with his pierced hands and side, and he looked on me with compassion. I exclaimed, Can it be possible that he died for me? A light sprang up in my mind. When I opened my eyes the meeting was closed, my burden was gone, and every thing looked light all the way home. I took up Parkenson's Hymn Book, and the first words I saw were these:

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free."

Yes, I said, grace has set me free. As I read the bible the promises all seemed to be for me. I felt to praise

God, and all things seemed to be praising him. I felt a spirit of prayer and praise continually. Then the command, Why tarriest thou? Arise and be baptized, came; and when I was baptized I was very happy, and the words were applied, Buried with Christ by baptism, and risen with him to newness of life. Then I could sing,

"O how happy are they who their Savior obey."

I enjoyed his smiles for six months, with hardly a cloud passing over my mind; but since that time I have had many doubts and fears, and have sometimes been almost ready to give up. But from my recent sickness and suffering, for three long years, I have been raised, as it were from the borders of the grave. I can say, the hymn in Beebe's Collection, No. 700, expresses my mind:

"Resistless Sovereign of the skies," &c.

Yours,
LUCINDA BANNERSTER.

FRANKFORT, Ind., July 18, 1875.

DEAR BROTHER BEEBE—and all that love the Lord Jesus:—Deeply sensible of my unworthiness to be had in remembrance by the family of Jesus, yet I have no place to go but to Jesus and his children, to unbosom my feelings. In the Psalms David has said, speaking of the majesty of the great God, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They [the saints] shall speak of the glory of thy kingdom and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." His kingdom, which is an everlasting kingdom, and shall endure throughout all generations. This is the kingdom that poor unworthy me has been trying to preach for many years. This is the kingdom spoken of by Daniel, which shall stand forever. And this is the kingdom that no man of all the fallen sons of Adam hath seen nor can see, nor can enter into, until born of the Spirit. Only they that are born of God, born from above, born of a seed which cannot be corrupted; and that seed shall be accounted to the Lord for a generation. This is the kingdom which the King himself said is not of this world. The scriptures clearly set forth the distinction between the children of the flesh (which are not the children of God) and the children of God. That which is born of the flesh is flesh, and it cannot be any thing but flesh. And that which is born of the Spirit is spirit. I have been long troubled because of my feeble and limited understanding of the holy bible; and when I have been trying to speak of this glorious kingdom, and fall so far short of setting forth its glory and beauty, it sinks me very low, and at such times I feel, and often say, I will speak no more in his name.

In looking over the "Signs" of July 15th, this morning, I was much pleased, and my poor downcast soul raised up, in looking over the first communication, headed, "Weighing the mountains," by dear brother S.

B. Luckett, a stranger in the flesh, but I do trust we are not strangers in the spirit, but are of that royal priesthood and chosen generation. Brother Luckett, go on in the next number and weigh the little hills that are digged with the mattock, God being your helper. I am not yet done feasting on the meditation on the prayer of Habakkuk. I wish you, brother S. H. Durand, would, just for me, and as many others as can eat the kind of food you have handed out, tell us all about a sentence found in 1 Cor. iii. 13. To me it is big with meaning. It reads, "For the day shall declare it." To me at least it looks like the day is declaring wonderful things. While the religion of the world and self-righteous bigots are full of glee, Sunday School pic-nics and all kinds of amusements cloaked with religion, here I am, like one of old, sitting by the brook that is almost gone dry. And what is sweet to them, is bitter to me. So it is, the day shall declare it. I do not feel competent to give advice. Though we may have many instructors, yet we have but few fathers.

I see also in the same number of the "Signs" a communication from Willis Florence, of Kentucky, asking what man it is that must be born again. Dear brother, if it is the man referred to in Gen. i., then what man is it that receiveth not the Spirit of God? If the first man Adam is born of the Spirit, how is it that Paul says, "In me, that is in my flesh, dwells no good thing?" Surely there would be good in his flesh, if the Spirit of Christ was there. Dear brother, it does seem to me that brother Beebe has fully answered that question, as well as many others who have written on that subject. I must say for one, that if it is the earthly man, Adam, that is born again of the Spirit, then I fear I am a stranger to grace. About fifty years ago I was made to see and feel myself a lost sinner, and the Lord Jesus a full Savior. I am now over three score and three years old, and still have to mourn over a body of sin and death, and find that in me that is in my flesh, dwells no good. My only hope is the finished work of the dear Redeemer. May the good will of him that dwelt in the bush be our stay and comfort, and the bright and morning Star be our guide.

LOTT SOUTHARD.

FRANKLIN FORKS, Pa., July 20, 1875.

ELDER BEEBE—DEAR BROTHER:—If one so unworthy as I am may be permitted to address you by that endearing appellation, and if you will have patience with me, I will try to tell you of the Lord's dealings with me. I write from a sense of duty which I owe to the very dear people I am united with; but I write in much fear and trembling.

When I was quite young I was very much interested in contemplating the creation of God, and all things he had created, and I thought I loved him, and wished that I could live very near to him, and I saw a

beauty in all his works. I heard an Old School Baptist, for the first time, and liked to hear him preach. His text was Isa. li. 3: "For the Lord will comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." I have never heard that text preached from since, but would like to have your views upon it. But to return to my subject. Sometimes I viewed myself a great sinner, and would feel greatly troubled, and would try to do better; and then I would think I was as good as any one. Thus time passed until I was in my fifteenth year. At times my trouble was great, and then I would sometimes go into lively company and be as lively as any of them, for all they knew. But how very empty and shallow all their mirth seemed to me. Even when in their company it seemed in my very heart that I was quite alone in this wide world. Time passed on until I entered my eighteenth year, when for two months these words sounded continually in my ears, in tones of thunder, "Depart, ye cursed," &c. And then would immediately follow, in soothing accents, "Come, ye blessed of my Father." The whole of these two verses would come alternately to my mind, and I could not banish them, any more than I could stop the wind from blowing, and at times I was in great distress. I searched the bible diligently, but no comfort could I find. I could see a beauty in the blessed promises, but they were not for me, for I was a very great sinner, and the promises were for the dear children of God. What to do I did not know. I had tried to work out my own salvation with fear and trembling, but the more I worked the more hopeless my case seemed to be. I cried unto the Lord night and day, beseeching him to have mercy on my poor soul. I envied the brute creation, even the very meanest reptile that crawled on the earth, that had no souls to save or lose. It did seem to me that I had sinned away my day of grace, and was left without hope and without God in the world. I stood a condemned criminal by God's holy law, and looked for judgment and fiery indignation; and my cry was, Lord, save, I perish. But I could not see how he could in justice save such a dreadful sinner. My fig-leaf righteousness could not hide me from the Lord. I knew the Lord had all power on earth and in heaven, and if it were his pleasure he could make me a subject of his grace; but I could not see the justice of it. But it seemed to be revealed to my mind that Christ is the end of the law for righteousness to them that believe. But that was my trouble—I could not believe. Night after night my pillow was wet with my tears. I could not sleep, fearing I should awake in torment. Still I asked the Lord to save me.

When I was in my twentieth year, it was harvest time, and I was in a

wretched condition, fearing that every hour would be my last. I could not stay in the house. It was just at the close of a beautiful day, but not beautiful to me then, for it seemed that I was about to die and meet an angry God, and I could not bear the thought of going to hell, and again I besought the Lord to save me. I cried, "Here, Lord, I give myself away; 'tis all that I can do." And when I was fearing that the ground would open and swallow me up, O what a change! In a moment, in the twinkling of an eye, my burden was gone and I was supremely happy. Then these words were applied to me with power, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then I saw a beauty in all around me. The birds, the trees, and all things seemed to be happy, and praising the Lord. I was so very, very happy that I could not tell whether I was in the body or out of the body. No tongue nor pen can tell what joy I felt. I looked in the bible, and O what beautiful letters and words! All was clothed in such glory as made the pages shine in splendor. Then the blessed promises, I could claim them as my own. I felt so light that I could run and not be weary, and walk and not be faint. I asked myself why I felt so differently from what I had before, and these words came as if in reply, 'Tis religion, pure and undefiled religion, such as the world cannot give nor take away. And I bless the Lord, in my darkest seasons I can see some glimmerings of this blessed hope. I could acknowledge,

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

When we are born of the Spirit, we know by experience that salvation is of the Lord alone. Zion brings forth her children—not going to be children when they perform certain conditions. I hate the sound, "Conditional salvation." It savors too much of what was our language before we were born and taught of the Spirit. The bible plainly teaches that we must be born again before we can see the kingdom of God, or know that we are sons of God and joint heirs with Christ. Now we are no more under the law, but under grace. If we be Christ's, and grace has made us free, then we are Abraham's seed, and heirs according to the promise. How comforting is the assurance that Christ came not to call the righteous, but sinners to repentance—sinners of whom I am chief.

I find two laws within me; the flesh warring against the spirit, and the spirit against the flesh. But the Lord has said, "My grace is sufficient." If God be for us, what can be against us?

Now, my dear brother, I must skip over eighteen years of my experience of ups and downs; in which I was searching from place to place to find where I might hear the truth preached; but I found it not. I heard nothing but work-mongrel doctrines,

and it seemed that the Lord was not in those places, and I had to return home disgusted. In my bible I could plainly see the identity of the modern and ancient pharisees, and I rejoiced that God had kept me from going with the New School Baptists, for I had felt very much like telling them of my troubles, when the Lord spake to me with power, saying, "Be still, and know that I am God." But to pass. One year ago last December we went to Osborn Hollow, Broome Co., N. Y., to meeting, five of us, my husband being one of the number, and a most blessed meeting it was. We found there the precious children of God, among whom were Elders Balas Bundy and S. H. Durand, and in the June following we were baptized by Elder Bundy, he being pastor of the Otego Church, of which Osborn Hollow is a branch. He is an able minister of the New Testament.

Yours in the gospel of peace,
WEALTHY R. LUCE.

FAIRFAX C. H., Va., Feb. 12, 1875.

DEAR BROTHER BEEBE:—I have, according to promise, one or two letters to write, but I do not feel as though I can do so, on account of the frame of my mind at this time. I feel to be in deep waters, and the waves are closed over me. It does really seem to me that I am left entirely alone, and that the balance of my days are to be filled with sorrow and trouble. I have just opened to the 102d Psalm, and I find language in the first verse to express my feelings, which reads thus: "Hear my prayer, O Lord, and let my cry come unto thee."

It has been but little more than one short year since I was baptized, and I then, for a few succeeding months, enjoyed the comforts of the gospel and the sweet fellowship of the saints, and could sing the songs of Zion; but alas for a poor worm of the dust! How soon are all my songs turned into mourning! There is but one thing left me to sing of, and, in my mind, it is saying sweetly in strains something like this:

"My home is in heaven,
My home is not here;
Then my should I murmur
At trials severe?"

I hope I am not murmuring, but crying.

A father in Israel has fallen asleep. I hear his voice no more. A faithful soldier of the cross has laid his armor by, and it seems that it has left me so exposed to the enemy that I fear my shield of faith is not strong enough; for while he was permitted to go in and out before us, I felt that I had a sweet counsellor; and if I felt to weep, he could weep with me; and when I felt to rejoice, he felt to rejoice with me. And I did think I felt thankful to the Lord that he had so greatly blessed me as ever to permit me to enter into company with such an one. But it is in this, like all my happy hours, ere they appear they are gone.

Just fourteen months ago I was baptized by our dear brother J. L. Purington, and received from him, in

behalf of the church at Bethlehem, Prince William County, Va., the right hand of fellowship, and from that time until his death my love and fellowship for him knew no bounds. The question arises with me daily, Why, O why was he taken, and I left? For I feel that he was of great worth to the church and community, while I feel to be of no account any where. The only reason I can assign is, "Even so, Father, for so it seemed good in thy sight." And then comes a cry for the spirit of reconciliation. O what a sinner I know I am! I find a disposition in me to weep because the Lord has done all his pleasure. But so is my weakness. And as I stood and saw brother Purington's body lowered into the grave, I felt in my poor broken heart to say,

Farewell, dear father! Thou art gone;
From tears I can't refrain;
But in the resurrection morn
I hope we'll meet again.

As I turned to leave the spot where we laid him, I thought of the text of scripture he used for a text the first time I ever saw him—it was a funeral occasion, and at a private house, near where I live, two years ago last June—"For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever: and this is the word which by the gospel is preached unto you."—1 Pet. i. 24, 25.

I feel a desire in all my afflictions to trust in the Lord; but I feel the weight of his afflicting hand heavily upon me. A little upwards of a week ago I was called to mourn the loss of a kind, motherly friend with whom I had been acquainted for the last seventeen years. (Mrs. Margaret M. Walker, wife of Mr. Thomas H. Walker, and daughter of the late brother James Roby.) She was a strong believer in the doctrine of salvation by grace, though she was one of those who feared to trust her experience enough to tell it to the church. She told me enough to assure me that our loss is her eternal gain. She was talking with me one night, and seemed to forget self for a little while, and ere she was aware, she said she had told and talked more than she intended to, and asked me to say nothing about it. In substance she told me that she loved that which she once hated, and hated that which she once loved. She loved the brotherhood of Christ, in the sweet fellowship of the doctrine of free grace, but felt that she was too unworthy to ask a seat with them. She and her heart broken companion had shared life's troubles together for twenty-three or twenty-four years. The Lord had laid his afflicting hand upon them, in taking their children, one by one, and then her aged father, and at last he has called for and taken her. With the family I feel to sympathize in their loss of a kind and faithful friend and dear mother, for thus she was to me. So I weep with those who weep; but it is only in the night of this earthly tabernacle we groan, for joy will come in the morning of the glorious resurrection,

when we shall meet to part no more. Blessed hope! the anchor of the soul. May the Lord grant us grace to keep us resting in it; and if it is his holy will and pleasure, may he be unto those sorrowing ones a Father and comforter, and bless them with a knowledge of the truth as it is in Jesus, and save us at last, for his great name's sake.

Your little brother in affliction,
ELI T. KIDWELL.

BILLOW, Carroll Co., Ga., March 15, 1875.

ELDER BEEBE—DEAR BROTHER ER IN CHRIST JESUS:—I will give you a sketch of my travels since I first saw myself a condemned sinner, which was about fifteen years ago. I had serious thoughts at times ever since I can recollect, but about that time I saw that I was a poor wretch. I was always afraid to take the name of the Lord in vain, but had a desire to, and thought I would curse when I got larger. I was off on the river swamp one day, by myself, and had a good opportunity, I thought, and brought out several oaths—the first and last I ever did. I had thought that hardly any thing else was sin, and that I had been a very good boy before that. But I saw then that I had sinned against God, and was condemned, and felt very bad on account of it. From that time I felt cast off, sometimes worse than at others. I went to meeting, and heard it preached that man could work himself into the favor of the Lord by the deeds of the law; but by the deeds of the law there shall be no flesh justified.

One day my younger brother and myself were going through a field, and we got to talking about an older brother having joined the church, as I then thought. My eyes overflowed with tears, not so much on account of my sins, as the joy it afforded me of his having so much changed in his ways, for I had thought he was a great sinner. But I went on, sometimes trying to pray, but was no better off when I quit than when I commenced. Surely, I thought, the mercy I have sought is not for such as I. Sometimes I would think the Lord would save me at same day, but O how I desired to know it by revelation. I went on in this way about two years, when as I hope, my sins were forgiven me for Christ's sake. Because, the things I once had no delight in, I then loved; and the things I once loved, I then hated; and I can say, I am still of the same mind. When the Lord talks with me by the way, and opens to me the scriptures, it makes my heart burn within me. That scripture has given me comfort. I trust that when I was reconciled to the will of him who worketh all things after the counsel of his own will, and who has said, My counsel shall stand, and I will do all my pleasure, I felt that Jesus was my Savior, and I was made to rejoice because there was one found to open the seals of that book. After that my desire was to unite with the people of God, and I joined the Missionaries in 1862. I got acquainted with their

articles of faith, and believed them to be in accordance with the word of God. I soon found they were not united; some believed what they had subscribed to, while others did not, but believed that if they did their part the Lord would do his. Now, if I understand the scriptures concerning the salvation of the soul, man has no part in the matter, but is the subject of salvation. For salvation is of the Lord. "Thou shalt call his name Jesus, for he shall save his people from their sins." All the glory of the salvation of his people belongs to the Lord, and I believe every heaven-born soul is glad of it; else where would their hope rest, and their faith be? For Jesus is the author and finisher of their faith.

But I went on among them, and the older I got the more I read and searched after the truth, for if I know my heart that was all I wanted. I did wish to be contented with them, if the truth could be with me, for the most of my near relatives belonged to them. I would go to the Primitive Baptist meetings, and there hear them preach Christ and him crucified, a sufficient Savior; that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. I would then go back and hear the others, and they preached that Christ was a sufficient Savior provided they would meet him half way. An arm of flesh had to do half in the great work of salvation; that the foundation of God standeth sure, provided they would make it sure. If that is truth, it places the soul's salvation entirely of him that willeth, and of him that runneth, and not of God that sheweth mercy. O what a fearful thing it is to expect justification by our deeds, instead of faith in the Lord Jesus Christ, who is the way, the truth and the life, and who of God is made unto his people wisdom, righteousness, sanctification and redemption. I lived with that people about thirteen years, most of the time being dissatisfied. I went to hear the Old Baptists preach quite often during the last two or three years, and it always seemed to me that they spoke the things I believed, and my desire was to be with them; but I had heard so many ill reports about them, I determined to watch them, and see if those things were so; but after I became satisfied on that matter, the question arose in my mind, I have found the people of God, but am I fit to belong to them? The answer came, No. You have never had as plain an experience of grace as they relate. I then thought I would not join them until I knew I had been born again. I prayed that I might know the will of the Lord concerning me, and that he would reconcile me to the same. I could find scripture that gave me comfort, like this, "For hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." "We know that we have passed from death unto life, because we love the brethren." I

believe I loved them well. I kept from them as long as I could, and on Saturday before the fourth Sunday in May last I went with my wife and we told the church at Tallapoosa our desire to live with them, though I did feel unworthy. They received us, and we were baptized on Sunday following by Eld. E. Philips. From that time until now I have enjoyed myself among the people despised by the world, and have found that they see eye to eye, and speak the same things, and they are the only people I know of that are united; and there is a reason for it—they serve but one God, the Lord, and trust in him alone. They are determined to bring nothing into the church that the Head and Husband has not given authority for; for the bible thoroughly furnishes them to every good work. "Therefore we both labor and suffer reproach, because we trust in the living God."

In doing my duty, I think I was blessed, and my hope made stronger in the Lord, so that I could rejoice and be exceeding glad. I have been to several yearly meetings, and heard the beloved ministers preach the unsearchable riches of Christ, and unfold the mysteries of the gospel to my poor soul. The weapons of their warfare are not carnal, but mighty through God to the pulling down of strong holds. They preached that it is by the grace of God that I am what I am. I met with many brethren, whose delight it was to talk of the goodness of God to his people, and to comfort one another with the promises of God. For God is not slack concerning his promises, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. And I believe his goodness will lead the last one to that place. It seemed a feast to my soul. But I get into the cares of this life, and often doubts and fears arise in my mind, and I say I am deceived. I can't help it. So it comes into my mind, O wretched man that I am! Who shall deliver me from the body of this death? My whole desire is to love and serve the Lord, for his mercy has followed me all the days of my life. He has been a strong hold in the day of trouble. He will not suffer us to be tempted above that we are able to bear, but will make a way for our escape. His grace is sufficient for our day, time and trials. O kindred in Christ, when you are cast down, go to him who has said, "Seek, and ye shall find; knock, and it shall be opened unto you." "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." We must have troubles and trials in this world; for whom the Lord loveth he chasteneth. We should thank God that we are counted worthy to suffer for Christ's sake; and we are told that we shall come off more than conquerors, through him that loved us. Then let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto

Jesus, the author and finisher of our faith, who came down to these low grounds of sorrow, suffered, bled and died, that we poor sinners might live. I conclude that when he said, "It is finished," then the work the Father gave him to do was done, to wit, the salvation of his people from their sins.

In conclusion, brother Beebe, I say that if I am saved, I am a poor sinner saved by grace. My desire is to trust in the Lord, who has all power in heaven and earth. There is no other foundation than that which the great I AM hath laid, which is firm as the heavens.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

I began taking your paper, the "Signs of the Times," last October, and can say, truly it is a welcome visitor, filled with messages of love from many of the dear people I love.

Yours in hope,
WM. P. MERRELL.

WADE'S MILLS, Clarke Co., Ky., Jan. 2, 1875.

DEAR ELDER BARTLEY:—I heard that you said you were very glad that I had gone to the church and been baptized. I have thought often if you knew how cold, and barren of good, and sorrowful I have been a great portion of the time since then, you would be sorry instead of glad. It does seem as if I never have gone so far astray from the right path, nor had so many temptations to do wrong, nor been so impatient, nor so far from living as a christian should, as within the time that has elapsed since I was baptized. I have been sorry sometimes that I went to the church and asked to be admitted; not that I doubt it is the true church, but because I cannot live as I think a christian should. I could still have gone and listened, and treasured up the deep, precious truths of the gospel in my own heart, and nothing been expected of me; whereas, I am now expected to live the life of a christian, and I know I cannot do it. I know that we cannot be perfect in this world, but every one that professes to be a follower of the meek and lowly Lamb ought to have more patience and charity, more of the blessed fruit of the Spirit, than I have.

"For sure of all the plants that share
The notice of my Father's eye,
None proves less grateful to his care,
Or yields him meaner fruit than I."

The text, "And they that are Christ's have crucified the flesh with the affections and lusts," has come painfully home to my mind so often during the last six months; and though we are told that every good gift and every perfect gift is from above, and cometh down from the Father of lights, yet the question will arise, Does he not give these good gifts more abundantly to those whom he loves, than he does to me? Especially faith—I have not faith enough in his kind, protecting care, to disarm the future of its dreads. My way seems beset with care and sorrow often, when I know that I should be walking hopefully, trust-

fully, believing that all things work together for good to them that love God, and that he is a sure refuge for all his people; that he gives unto them eternal life, and they shall never perish. But I cannot know that I am one of his people. Still I find myself often appropriating some precious promise to myself. Last summer, while lying on a bed of sickness, my mind was contemplating (without faith, I fear) the deepness, darkness and coldness of the grave, when a beautiful passage of scripture came to me so comfortingly: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor *height*, nor *depth*, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." I saw a person once refuse to sing the line of the hymn which reads, "Although I dread death's chilling tide." He said he did not dread death's chilling tide. He must have been stronger and better, and had more of the presence of the Savior than I have. The grave has never been entirely divested of its terrors to me. I feel that I dread death's chilling tide, yet still I sigh, O so earnestly, for home—if heaven can ever be my home, which seems impossible. Ah, it seems that heaven gets farther away as I grow older. When only a child, it seemed almost overhead. The beautiful shining way was not strewn so thickly with thorns, nor obscured so densely by clouds, as now; and yet I humbly trust and hope that blessed land is nearer now than then. Sometimes the "thought of home" cheers my spirit so much that I scarcely dread any future trial; but ah! more often do I seemingly forget that my "Father is at the helm," and that he has promised, "As thy days, so shall thy strength be."

Just as I have nearly finished my letter, we received yours. I always feel glad to hear from you. In regard to the subject of the little pamphlet that accompanied your letter, I have never at any time believed any slanderous report that I have heard against you, and don't think any one else ought to, until such is proved to be true. Your visits to Mt. Carmel and to our house will ever be remembered by us with pleasure, and should you ever come to Kentucky again you will be most truly welcome at our humble home; still I would not ask you to come as much as we all would love to see you and hear you talk again, not knowing whether it would be agreeable to your feeling or not. Write to me sometimes when you have nothing else to do, if that time ever comes, and pardon me for burdening you with my poor letters. I know your time must be fully occupied at present. Please don't send any more of my letters to the "Signs." I feel too little, and realize what I am too painfully, to occupy any of the space set apart for those who are deeply instructed in the riches of the heavenly kingdom. I did not intend to write so much, and must now close, hoping

that all may be well with you, both here and hereafter.

LUCY STUART.

BUCKLAND, Va., Jan. 15, 1875.

MRS. LUCY STUART—MY DEARLY LOVED SISTER:—Your choice letter came last night, with dear brother Stuart's cheering note, and I have no words to express the heartfelt comfort it has given me; and brother Hunton's dear household of faith have shared in the comfort of your rich letter. To-day my heart moves me to write to you. O that I could help you as much as you have helped me; but I am a poor, little, weak one in the kingdom of grace, and a very unprofitable servant in our dear Master's household. But I delight to serve such a meek little child of our Father as you are. For that you are a loved child of God, there is not the least doubt; for the Spirit of God's dear Son, the Spirit of adoption, is richly and sweetly manifested in you, notwithstanding you feel so destitute, poor and needy. But the Lord has blessed the poor, and you are blessed, O so richly! Your precious letter so much expressed some of my own temptations and questionings, and having so much confidence and assurance that you are a subject of grace, my poor soul is greatly comforted and encouraged by it. And I am indeed glad, and now even more glad than before, that you have been baptized, and are in your Father's house, the church of God. And although I am unworthy of the privilege, yet I am so glad that it is mine, to call you my sister. And as a lovely sister I love you, and realize a sweet blessing in loving you. Yes, precious saint, I am glad in my heart that you have owned your relation, and confessed that your Father is God. Then can you not please acknowledge yourself a sister, own your Father's children, and call them brethren? I would that I were as worthy of this sacred relationship and privilege, as dear and good a child, as you are. You give so many blessed evidences of this. Then why should you so despondingly say, "I cannot know that I am one of his people?" For indeed, blessed child, you certainly can know this. The loving Lord says, "By this shall all know that ye are my disciples, if ye have love one to another." And the beloved disciple says, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true." "We know that we have passed from death unto life, because we love the brethren." This knowledge and this love you have. And many other dear evidences are yours. With comfort and sweet confidence I remember a convincing evidence you gave your mother and me, the first time we met and conversed. When I said, "Mrs. Stuart, have you ever felt that God could be just in condemning you?" You meekly answered, "Yes; I have felt that he would be just in condemning me a thousand times, if possible." Only the Spirit of God's dear Son, the spirit of life, reconcili-

ation and peace, enabled you to say this. And this is the language of a reconciled sinner, and the feeling of a child of God. And Paul says, "Being reconciled, we shall be saved." Then do receive those precious promises and sweet assurances with which your Beloved has favored you, and rest in his love. He says to you, "Let not your heart be troubled: ye believe in God, believe also in me." It would be a happy privilege if I could be a guest in your dear pleasant home once more, and talk with you upon these things. I think I could show you, out of the scriptures, that you are one of the poor of this world that God hath chosen, rich in faith, and an heir of the kingdom which he hath promised to them that love him. Since you have been walking in the law of the Lord, you have realized your imperfections and failures, more and more. But this is the effect of God shining in your heart, and because you are walking in the light of his countenance, and also the evidence of it; for whatsoever doth make manifest is light. And this deeper insight into the hidden evils of your corrupt fleshly nature, and consequent self-renunciation and abasement, is but the common experience of all whom the Lord has added to the church. Of his people it is written, "And their righteousness is of me, saith the Lord." Please consider what the Lord of life saith to his servant Paul concerning the buffetings of Satan through the flesh: "My grace is sufficient for thee; for my strength is made perfect in weakness." Moreover, your spiritual poverty, destitution and wretchedness, is another blessed seal that you are an heir of the kingdom of glory; for in his sermon on the mount, Jesus presents a wonderful cluster of beautitudes, first of which is, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Yet a little while, and your glorious King will call you up higher, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And now, my esteemed sister, please allow me to send your comforting letter to brother Beebe, so that it may comfort thousands of your Father's children, as it has the household here. Remember what our blessed Master says about giving a cup of cold water to one of his little ones.

Please give my fervent love to brother Stuart and the saints.

In the afflictions of the gospel and love of the Spirit, your brother,

D. BARTLEY.

SHELBY Co., Ind., July 21, 1875.

DEAR BROTHER BEEBE:—Below I copy and send you a letter from dear old Elder McQueary, written the same year of his departure, and received on the (to me) ever memorable Tuesday, April 25, 1854, my spiritual birthday. I was then a student in a medical school in Cincinnati, and that day I remained in my boarding room, where I pondered, wept and

prayed over this letter, until finally, late in the day, I decided to take up my pen to write to the dear old father, that I could not go to the church and be baptized, as he counseled me, because I had no personal saving faith in Christ, when lo, to my unspeakable joy and peace, Jesus was revealed in me as "The Lord—my Righteousness!" and as a redeemed, pardoned and rejoicing believer in Christ, I felt that I could and must go home to the church, and tell my friends what great things the Lord done for me. Therefore I went on with my letter, but not as I had intended, for I wrote to Eld. McQueary that I would both willingly and gladly go to the Conns Creek Church and obey my new and blessed Master. Strange to say, from that day I could not devote myself to medicine, as I had done before; and brother McQueary's words on that subject seemed prophetic. Long did I sorely grieve over this, and hard was my struggle to have my way; but all in vain, for "I never could be satisfied till I was brought right into the place God designed for me to fill." The second Sunday in June, 1854, Elder McQueary baptized a sister and myself—and never baptized any one afterwards, I think, as he was soon called home. The evening of the same day these words of the angel were applied with great power to me, "Go, stand and speak in the temple to the people all the words of this Life."

The power of this commanding word has been in my heart as fire shut up in my bones, and I could not stay; but O, my way has been through great tribulation, and I have been called to suffer the loss of all things for Christ's sake and the gospel's. But "tribulation worketh patience," and now, at last, the Lord has brought me into great peace. Blessed be his name!

D. BARTLEY.

At HOME, Shelby Co., Ind., April 21, 1854.

FRIEND DAVID BARTLEY:—You being an honest inquirer after truth, with great pleasure I attempt to gratify your reasonable request; and there are only two things which deter me in the attempt—unworthiness and incompetency.

In the first place, I received your letter last night, by the hand of your worthy sister, Sophia Avery; and when we read it we rejoiced together in reading your communications, especially to hear you say that you felt humble enough to be made anything or nothing, just as God willed; but of all things your desire was to enjoy the smiles and presence of God. If this is the true feeling of your heart, grace reigns and rules there; and I have no reason to doubt but that you have honestly stated your feelings and desires. This brings to my mind afresh the conversation of sister Avery and myself in days past. She expressed her distress and trouble about you, fearing the end or result of all your strange workings and exercises; but I told her that I was not distressed or troubled about it at

all; and the reason I then assigned was, God is a wonder-working God; and I had no doubt but God, in his own time and way, would deliver you, as he did Jonah, out of the belly of hell, and you, like Jonah, would always know that "Salvation is of the Lord." And O, what a useful session of schooling! a useful lesson, well learnt, never to be forgotten. And I think God surely does know well how to temper and prepare every one of his servants, and prepares them to fitly fill the lot or place he designs them for. And if he designs to set them in the defence of the gospel, he well understands the necessary preparation to prepare them for usefulness in that place. And I have thought it was essential that the pride of the heart should be humbled, and the individual that God designs to stand in the defence of his name, his honor and his truth, should be led experimentally to understand something of the character of God and man, and then he is prepared to look at them, and speak of them in their own proper character. And in order to this, man must be made acquainted with himself, and see and feel the pride of his own nature, and the rebellion and deceit of his wretched heart, and that it is only treachery. And when the individual becomes thoroughly acquainted with himself, and finds to his sad disappointment that there is no ground of confidence, he then denies himself, and boasting is excluded legally—not by the law of works, but by the law of faith.

The question may arise, What does effect all this? The apostle says it is *light* that makes manifest; and the same light that gives the poor sinner to see himself in his own native deformity, shows him also the purity, holiness, goodness and justice of God. Then it is, and not till then, that he sees the great disparity there is between the holy God and himself, an unholy sinner. He then loathes and abhors himself—yes, he hates his own life. But O, when he views the character of God, he is glorious in holiness, fearful in praises, doing wonders. And such is his attachment and love to God, his cause and people, and everything that bears the impress of God and holiness, he loves supremely, and cannot speak in too high terms of his dignity and worth. And no man need be afraid of hurting his feelings by extolling the character of God too high, or abasing the sinner too low; and I think his greatest desire and chief concern is to honor and serve him acceptably here. Hence his soul is often poured out in supplication to God, "Lord, what wilt thou have me to do?" While at the same time he fears to do anything, for fear that he may do wrong. The people of God are a lovely people; they seem to bear the impress of christian meekness and godly reverence; the ordinances of God's house seem like they are stamped with divine worth, and my whole soul is drawn out in love to them and desire for them. But O, says the child, unworthiness and unfitness seem to forbid; hence I seem to be

barred out, one alone, by myself; none like me, unpitied and forlorn—none like me in the church or out of the church! Now, poor, little, unworthy me would say to you, my young friend David, that if these be some of your feelings and desires, it is the teaching of the Holy Spirit of God; and for the glory of God, and the comfort and enjoyment of your own heart, go to the church, and tell them what you hope the Lord has done for you, and do your duty as a christian, and let the church of God realize your usefulness in the good cause of God and truth. And remember, you have tried to conceal, hide and smother the work of the Spirit, and what have you effected in all your attempts? I will answer this for you. Much has been done: God has shown you that he is God; and that which you called your own, even your property, is gone. And I have no doubt but it is and will be for your good and God's glory; and it is to show you that he has carried you through this furnace in order to purify you for usefulness in his cause. I will further state that I believe you have been trying to place your mind and studies upon what God did not mould it for—or reading and studying medicine; and it seems that you cannot be satisfied. And here let me say to you, that you never can be satisfied till you are brought right into the place God designs for you to fill. You had just as well attempt to change his nature as his purpose; and if he has a work for you to do, it is vain for you to try to shun it, or look for enjoyment in the course of disobedience. In love to you, and in the best of feeling, it seems to me that you had better try to settle yourself, and let the past time of your life suffice to have wrought the will of the Gentiles. Come right to the church and do your duty, enjoy your privilege, and live with your Father's children, and you will realize the truth of one passage of scripture, that in keeping the commands of the Lord there is great reward. And I want you, when you read this, to notice, I counsel you in love and I hope, in the fear of God to your duty; and I want you to be sure, if the Lord wills, to be at our next meeting at Conn's Creek. I hope to see you there in the Spirit of Christ, and hope that you will meet your kindred in the same blessed Spirit.

Now I take it for a fact that you are an honest inquirer after truth, and as such, I want you to show me and others your faith by your works; for it is evident that a living faith, the faith of God's elect, is manifested by good works, and good works are what God directs his children to do. And now you notice the apostolic text on faith; he says, "As the body without the spirit is dead, so faith without works is dead." We know the body cannot live and exist without the spirit; so James knew that a living faith cannot exist in a man without good works as its evidence.

And now, in much weakness and great imperfection, I have endeavored to act honestly with you, in giving

you my best counsel in love, faithfulness and candor before God, and now I leave it with you. Examine it, compare it with the standard of truth, think soberly, and endeavor to act wisely, as in the love and fear of God your Savior.

Yours truly, a friend in tribulation,

MORGAN McQUEARY.

MANCHESTER, Iowa, Dec. 20, 1874.

DEAR BROTHER BEEBE:—Time is still moving on with its silent yet rapid flight, and crowding its millions annually from its shores into eternity. I notice in the obituaries that you have been called to publish 279 deaths in the present year; and we are yet spared, God only knows what for, but we hope and trust it is for some wise purpose in the providence of God. But, dear brother, soon my scribbling and your publishing it will be over, and it will be said of us, as of others, They are gone. But now my greatest anxiety is, Am I a child of God? Is my name written in the Lamb's book of life? Have I an interest in the atonement? Am I one of that family whose heirship is held in reserve for all that shall be heirs of salvation, or joint heirs with the elder Brother to an inheritance incorruptible, undefiled, and that fadeth not away? Oftentimes when comparing myself by the standard, it places me so far in the back ground, and then again those that I call brethren and sisters are so far ahead of me, that despair seizes me, and I have to write bitter things against myself.

Since writing the above, how changed the scene. While out in my barn attending to some work, what a ray of light and comfort flowed into my benighted soul, followed by a number of passages of scripture, such as, "Let not your heart be troubled; ye believe in God, believe also in me." And again, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." My mind dwelt very forcibly on the 17th chapter of John, Christ's prayer for his body, the church, and a great many passages that I cannot here mention. Dear brother, I have such a poor and slow hand with a pen; but I must say your editorial reply to brother Wm. B. Slawson was so complete and fully explained; it gave my mind and views so completely that I had to say Amen. O how I love to dwell upon the oneness of Christ and his body, the church, as inseparably connected. O, take me out of Christ and I have no hope.

And now permit me to mention one fact which I have noticed for a long time. No matter how low or despondent one of God's little ones are, (for I believe they all feel little) when they get one of the "Signs of the Times," they find that they are not alone; but the whole family are subject to the same complaints. O how unmindful we are of what Christ has said, that in the world we should have tribulation, but in him we should have peace; peace that passeth all understanding, and joy in the Holy

Ghost. Again, how apt we are to excuse ourselves, because our talent is so small, and say, O, if I only felt as such and such a one, then I would talk and write and display my talents. But, dear brother or sister, the feeblest cry will sometimes arouse the strongest sympathy. Although we are scattered all over the land in this world, yet we are all of one family in Christ Jesus, the great Head and Representative of his body, the church, which is that royal priesthood, and that peculiar people, a chosen generation, &c., for himself.

Brother Beebe, I did not think of writing for publication when I commenced; but I would say to all who take, read and love the doctrine that the "Signs of the Times" advocate, do let us try and sustain it; and I for one would like to have it a regular weekly paper, and then we who have no other preaching could have a good feast every Sunday. And again, dear brethren, under the new postal law, let us be subject to the powers that be, but let us not put our beloved editor to any more trouble, but to just hand in our money, which we would have had to do under the old law. To each of us it is but a trifle, but to one man it would be quite an item, besides the trouble; and we are well aware that his time is almost wholly occupied now in reading and preparing each copy to feed our hungry souls, especially those of us who have no other preaching, only what we get through the Signs. I presume others as well as myself would like to know how near it comes to the number required to make it a weekly.

Yours as ever,

S. P. MOSHIER.

REPLY.—Our present circulation does not exceed between five and six thousand, and to warrant us in issuing our paper weekly at the present rates, we would require ten thousand paying subscribers.—ED.

DECEMBER 22, 1874.

ELD. G. BEEBE—DEAR AND PRECIOUS BROTHER:—The date of the label on the last number of the "Signs," reminds us that our remittance is due for a continuance of the same for the coming year; and finding it such a precious medium of christian correspondence, feel that it cannot be dispensed with by us, a few of our Father's children. May you, brother Beebe, yet long be spared to wield the sword of the Lord and of Gideon, thus opening a channel of precious communion and intercourse with the saints and faithful brethren in Christ Jesus, whereby we learn to know and love one another. We are also exceedingly interested in reading the second volume of Editorials, (which came safely) and would strongly recommend its perusal to all the Zion of our God, as being interesting and instructive, not only in the explanation of the holy and sacred scriptures, but in battling with the powers of darkness, with spiritual wickedness in high places, and think that a continuation of the work cannot fail to be yet more highly prized

by those few of the redeemed among men, who have been more effectually wrought upon and better taught than to bow the knee to that monster Baal: bringing down circumstances to a later date, and facts occurring within our own knowledge, many of which already named I myself am an eye and ear witness to, having transported myself with these goats in sheep's clothing for more than eleven years, until the command to shake off the dust from off my feet, as a testimony against them, so burned in my bones that I was weary with forbearing, and could not stay. Would to God that many more of the precious sons and daughters of Zion, comparable to fine gold, were in like manner compelled to come out of Babylon, and be separated from her iniquitous abominations. But the Lord dwelleth in Zion, his habitation is in the holy mountain, performing his sovereign will and pleasure; and in doing so, has called another of our number from the little church in Utica, our dear and venerable brother, James Stone, whose works do follow him. He, with many more of us, listened last Sunday to the preaching of our brother, Elder Gass, when before daylight next morning the spirit had returned to God who gave it. But we sorrow not as those without hope, knowing it is his eternal gain.

In christian love and fellowship, in which my dear husband unites, to yourself and all the household of God,

R. & L. ALEXANDER.

FEBRUARY 14, 1875.

I, a lone traveler, sad and weary, have wandered far through lone deserts, where thorns and thistles oft obstruct the way, and for many long days the song of Hannah cheered me onward. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes. Why did she so long ago open her mouth to comfort me? And who were princes to her then, for there was no king in Israel then, and we have no princes now? The answer comes, There is one King in Zion, who is Lord of all, who rules over and in all. Then we sit in heavenly places with him who is Prince and Lord and Master. In those days they could not always see clearly, and desired a king. Their king was not perfect, and Samuel went to anoint another. He, like me, would have chosen David's tall and handsome brothers. But there was a greater King who ruled, who said, Man looks on the outward appearance, but the Lord looketh on the heart; and so the sweet singer ruled in Israel, who was a man after God's own heart, whose songs are very dear to me. But the days roll on, and darkness spreads over me again. I can see no King in Zion now. A cup of cold water cheers me on for awhile. Had I this living water of which Christ tells the woman of Samaria, would I not have more life? But night is coming on; a pit is dug for my feet, and the billows of woe roll

over me. I look for help, but hear, Cursed art thou above all cattle; sorrow and sadness doth follow thee all thy days. I go to the sweet singer for help, and he tells how it will be with his enemies; but he will praise the Lord. I went to the Comforter, and he said, I will not leave you comfortless; I will come unto you. But my heart is hard: what I once loved I now hate; what is pleasant to others is very bitter to me. Naked, poor, despised, forsaken; all my help must come from thee. Behold I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him. Can I look upward to him who says, "And I, if I be lifted up, will draw all men unto me?" In the world ye shall have tribulation; but fear not, I have overcome the world. In my Father's house are many mansions; and he who created man, pure but fallible, whose sins demanded a perfect sacrifice, he, our Prince and King, finished the work, and cut it short in righteousness. He has led and kept me all the days of old; in trouble gave me hope, in afflictions upheld me, and I expect him to light me on my way even down the dark valley, and to see his glory beyond, for which I have nothing to give. I am ten thousand talents in debt, and nothing to pay. He in his mercy has led forth the people which he has redeemed. These are a few of the exercises of a lone traveler; but I know his grace is sufficient.

"The dearest idol I have known,
Whate'er that idol be,
Help me to bear it from thy throne,
And worship only thee."

M.

DELPHI, N. Y., May 23, 1875.

DEAR ELD. BEEBE:—I often feel a desire to express to you my sincere thanks for your highly-prized paper, which I still receive through your kindness; and at the same time feel it would be trespassing upon your time to read a letter from me. With these feelings I have taken my pen to tell you how much comfort I receive from the communications therein, many of them containing so much of my own experience, which strengthens my hope that unworthy me has also been taught in the same school; and although strangers to me in the flesh, yet I feel when I receive each number that I have heard from loved ones far away. In the unfathomable providence of God I have been made to drink deeply of the cup of sorrow, and have passed through trying scenes which I once thought I never could bear. But when sinking beneath the waves of affliction, I have felt the out-stretched arms of a loving Savior, and heard his voice saying, "It is I, be not afraid." For many years I longed for an assurance that I was an heir of promise. Although I feasted upon gospel provision, I felt that my affections were so set upon earthly things that I dared not claim myself a child.

"I asked the Lord that I might grow
In faith and love and every grace;
Might more of his salvation know,
And seek more earnestly his face."

And I do believe he has answered my prayer, but in such a different way from what I expected. Truly he has blasted my gourd and laid me low. I sometimes can say I have been led wholly by a right way; then again I feel the weakness of the flesh. But my desire is that God who is able to accomplish all his purposes would give me an humble submission to all his dealings, and keep me in the hollow of his hand. Zion in this place is in mourning, and when looking at the things which are seen, have to cry, "By whom shall Jacob arise, for he is small?" But what a sweet rest to the saints, to feel that the Lord reigns, that Israel shall be saved in the Lord, and shall glory. Elder St. John comes to us every two months with comforting words of gospel truth, but we know not what is in store for us in the future.

Now, dear brother, if unworthy me may call you thus, please pardon my thus intruding upon your precious time; and may the God of Israel strengthen you in the inner man, and enable you to cry aloud and spare not, till you receive the summons, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

AMELIA M. FUGGLE.

BALTIMORE, Md., Dec. 19, 1874.

BELOVED FATHER BEEBE:—Although we may be "made to possess months of vanity," and have "wearisome nights appointed" unto us, so that we are "full of tossings to and fro," and say, "When shall the night be gone?" we also realize that our "days are swifter than a weaver's shuttle," so rapidly do the waymarks succeed each other in our journey. It seems but a few months at most since the season now so near at hand was last celebrated. The year 1874 has scarcely grown familiar, yet we shall in a few more days see, if our lives are spared, the advent of its successor. And I seem to see with half dazed vision all the circumstances incident to the journey; to know nothing clearly, as I ought to know it. This lethargic, slumbering state is a dreadful one, all the more so because one cannot sensibly feel how dreadful it really is. Sometimes a thought of God's mercies, or of his judgment, momentarily arouses me; but I do feel daily that I "neglect a great salvation." But I have learned there is no merit in confession without repentance—that it is mockery to confess to mortals what we have not previously confessed before God's throne. And I think we cannot confess to him without having in our heart a desire to turn away from the evil we confess. So it seems almost wrong for me to speak of such things.

May it be the good pleasure of our God to continue his mercies to you as in time past, to comfort and bless you in every way that seemeth to him good, is my sincere desire, for his name's sake.

As ever, your unworthy sister,

CLARICE E. PUSEY.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1875.

THE FIRST RESURRECTION AND THE SECOND DEATH.

Brother G. B. Barton and several others have desired us to give our views on Revelation xx. 6:

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Though many times solicited by anxious brethren and sisters, we have hitherto refrained from expressing any view on this text, from a consciousness of our utter inability to elucidate the subject to the edification of the saints; and we frankly confess that even now we have no satisfactory light to present touching the true meaning and application of the text. Nor do we now wish to be understood as even attempting to explain to others what has never been opened to our own understanding. Any attempt to force an interpretation of the word is, to say the least, very presumptuous, and calculated to darken counsel by words without knowledge. Still, as only *our views* are called for, we may without presumption give such views as we have; and we give them only as *our views*, holding none of our brethren responsible for them, or bound to indorse them any further than they shall find them sustained by the word and Spirit of our God.

It should, according to our view, be remembered that all that is contained in the book called Revelation is authoritatively called, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John."—Rev. i. 1.

These things, as we see, were *signified* by the use of profoundly deep and, to our little minds, obscure metaphors, and amazingly grand and sublime similitudes; wrapt, like the *Shekinah*, or light and glory of the divine presence of God to Israel, in a flame of fire by night, and involved in an impenetrable cloud by day; so that only by the teaching of the Spirit we can understand the true signification of the similitudes employed, or as the Lion of the tribe of Judah opens the seals and makes known the wonders contained in the sealed book.

These seals are in their regular succession opened by him who alone is worthy, and none of the sealed mysteries can possibly be known or explained until the seals in their successive order are opened. So, according to our very limited view of the subject, the things signified to John in his wonderful vision on Patmos can only be correctly understood when, in their order of fulfillment, they are or shall be fulfilled.

The resurrection which in our text is called the first resurrection, does not seem to us to allude to the resurrection of the crucified body of our

Lord, when he was raised from the dead by the glory of the Father; nor to the resurrection in him of the church from under the law, when she was quickened together with him, and raised up to together; nor to the time when the resurrection life of Christ is manifested in the new birth, as experienced by them individually; nor yet to the final resurrection of the saints at the last day, when God shall change their vile body, and fashion it like Christ's risen and glorious body.

It is very true that all who have part in Christ as the resurrection and life of his people are secure from the power of death; for, as Jesus said to Martha, "I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John xi. 25, 26. But the resurrection in our text is interpreted in the context, and applied to the souls of those who had been beheaded for the witness of Jesus, and for the word of God; who had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands. These had been dead in the sense symbolically signified, but were to be resurrected, or made alive, to reign with Christ a thousand years, while the rest of the dead should not live again until the thousand years be finished. "This is the first resurrection," and this is evidently the resurrection spoken of in our text. At the opening of the fifth seal, Rev. vi. 9, John saw, in his vision, under the altar, the souls of them that were slain for the word of God, and the testimony which they held. And they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" "And it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.

In the eleventh chapter it is said, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth," &c. Comparing the description of these two witnesses with Zech. vi. and Rev. i. 20, it appears to us that the two olive trees represent the two Testaments, which supply the golden oil through the golden pipes of the gospel ministry, to enlighten and comfort the saints; and the two candlesticks to mean the churches of God, perhaps, under the two covenants, the typical, or Jewish, and the anti-typical, or gospel church among the Gentiles. These are God's witnesses, and seem to us to answer the description symbolized in the vision of John, and the interpretation given by the angel.

The thousand two hundred and three score days, or forty and two months, in which these should prophesy in sackcloth, are supposed to have

commenced when John saw the beast with seven heads and ten horns rise up out of the sea, which undoubtedly was the papal beast, and was clearly manifested in the inauguration of the first ecclesiastical Pontiff or prelate of the Romish hierarchy, in the early part of the sixth century.

If this calculation be correct, the forty and two months being equal to the twelve hundred and sixty days of prophetic time, brings us down to the time of the withdrawal of the French army from the protection of the pope, and the revolution in Italy, by which the pope was entirely divested of his temporal or political power over the nations which had formerly agreed and given their power to him. During all this time the true witnesses prophesied in sackcloth, enduring great persecution, and under very discouraging circumstances.

"And when they (the two witnesses) shall have finished their testimony, (that is, their forty and two months' testimony) the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth (whose religion is of the earth) shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell upon the earth. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them."

This seems to us to be the prophetic resurrection which is in our text called the first resurrection. It includes all those whose souls John saw under the altar, and all included in the embodiment of the two witnesses, two olive trees and two candlesticks standing before the God of the earth. This resurrection we do not understand to be the resurrection of their fleshly bodies, but their resurrection as witnesses, whose testimony for the truth shall be attended with such divine power as shall carry fear and consternation to the enemies of God and truth. We do not understand that they, as God's witnesses, will ever be slain in Zion, or in the true church of the living God; for there, we are told, they "shall never hold their peace, day nor night."—Isa. lxii. 6. But in the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. This city evidently means anti-christ, the embodiment of the false church, in which the sodomy and bondage of their prototypes are

developed, and where the same murderous spirit which was evinced in the crucifixion of our Lord still exists.

It seems to us worthy of observation that now, immediately after the prostration of the temporal power of the pope, the Protestant Beast which came up out of the earth, Rev. xiii. 11, and which exerciseth all the power of the first beast, which beast, in its antagonism to the papal beast, had indorsed to a limited extent the testimony of the Lord's two witnesses, now have no further use for them, only to retain them as dead bodies in their street or thoroughfare, not suffering them to be put in graves; while as witnesses, so far as their great city is concerned, they are dead. Not a word of their testimony is respected or allowed in their city; still their bodies are kept in sight. Their steam power presses are busily employed in multiplying copies of the bible, and their schools are overtaxed to multiply ministers, professing of the gospel, while nothing is allowed within their precincts but their dead bodies. Merely the bible as a dead letter to them, and a ministry as barren of the knowledge and testimony of the truth of God, as the defunct carcass of a dead man is of natural animation or vitality.

It really appears to us that the present is the very time indicated, following immediately after the downfall of the pope, in which the two witnesses are, as witnesses, ignored and slain, and yet unburied in spiritual Sodom and Egypt; and the present is the three days and a half, in which not a word of their testimony is allowed in that devoted city of abominations; and that we are now on the very eve of the fulfillment of the vision of the twentieth chapter of Revelation, in which John saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, when the power of the dragon to deceive the nations shall be restrained for a term, prophetically called a thousand years. In which time, if we mistake not, the souls (spirit and life) of the slain or beheaded witnesses shall be revived, raised up, and shall ascend in a cloud to heaven, (the church) and in the sight of their murderous enemies. And I saw thrones, and they sat upon them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to de-

ceive the nations which are in the four quarters of the earth; Gog and Magog, to gather them together to battle; the number of whom is as the sands of the sea. And they went on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night forever and ever." "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." But how opposite the condition of those who have no part or lot in this resurrection. Do we not well to inquire to which party we belong? Those who are blessed and holy, and on whom the second death shall have no power, are those who stand with the Lamb upon Mount Zion.—Chapter xiv. 1. They encounter the wrath and persecution of the dragon, because they keep the commandments of God, and have the testimony of Jesus Christ.—Chapter xii. 17. They are those who suffer martyrdom for the truth's sake, who are beheaded for the witness of Jesus, and for the word of God. They are they who worship not the beast, neither his image, and who have not received his mark in their foreheads nor in their hands.

What, or what manner of time the Spirit doth signify by the three days and a half, we do not pretend to know; but if these prophetic days are to be computed according to the twelve hundred and sixty days of the temporal power of the beast, the time is at hand; and at the furthest it cannot be very remote, when the tempest of almighty wrath shall burst upon the enemies of God and truth, and a brighter day shall dawn upon the church of God than she has witnessed for many centuries. When that illustrious day shall come, may we be found among those who worship not the beast, nor his image, and whose mark shall not be found upon our foreheads nor in our hands.

These views we, with some hesitation, present to the careful and prayerful consideration of our brotherhood. Try them by the unerring standard, the scriptures, and only so far as they are sustained by the scriptures receive them.

MISCELLANEOUS.

BLOOMFIELD, Nelson Co., Ky.

DEAR BROTHER BEEBE:—I wish you, or some of the patrons of the "Signs," to give me the post-office address of Eld. Hiram T. Craig. If any one will give me his post-office, county and state, it will be thankfully received.

JONATHAN BROWN.

OBITUARY NOTICES.

In the obituary notice of **Nancy M. Peabody**, published in the "Signs" of July 1st, there is a mistake of one year in the date of her marriage. She was married December 8th, 1872, instead of 1873, as therein stated.

W. N. THARP.

DIED—In West Virginia, March 17, 1874, brother **John Ellison**, aged 80 years, 9 months and 17 days.

ALSO,

DIED—Aug. 31, 1874, his wife, **Frances Ellison**, aged 79 years.

This old brother and sister have been members of the Old School Baptist Church forty-five years. They raised three sons and four daughters, who mourn their loss.

Their funeral was attended on the fourth Sunday in September, 1874, by a very large audience.

JOHN C. HUBBARD.

DIED—Near Lumberton, O., Feb. 25, 1875, **Miss Mary Miller**, in the 54th year of her age. For twenty years she was a highly esteemed member of the Mercer Run Church. Her disposition was quiet and retiring, but she was immovably fixed in the faith and order of the gospel of the Son of God. She bore her sufferings with calm resignation and christian fortitude. The day previous to her death, a neighbor asked her if she loved Jesus, and was willing to go, to which she replied, Yes. The christian life she led leaves no doubt in our minds that she is now in the realms of glory, in peace with God, and with kindred who have gone before.

LIZZIE MILLER.

Fielding Jones was born in Rushville, Buchanan County, Missouri, Jan. 4, 1866, and died Oct. 30, 1874, aged 8 years, 9 months and 6 days. He was the son of James S. Jones, of Nodaway County, Mo. The writer was requested to deliver a discourse to his memory, on the fifth Sunday in May, at the Baptist meeting house six miles south of Maryville, which he did, to a large congregation of hearers, from the text, Job xix. 1, "Man that is born of a woman is of few days and full of trouble."

He talked much of dying. Like Jacob of old, the Lord led him and instructed him in his own right way. He talked to his father, mother, brothers and sisters, told them he was dying, and to be good to each other, and to every body.

May the Lord console the father and mother, brothers and sisters, by his rich grace, and prepare them to endure the remainder of the afflictions that await them, and to enter into that rest that remains for the people of God.

As ever yours,

R. M. SIMMONS.

Greenbush, Ill.

By request of the disconsolate husband, **Albert T. Marks**, I send the obituary of his wife, sister **Lucy A. Marks**, who departed this life on the morning of May 9, 1875, of pneumonia, leaving an infant daughter thirteen days old, and three other small children, with her kind husband, parents, four brothers and three sisters, two of whom are members of the same church with her. She was in the 29th year of her age. She was baptized in the fellowship of the Shoal Creek Church on the fourth Sunday in October, 1872, by our pastor, Eld. W. L. Beebe. She was an ornament in every relation of life; as a wife, she had no superior; as a mother, kind and affectionate; as a child, obedient to her parents as long as she lived. She was a model christian, loved the society of christians, and attended her church meetings when able. We miss her much in the church, but are confident that our loss is her eternal gain. May the Lord enable her husband to be still, and know that he is God, and to say, It is the Lord, let him do as seemeth him good.

Owing to the crippled condition of Eld. W. L. Beebe, there were no funeral services at her burial, but at the request of her husband

Dea. W. S. Montgomery of the same church offered a very solemn and impressive prayer at the grave.

D. F. P. MONTGOMERY.

Rutledge Station, Ga.

Another pilgrim has received his liberty, and entered into rest—the rest that remains to the people of God.

Dea. Isaac Holeman was born in the state of North Carolina, June 2, 1786, and died at his residence in Greenbush, Warren Co., Ill., April 6, 1875, aged 88 years, 10 months and 4 days. As a full ripe shock of wheat, the Lord gathered him home, to go no more out forever.

His father, Isaac Holeman, moved from North Carolina to Clark County, Indiana, when young Isaac was aged twelve years; from there moved to Jackson County, Ind., and in that county he first became united with the church. He afterwards moved to Johnson County, and united with the Bethlehem Church, and from Indiana he moved to Warren County, Illinois, and united with the New Hope Church, where he remained firm and unshaken, as he has always been, in the doctrine of the absolute predestination of all things.

He had been married three times, and survived his last wife about two years. He leaves five sons and two daughters, besides many grand-children and great-grand-children.

I think he was a member of the church over fifty years, and stood firm and steadfast through many trials and contentions among the Baptists, and ever contended for the faith once delivered to the saints.

His last sickness was of short duration. He was taken with a chill, March 30, which settled into erysipelas in the face, eyes and throat, and throughout his entire system. He suffered very much, but bore his sufferings patiently, and was conscious of his approaching end. He had long before requested me to preach a discourse on the occasion of his funeral, from these words: "Blessed is the people that know the joyful sound," &c.—Psa. lxxxix. 16. Also, to use the hymn commencing,

"How sweet the name of Jesus sounds
In a believer's ear," &c.

He served for many years as a deacon, and his loss will be seriously felt by the church where his seat is now vacant; but we sorrow not as those without hope. May our last days be like his.

As ever yours in hope,

R. M. SIMMONS.

Greenbush, Ill.

DIED—June 2, 1875, at the residence of his parents, **Willie Simmons**, aged 19 years, 10 months and 23 days. He was the only son of Hiram and Emeline Simmons. He was a youth of unusual health and vigor, which gave promise of a long life. But as heath is no security against death, he died after a short illness of one week, of what his physicians called inflammation of the bowels, caused by drinking too much cold water while heated. He suffered much pain while sick, but died very easy, as if falling asleep. He said he would not get well, and was willing to die. His last words were, "Kiss me, ma." With these words, his spirit took its flight to a better world.

Death comes to the young as well as to the old, and we know that it is all well, since directed by our heavenly Father, and it becomes us to be still, and know that he is God.

J. C. WINCHEL.

Cottonwood Falls, Kan.

DIED—Jan. 16, 1875, at his late residence near New Hope, Lincoln Co., Mo., after an illness of about ten days, of pleuro-pneumonia, brother **Thompson Cox**, in the 67th year of his age.

The subject of this obituary was born in Fauquier Co., Va., Oct. 18, 1808, and had been a resident of Lincoln Co., Mo., about thirty years. He was baptized in fellowship with the Bryant's Creek Church, by the writer, Sept 20, 1857, and was soon after ordained a deacon, and served the church in that capacity with great fidelity and acceptance,

from that date till the time of his decease. He was a man upon whose character and real worth it was hard to place a true estimate. As a citizen, he was possessed of high toned integrity, generosity and intelligence, which won for him a large circle of friends. As a christian, he was exemplary, and maintained the confidence and affection of his brethren, and indeed of all who love the Lord in sincerity, and the church realizes that she has lost one of her most faithful friends, and that his death has made a vacancy that will be difficult to fill. He was a most zealous friend and supporter of the "Signs of the Times," being not only a subscriber himself, but also paying the subscriptions for a number of others. Being possessed of a fine property, he did not fail to realize that he was but the Lord's steward, and hence counted it a privilege to devise liberal things for the Lord's glorious cause. The ministers of the gospel were the frequent recipients of his liberality.

Brother Cox had been three times married. Only one of the children of his first wife survives him—the wife of Wm. Priest Jr., son of Eld. Wm. Priest. Two of his second wife's children, and two of his last (five in all) now mourn their loss of an affectionate father. His last wife still lives, and is now passing through one of life's saddest afflictions. None but those who have experienced it can know any thing of that loneliness and desolation that possesses the heart under such bereavements. Neither human words nor human sympathies can reach and heal the wounds that God has made. We would commend her, in this dark hour, to him who can bring light out of darkness, and joy out of sorrow. Look up out of scenes of sadness, to those everlasting joys to which the departed has gone. Cling to that Savior, in whom he trusted, in life, and in whom he confided in death, and all will be well. Your parting will not be long. Though weeping may endure for a night, joy cometh in the morning. May the God of peace impart to his suffering saints that joy which can come alone from him, and bring them into his glorious presence, where is fullness of joy and pleasures forevermore.

WM. DAVIS.

ASSOCIATIONAL.

The Spoon River Association will hold her 44th annual session with Friendship Church, in Knox County, Illinois, commencing at 10 o'clock a. m. on Friday, Sept. 3, 1875, and continue the two following days.

The place of meeting is 8 miles east of Abington, on the C. B. & Q. R. R., at which station teams will be in waiting on Thursday at 12 o'clock m., and 6 p. m., to convey the friends to the meeting.

R. M. SIMMONS, Clerk.

The Lebanon Association will be held with the Mt. Gilead Church, in Hancock County, Ind., commencing on Friday before the third Saturday in August, 1875, at 10 o'clock a. m. Those coming by the Pan-handle route will get off at Greenfield, the place of meeting being 5 miles north-west of there. Those coming by the Bee Line, or the old Belfountain Road, will get off at Fortville. At these places they will be met by the brethren and conveyed to the meeting.

GEORGE S. WEAVER.

The Lexington Association will be held with the Schoharie Church, in Schoharie County, N. Y., 3 miles west of Schoharie village, and 1 mile from Howe's Cave, to commence at 10 o'clock a. m. on the first Wednesday in September, (1st) and continue three days.

A general invitation is extended to all who love the assembling of the saints. Those who come on the cars from the west may stop at Cobleskill or Howe's Cave. Those from the east may stop at Howe's Cave, as there will be brethren and friends to convey them to the meeting. We will expect them the day before the meeting.

PETER MOWERS.

The Indian Creek District Baptist Association will be held with the New River church, Summers Co., W. Va., 12 miles from Hinton,

commencing on Friday before the fourth Sunday in August, 1875.

Those coming by railway from the east will get off at Hinton, on Thursday, at 10 a. m. Those from the west will reach Hinton the same day at 5 p. m., at which hours and place they will be met by conveyances.

JOHN C. HUBBARD.

The White Water Association of Indiana will be held with Little Blue River Church, Rush Co., Ind., commencing on Wednesday before the second Saturday in August, 1875. Those coming by the Central Road will leave the cars at Knightstown. Those coming by the E. H. & I. Road will get off at Rushville, on Tuesday, at which places they will be met by conveyances.

The Northwestern Association will be held with the Buffalo Grove Church, three miles west of Polo, Ogle Co., Ill., to commence on Saturday before the fourth Sunday in August, and continue two days. Brethren in the ministry are invited to attend.

J. W. ROUSE.

The Clover O. S. Baptist Association will meet with the East Fork church, near Lynchburg, Highland Co., Ohio, on Friday before the first Sunday in September, 1875, at ten o'clock a. m., and continue the Saturday and Sunday following.

We invite brethren and sisters of our faith and order to meet with us, especially our ministering brethren. Those coming by the cars will call on brother Falendorf, one mile east of Lynchburg. Those coming by private conveyance can call on the writer, four miles east.

E. M. REAVES.

The Maine O. S. Baptist Conference will be held this year with the church at North Berwick, Maine, to commence on Friday, the 3d day of September, at 10½ o'clock a. m., and continue three days.

Brethren and sisters and friends to the cause are invited to meet with us. Those who come in the cars will be met at the depot at North Berwick on Thursday a. m. and p. m., and taken to the meeting. We hope to see a large number at our meeting.

WM. QUINT.

The Indian Creek Association of Regular Baptists will convene with the Valley Church, Waynesville, Warren Co., Ohio, on Friday before the third Sunday in September, 1875, at 10 o'clock a. m., and continue over Sunday. Ministering and other brethren, and sisters of our faith and order are invited to attend.

Those coming from the north and east will come by way of Xenia, on the L. Miami Rail Road, and stop at Corwin Station, arriving at 7:30 a. m. and 12:34 p. m. Those coming from the south and west will come by way of Cincinnati and Loveland, and stop at the same (Corwin) station, arriving at 3:22 a. m. and 6:57 p. m., where they will be met on Thursday evening and Friday morning, and cared for by the brethren.

ALLEN HAINES, Clerk.

The annual meeting of the Corresponding Meeting of Virginia is appointed to be held with the Mill Creek Church, Berkeley Co., W. Va., on Wednesday after the second Sunday in August, near Martinsburg, near the Baltimore & Ohio R. R.

Those coming from the east should come on the Tuesday train and stop at Kearneysville. Those from the west should stop at Martinsburg. At either station our brethren and friends will be attended to. There is a middle station called Dunington, and if any come on the Wednesday train they can stop there and be less than one mile from the meeting house. Martinsburg and Kearneysville are three miles from the meeting house. Our brethren and friends are near these places, and will meet and convey those who come to places of entertainment. Our members and friends live from three to seven miles from the meeting house, therefore it is advisable for as many as can attend in their own conveyance to do so. We hope and desire to see a liberal turn out of our brethren and friends, particularly those in the ministry, from the consideration that most of the churches in our Meeting are at this time without a pastor.

JOSEPH FURR.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43. MIDDLETOWN, N. Y., SEPTEMBER 1, 1875. NO. 17.

POETRY.

ISAIAH LXIII.

What wondrous man is this,
In thine apparel red?
'Tis the incarnate Son of God,
In garments bathed in blood.
Mighty to save thou art;
Besides thee there's no God;
Therefore thine arm salvation brought,
And sealed it with thy blood.
To help thee there was none,
Through death's iron doors to pass;
Be everlasting praise thy own,
And ours sufficient grace.
Open, ye wondrous doors,
Let the redeemed go through;
Salvation is eternal yours,
Since Jesus died for you.
The mighty work is done,
'Tis finished! Jesus cried;
Justice and mercy now demands
Our praise, since Jesus died.
He died, the wondrous man,
And rose, the mighty God!
Plenteous in mercy, strong to save,
The purchase of his blood.
Jesus, thy name applied
To the believing sinner,
'Tis God with us, the sanctified,
Redeemed and set apart.
Saved from the gates of death,
Saved from the fowler's dart,
Are they who breathe that living breath
In a new living heart.
Say, wondrous God thou art!
Thy love demands our praise,
In time with singleness of heart,
And in eternal days.
ASHLEY, O. B. MARTIN.

A PRAYER FOR HELP.

Lord, when billows of unbelief
Sweep o'er my unresisting soul,
When fears, and doubts, and pangs of grief,
Are causing bitter tears to roll,
When sins against me are arrayed,
Say, "It is I, be not afraid."
Doubts of all things but what I see,
Or hear, or feel, my soul attack;
And when thou hid'st thy face from me,
The future looks all void and black
As chaos, in primeval time,
Ere light appeared, light so sublime!
But if thou wilt reveal thy face,
And bid me walk o'er this dark sea,
I shall be strong, for thy sweet grace
Is all-sufficient, e'en for me;
When every effort is essayed,
Lord, say, "'Tis I, be not afraid."
For thou alone these doubts canst quell,
And still the waves of this rough sea:
Thou who didst hear the parting knell
Of hope, in sad Gethsemane:
Thou who by Judas wast betrayed:
Say, "It is I, be not afraid."
Apollyon once desired to sift
Like wheat, one dear unto our King;
But Jesus did his prayer uplift,
To save him from "the unclean thing."
Lord, bid my heart be not afraid;
Say for me, too, that thou hast prayed.
Save me, O God, from Satan's snare;
Save me from human reason's sway;
Lest they o'erwhelm me in despair;
And lead me in true wisdom's way.
No power dare my soul upbraid,
If thou but say, "Be not afraid."

M. S. D.

TALLAHASSEE, Fla., July 15, 1875.

CORRESPONDENCE.

ATHENS, Pa., July 30, 1875.

DEAR BROTHER BEEBE:—While confined to my room, slowly recovering from illness, during which I have been reminded of the uncertainty of life, the "Signs" have come to cheer me with sweet offerings of praise, especially that touching narration of the Lord's dealings with our beloved brother and highly favored servant of God, Eld. Joseph N. Badger. I could not be satisfied with reading it once, and have lived over so much in my own experience which has never been my gift to tell, that I feel renewed cause to bear witness to the effectual teaching of the Holy Spirit. The Lord pulls down and builds up, strengthens the diseased, heals the sick, binds up that which was broken, and brings again that which was driven away; delivering as a shepherd his flock who wander on the mountains and high hills, from the mouth of those shepherds who feed themselves, and feed not the flock. The 34th chapter of the prophecy of Ezekiel is so precious laden with promise to the poor of Christ's kingdom, that I cannot, nor do I wish to, forbear calling to mind a portion of it. "For thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. There shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment." What more can the poor, diseased, frightened, trembling, starving lamb want, than to lie in a good fold, and feed in a fat pasture upon the mountains of Israel? Brother Badger bears witness to this glorious peace and rest. When he heard the glad tidings of the gos-

pel, he confessed his joy, and was soon received into the church—"a little handfull of believers in our Lord Jesus Christ." Alluding to that day he says, "I had found home at last. There was no great ecstasy of delight, but a glorious peace and rest that none can know save those who have wandered alone and friendless, poor miserable outcasts, with no city to dwell in. How glorious the truth appeared—that truth that had been revealed to me."

But the prophecy of Ezekiel not only contains promises to the poor and weak of the flock, but a promise to the strong, who, it would seem, are embraced in the kingdom of Christ; and the Lord's promises are in verity and truth. "I will feed them with judgment."

When we in our feebleness attempt to scan the unapproachable glory and power that surrounds the King who is enthroned in majesty, we may well tremble at the overwhelming thought of being fed with his judgment. When a poor sinner has been made a subject of the Holy Spirit's teaching, and his eyes opened to behold the purity of the law of God, and he a transgressor of that holy law, when all his efforts to meet its demands have failed, and Christ has been revealed to him as the Mediator between God and man, the only acceptable sacrifice; when the one great desire to know the Lord as his Redeemer, his righteousness, has been granted, by the application of some sweet portion of the word, and he falls at the feet of Jesus with the grateful acknowledgement, "My Lord and my God," he feels, in the abundant peace of his soul, that his troubles are all ended. He may with much assurance, and in the sincerity of his heart, in answer to some cautious whispering of the Spirit, say, as did the apostle Peter, "Though all men forsake thee, yet will not I." But in various ways his feet may become ensnared in the dens of uncleanness which abound in a land of deserts and pits, a land of drought, and the shadow of death.—Isa. ii. 6. Brother Badger is again a witness to the watchcare of his heavenly Father, who brought him up out of the land of Egypt, and who is leading him safely through the wilderness, as his own language testifies: "And when I remember the state of my mind, the flatteries of friends, and the influences with which I was surrounded, with my own ambitious disposition, the desire I so strongly possessed to be some body in the world, I wonder that my young feet had not been

turned into that den of uncleanness. I tried hard to have it so."

Ancient Israel were told to remember all the way the Lord led them; and so with the spiritual Israelite, he must bear in mind it is the Lord who brought him up out of the land of Egypt, and only while leaning upon that strong arm and walking in the light of his countenance can he heed his commandments and see the deserts and pits which are on the right hand and on the left. The Lord, for purposes concealed from us, poor short-sighted creatures, sometimes hides his face from those who have been zealous for his holy name. Such was the case with the apostle, and well might we despair if in this example it were not left on record, "The Lord turned and looked on Peter," and the poor, penitent, distressed, erring man "wept bitterly." Pride, fear of ridicule and persecution, ensnared this ardent disciple, and harrasses many a pilgrim now. The love of popularity entices many to forsake the unerring word of God, and they wander about in a desert land, seeking water but finding none. The sin of adding to or detracting from the perfect law of Christ as laid down for the rule of an organized gospel church will lead to a dangerous pit into which many have fallen. Jealousy, more cruel than the grave, will lead an heir of the kingdom into a den of thieves, who will triumphantly strip him of his gospel armor. Thus the Lord's promise is verified, "The fat and the strong will I feed with judgment." Of such the Lord has said, "Ye defiled my land, and made my heritage an abomination. My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed themselves out cisterns, broken cisterns, that can hold no water."—Jer. ii. Many of the dear children of the kingdom who have never heard the sound of the gospel trumpet are allured into Babylon. They grow fat and strong, walking in the broad places thereof. Jesus has withdrawn the light of his countenance, and they see not the pits and snares. If they meet "pilgrims and strangers" who cannot bow down to the image of Baal, they look upon them as narrow minded, void of charity, far behind the spirit of the age, which is ever onward, progressive. But whom the Lord loveth he chasteneth. Their

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heavenly Father feeds them with judgment. He brings them leanness of soul; he gives them cleanness of teeth and want of bread; he withholdeth the rain, and causeth it to rain upon another city; he smiteth with blasting and mildew their gardens and vineyards, and causeth the palmer worm to devour their fig and olive trees.—Amos iv. Thus the Lord deals with his children that are running after idols, and the inventions of men, leaning to their own understanding while passing through a land of deserts and pits, a land of drouth and the shadow of death. But the wonderful promise of the heavenly Shepherd is so broad, so comprehensive, it covers every case. He will deliver his flock out of all places where they have been scattered in the dark and cloudy day. He will deliver his chosen from “the mouth of those shepherds who feed themselves, and feed not the flock.” The Lord strengthened the apostle Peter, after a life of usefulness, to honor his Lord as a martyr. He will grant repentance to his erring children, and cause them to seek his face. He will humble the proud, reclaim the wanderers, and heal the sick. By the word of his power he will bring the purchased of the Redeemer’s blood from the pits into which they have fallen, and cause them to honor his name by walking in his commands. Babylon with all her array of purple, and scarlet, and gold, and precious stones, cannot darken the penetrating gaze of this Shepherd of Israel. His majestic voice must be obeyed, when like rolling thunder peals forth the command to all his flock that are entangled in her meshes, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”—Rev. xviii. 4. “Seek him that made the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.”—Amos v.

He who bade a dead Lazarus come forth will gather his flock from all countries, and bring them to their own land, when it is the good pleasure of his will. “Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land. Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and

will cleanse them: so shall they be my people, and I will be their God.”—Ezek. xxxvii.

But I must forbear. These glorious words of inspiration come rushing into my mind faster than I can pen them in my weakness. Can we for a moment doubt the power of the word of him who sits enthroned in unfolding majesty, “on his vesture and on his thigh a name written, King of kings and Lord of lords?” My heart has been made to rejoice that brother Badger has been raised up to declare, “Salvation is of the Lord.” May he increase in the knowledge of God, and be strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness.

MARIANNE MURRAY.

[This letter has been mislaid, and its publication unintentionally delayed.—ED.]

ATHENS, Pa., May 25, 1875.

DEAR BROTHER BEEBE:—I have just read the “Signs” dated June 1st, and feel much refreshed and strengthened, and desire to give thanks unto the giver of every good for the gifts he bestows upon his heritage. It is meet to give thanks unto God that your mind was led and instructed, in a dark and trying day, to edit a medium of correspondence in defense of the truth, so well designed to encourage the scattered flock. It is very evident the Spirit of the Lord has preserved and sustained you, as well as raised you up and qualified you to faithfully wield “The sword of the Lord and of Gideon.” Many have been your conflicts, but the Lord has fought your battles, and brought you thus far out of your afflictions, and now in a good old age children arise and call you blessed, while leaning upon the top of your staff you are daily giving cups of water, refreshing draughts to the thirsty, in the name of the Lord.

The gifts of the Lord are exceedingly precious. A faithful under-shepherd is a wonderful gift. One called, instructed and strengthened to feed the flock purchased with the blood of the Lamb slain from the foundation of the world. Such were Elders Hezekiah West and Gabriel Conklin, extracts of whose letters I have been reading, which have awakened a chord of grateful remembrance of the past. More than thirty years ago I listened to the glad tidings of the gospel while Eld. West was preaching from Romans iii. 16: “So then it is not of him that will eth, nor of him that runneth, but of God that sheweth mercy.” I was just tired enough of trying to mend my poor sinful heart; just weary enough with running in in my own strength to fall down and cry, Lord, save, or I perish; and with the cry deliverance had come, and the Savior of sinners had been revealed to me as the end of the law for righteousness to every one that believeth. But while I was listening to the glorious plan of salvation, I was made to greatly rejoice, to become confirmed and established in the truth I

had just learned to love, and which since has cheered me all along the way, and is my meat and my drink now; and if my tongue is ever loosed to sing in glory, it will join the song of the redeemed, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

Dear Elder Conklin was a very precious gift. The spirit of the gospel seemed to penetrate to the very marrow of his daily life. While he stood on the walls of Zion, sounding the alarm, confuting error, and encouraging pilgrims and strangers in the narrow way, the same Holy Spirit which actuated the martyr Stephen to pray for his persecutors, shed a holy radiance over his life and conversation. How many lamented servants of God I now recall, from whose lips I have heard the name of Jesus exalted—Elders H. Rowland, H. Pettitt, R. C. Leachman, J. L. Purington, and others, who have laid their armor by, and are at rest. Still the word of the Lord is not bound. Valiant soldiers are in the field. May the living in Jerusalem feel it more and more their privilege to send forth the feet of the laborer in the Lord’s vineyard, and not consider it as giving alms; for the laborer is worthy of his hire.

There is a little sentence contained in Stephen’s record of the history of Israel, in reference to Joseph being sold into Egypt, which seems to abide with me with comfort: “But God was with him.” How short; how comprehensive. Not even the envy of his brethren, which was as cruel as death, could separate him from the love of God, or frustrate the purpose of him who led Israel out of Egypt by his own right hand and the arm of his power. “The patriarchs moved with envy sold Joseph into Egypt; but God was with him, and brought him out of all his afflictions.” Saul moved with envy sought the life of David; but God was with him. And so it is with the called and chosen and faithful messengers of the Lord now who stand on the walls of Zion, proclaiming the word of the Lord, with an eye single to his glory. They may be a reproach to their neighbors, a scorn and derision to them that are round about them, a by word among the heathen, and a shaking of the head among the people, (Psa. xlv. 13) but God is with them, accomplishing his will and purpose in them, for the upbuilding of Zion, for seeking out and gathering together the scattered trembling lambs of the flock, and feeding them with the sincere milk of the word.

Among the precious gifts left on record which the Lord so graciously bestowed upon his church in the apostles’ day, was Stephen, a man full of faith and the Holy Ghost. Disputers in the synagogue were not able to resist the wisdom and the spirit by which he spake; and though false witnesses were procured to accuse him of blasphemy, and the people were stirred up against him, and the elders and scribes caught him

and brought him to the council, God was with him, with the anointing of his Holy Spirit; and all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. Then was he permitted to answer to the accusation of blasphemy, with holy boldness, rehearsing the favor shown by “the God of glory” to Israel, and charging his hearers with being the betrayers and murderers of “the Just One;” who, when they heard, gnashed on him with their teeth. And he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. With such a wonderful glory in view, what were the gnashing teeth and the cruel stones! One moment the honored follower of Jesus of Nazareth knelt down amid a shower of stones, and cried with a loud voice, “Lord, lay not this sin to their charge.” Another moment, his mangled and bruised body slept in Jesus; while the unfettered spirit joined the host of patriarchs and martyrs in the immediate presence of the God of glory. Let the tried, the tempted servants of God turn to the record of Stephen’s holy triumph over death. No brighter example of fortitude and zeal among the followers of Jesus is left for encouragement on the page of inspiration. The psalmist sang concerning the Israelites, “They got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance; because thou hadst a favor unto them.”—Psa. xlv. 3. And his fervent prayer was, “Remember me, O Lord, with the favor thou bearest unto thy people.”—Psa. cvi. 4. Thus the favor of the the Lord unto his people, treasured up in the ancients of eternity, is an exceedingly comprehensive gift, including all the blessings of the new covenant, mercy, and truth, and judgment, and meekness, and righteousness, and faith, and hope, and charity, and the sum and substance of all gifts, even the gift of himself, in the person of his own Son, to die, that sinners might live. The inspired psalmist, cheered with a glimpse of this exceeding fullness, sang, “Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty: and in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the hearts of the king’s enemies, whereby the people fall under thee. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre.”—Psa. xlv. 3. “Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple. O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved.” What more can the poor dependent

suppliant of mercy ask, than to be remembered with the favor the Lord bears towards his people; to be led and instructed in the narrow way; to sit at the feet of Jesus and learn of him. In his presence is fullness of joy.

In sweet fellowship yours,
MARIANNE MURRAY.

ASHLEY, O., Aug. 2, 1875.

ELDER BEEBE—DEAR BROTHER:—My desire is at this time to pen some of my thoughts of this morning's meditations upon the subject of fellowship; of that fellowship which is called the fellowship of God, and with his Son Jesus Christ, of which we are made partakers; not of our own will, but by the will of him who has called us out of darkness and translated us into the kingdom and fellowship of his dear Son. Called to be saints, with a holy calling, not according to our works, but with abundant mercy and grace, which is freely given us in Christ Jesus our Lord. Thus being so highly privileged of God with so great a calling, being the servants of sin and Satan by reason of transgression, called out of darkness into the marvelous light and liberty of the children of God. When our minds get a view of this high calling, we lose sight of self for a moment, and run out with love to God and to his dear people, who are the called of God. Love is the tie that binds us to God and to one another—the bond of perfection. This sweet union the world never knew, but is made known unto us by the will of God, whose purposes the world can never frustrate. Though the world may frustrate, bewilder and entangle the children of God in their snares, for a small moment, yet at the voice of God they will arise and come to Zion, not in their own strength, but in the strength of Israel's God, acknowledging that they of themselves can do nothing. And in viewing their own wanderings, they are made to exclaim, "All things work together for good to them that love God, to them who are the called according to his purpose." That eternal purpose which he purposed in Christ Jesus before the world began. And when the returning child gets home, O what love is manifested! What unspeakable joy flows out to God and to his dear saints, unutterable by these stammering tongues of ours! But we are taught by the Spirit of God, that when these lisping tongues of ours shall lie silent in the grave, than in a nobler, sweeter song we'll sing his power to save. I did not intend to touch upon the resurrection of the body, but I will here say that I am a firm believer in the resurrection of these mortal bodies of ours, and they shall be fashioned like unto the glorious body of the Son of God.

We are brought into this sweet union with God, not because we loved him, but because he loved us, even when we were dead in trespasses and sins. And he hath quickened us together with Christ, by that eternal power displayed when he raised

Christ from the dead. Whom God loves, he ever loves, even to the end; therefore with loving kindness he draws them. "Thus said the Lord, The people which were left of the sword, found grace in the wilderness; even Israel, when I went to cause him to rest." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Even us, the spiritual Israel of God. But Israel have not all come unto the knowledge of the love of God. Why? Let Paul answer: "For they are not all Israel that are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one; And to thy seed, which is Christ. That is, they that are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed." Which promise was made known unto our mother Eve, and afterwards confirmed unto our father Abraham, saying, "In thee and in thy seed shall all nations of the earth be blessed." Not that all are blessed with that heavenly blessing, but that they shall come out from every nation, tongue and people under heaven, and shall declare what great things the Lord hath done for them, and has had compassion on them, remembering them in the covenant of mercy, which he had made in days of old. "As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, [Christ] and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of thy seed's mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." But Israel have not all obeyed. Does this make the promise of God without effect? Certainly not; but it is in fulfillment of the scriptures; for we read that in the last days there shall come a falling away of many, by reason of whom the way of truth shall be evil spoken of. And many shall follow their pernicious ways. These are not the children of God, but children of the flesh, in whom is no truth. Like unto Balaam, who loved the wages of unrighteousness, they speak perverse things, and are carried about by every wind of doctrine that men can invent: wells without water, clouds carried about by the tempest, or notions of him who worketh in the children of disobedience; being yet in their sins, under mists of darkness. But they are among us; they

mar our peace in the world; teaching for doctrines the commandments of men, and not submitting themselves unto the ordinances of God. Jesus, speaking of this people, says, They draw nigh unto me with their mouth, and honor me with their lips, while their heart is far from me; but in vain do they worship me. These things appear in the Zion of God outwardly. "But in me ye shall have peace. My peace I give unto you. Not as the world giveth give I unto you." "Be of good cheer, I have overcome the world." Troubles and trials must be expected by us while we are in this world. They come from the world, with all the false notions and doctrines that are abroad in the land. They trouble us but for the present. When we are permitted to have a view of that river whose streams make glad the city of God, we then can look beyond the turmoil, the strife and contention that mars our peace in this vale of tears; looking beyond that mount which if so much as a beast touched it, it should be thrust through with darts, and coming to Mount Zion, the city of our solemnities, a strong hold in the day of trouble, where unto the righteous run and are saved; for God is there, a wall of fire around about her, and the glory in the midst. We have had a little hope springing up in our souls, which has caused us to believe that God has loved us with an everlasting love, in the person of his Son Jesus Christ, who gave himself for us, washing away our sins with his own blood. But O how far short I come in rendering unto him the praise, the honor and the glory that justly belongs to his great and holy name. O that I might praise him more. "For I delight in the law of God after the inward man; but I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." So I cannot do the things that I would, and am made to mourn and grieve over my leanness and my proneness to wander from the God I love. But this is my lot here, and from the record of divine truth we learn that it has been the lot of the children of God in all ages of the world. God has said, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." This afflicted and poor people were in the midst of Israel of old, they are in Israel now, and while the fleshly Israel are rejoicing and boasting of their numbers and strength, the spiritual Israel are mourning, and like one of old, crying unto their God, "Lord, they have digged down thine altars, and have slain thy prophets with the sword." As it was then, so it is now, if the truth is proclaimed by the servants of our God, the fleshly Israel seek to destroy that man who is a standard-bearer of the truth. But what was the answer of God to the old prophet? "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." And as there was a

remnant then according to the election of God, even so there is a remnant now, that will not bow to the institutions of men; therefore their names are cast out as evil. And why? Because they will not give heed to those seducing spirits and doctrines of men and devils.

Brother Beebe, we need not go to the non-professing world to find disorder, or to seek after it, for it is in our ranks. But should this discourage us? Nay. For our God is a consuming fire, dwelling in the midst of Zion, burning up all the trashy works of men, and trying the faith of the children of God. But we have the blessed assurance that the election of grace, though being tried so as by fire, shall come forth as gold; and while the gold is melted by the fire, it is not consumed, but the fire burneth up the dross. Therefore we should think it not strange concerning the many trials that await us in this low ground of sorrow; but looking unto that blessed day when the Lord shall descend from heaven with ten thousands of his saints, taking vengeance on them that know not God, and that obey not the gospel of our Lord and Savior Jesus Christ.

Yours in hope of eternal life,

B. MARTIN.

SNOW HILL, Md., Aug. 1, 1875.

DEAR BROTHER BEEBE:—As I have to write you on business, I have concluded to send you a few thoughts on 1 John iii. 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

I feel my inadequacy and insufficiency to write any thing that will edify or profit the children of God, and I hesitate to make the attempt; but as our insufficiency is our own, and our sufficiency is of God, no one, however much he may have of the wisdom of this world, can write understandingly of those things that are hidden from the wise and prudent, unless it be revealed to him. He must be led and actuated by the spirit of truth; and just as many as are led by the Spirit of God, they are the sons of God—no more, no less. May I, though under a sense of my own ignorance, be led by the Spirit to write some thoughts that may tend to comfort some weak desponding child of God. May the Lord direct and lead my mind into some of the mysteries of the new and spiritual life, and his name shall have all the praise.

In the preceding, as well as in this third chapter, the apostle declared and testified things which he had both seen and known, of the world of life, and he addresses his epistles to such as know and love the truth—to those who believe that Jesus Christ is the Son of God; who, being born of God, do not commit sin. He addresses his words to their faith, to the new man, or new creature in Christ. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. It is that which is born of the Spirit that is addressed, for they have the faith of

the Son of God, who dwells in them, the hope of glory. Every man that hath this hope in him purifieth himself even as he is pure. This new man is created in Christ Jesus unto good works, which God hath ordained that he should walk in them. He that committeth sin is of the devil. We feel and know that our natural or carnal propensities are prone to sin, as the sparks fly upward. But this new, spiritual life implanted in us by the new birth does not sin, but wars against it, and it is by it we are made to see and feel the exceeding sinfulness of sin, as we find it in our earthly nature, in which we were conceived; for we were conceived in sin and shapen in iniquity, and all the elements of that life is sin. The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. Hence, to be carnally minded is death. So with our carnal mind we serve the law of sin; but the spiritual life which we now live in the flesh, we live by the faith of the Son of God. It is this life which is born of God, and it cannot commit sin; for it is born of incorruptible seed. It is the spirit of life, and cannot sin because it is born of God. The devil sinneth from the beginning: for this purpose the Son of God was manifested, to take away our sins, to condemn sin in the flesh, and to destroy the works of the devil. The strong man armed keepeth his palace, and his goods are in peace, until the stronger than he comes, even this new man of God that cannot sin; then the strong man is bound and held in subjection, and his goods are spoiled. While the christian walks after the Spirit, there is no condemnation; for as many as are led by the Spirit of God, they are the sons of God, and the power and love of God are made manifest in subduing his fleshly propensities, and bringing him in subjection to the law of the spirit of life. The warfare between the flesh and the spirit is at times fearful, and the carnal or fleshly mind not only commits sin, but it is sin, or enmity; and it comes up in many deceivable shapes, and some times leads us astray, tempting us to believe a lie. We are warned to beware of false teachers, for there are many of them in the world. One of the most false and treacherous of them all I have to contend with is my own deceitful and wicked heart of unbelief. It tempts me sometimes to believe what I am ashamed of, and what the new man of God will not countenance or fellowship. But I can say, Lord, I believe; help thou my unbelief. If any one evil propensity of my heart gives me more trouble than others, it is that of unbelief. O that the Lord would increase my faith.

Yet we know that he that is born of God doth not commit sin, and all temptations to sin are from the flesh, and from the devil. A knowledge of the existence of this warfare in us is a reliable evidence that we are born of God, and possess the love of the truth; for although sin dwells in our fleshly nature, and with our flesh we

serve the law of sin, we are not the willing servants of it; for with the mind (having the mind of Christ) we serve the law of God. The scriptures clearly present in the children of God while here in the flesh two men, called the old man and the new man, the first Adam, of the earth earthy, and the second Adam, the Lord from heaven. One is natural, the other is spiritual. One is carnal, the other is spiritual, pure and holy. One cannot cease from sin, because it is carnal, sold under sin; the other cannot sin, because it is born of God, and partakes of the divine or heavenly nature. These two natures are as diverse and contrary one to the other as death and life, sin and holiness, darkness and light. The heaven-born child receives a knowledge of God, whom to know is life eternal. Taught of God, he has a knowledge of himself, and of the exceeding sinfulness of sin, of his own sinfulness, and of the holiness of God. He has heard the sentence of the holy law, "The soul that sinneth it shall die." He feels the justice of the sentence, and responds,

"And if my soul were sent to hell,
The righteous law approves it well."

In their experience they were ready to give up all hope and to sink in despair. They know their hearts are desperately wicked, and deceitful above all things, and would lead them down to death and destruction. From this condition they can only be delivered by that power which can raise the dead. Until he is revealed to and in them, who is the Resurrection and the Life. He that believeth in him, though he were dead, yet shall he live; and whosoever liveth and believeth in him shall never die. He that is born of God cannot commit sin; that is the new man, which after God is created in righteousness and true holiness. To them is given, and they receive the spirit of adoption, and cry, Abba, Father. Christ is their Elder Brother, and all their hope for salvation is in him as their risen Savior, and they wait for the redemption of their body.

Brother Beebe, in looking over what I have written, I see I have come so far short of what I desired to express, that I think it best to stop for the present. I am but a poor scribe, and cannot present to advantage such thoughts as I have of the glorious truth contained in the text. But it is a glorious truth, that whosoever is born of God doth not commit sin, and sometimes I think I can feel something of the power of it. May you long be sustained, and enabled to wield the sword of the Lord and of Gideon, and finally be brought to the grave in that peace which is enjoyed in believing, is the prayer of your unworthy brother, if not deceived.

J. L. STATON.

NEAR CANTON, Vanzant Co., Texas, July 1875.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—I feel inclined to write a few lines and tell you and the readers of the "Signs" what the good Lord is doing for his people in this

part of his vineyard, in bringing in his people, at almost every meeting during the last twelve months. We have had considerable ingathering, and our hearts have been made to rejoice in the Lord; for we had been in a long cold, wintry state, so that now in hearing the voice of the spring birds we think the summer is near. Since last August the Mount Olive Church, in Henderson County, has received twenty-two, nearly all by experience and baptism. Several of the drones are leaving the Missionary hive, for there is no honey there for them to eat; but money for them to pay, for that which is not bread; so they are coming to us, as hungry as the prodigal was when among the swine. The Big Creek Church, in Smith County, is also growing, and has a prospect of building up fast. I never witnessed such a feeling among the people before. Our hearts are made to rejoice in this good work of the Lord. Coal Spring is twelve miles from us, and no organized church there; we have extended an arm or branch into that neighborhood, at which place we have received several members. At our meeting on the first Sunday in May, John P. Carter related his experience, dating it back twenty years. He is firm in the faith, and calculated to be very useful in the church. His baptism was deferred till the June meeting, during which time I was rejoicing, and it appeared to me that if the good Lord would bring in old grandfather Carter, (John P. Carter's father) that I would write to you. I cannot tell why I had these thoughts, but it being so I now make the attempt. At our June meeting, on Saturday, grandfather Carter, who is seventy-seven years of age, met me at the church-yard, with tears in his eyes, and laying his hand on my shoulder he said, "I thought I would tell you my feelings to-day." I replied, I would be glad if he would, for, said I, the good Lord has spared you a long time, and given you grace to support you in your old age. He said he felt that he wanted to be buried in the water with his Savior. So, after preaching by N. T. Freeman and K. F. Polk, who were visiting us, the old soldier came forward and related his experience, of which I will give you a synopsis, as nearly as I can from recollection. He said: If I have any experience to tell, it has been a great while ago. When I was in my seventeenth year, I became concerned about my condition. There was a protracted meeting in the vicinity, and I attended. I saw many of my comrades make a profession and join the church; but I got no better. I tried to pray, but found no relief. Seeing all my companions enjoying their religion, and my feelings so different from what I thought theirs were, I was made to mourn. While in this trouble I was in the field at work one day, thinking of my sad case, and it seemed to me that all hope for me was gone. I said, It is just and right; when, all at once, my trouble left me, and every thing looked new and lovely to me, and I

looked around to see what was the matter. The sun seemed to shine upon me in love, and I rejoiced for some time. But trials, doubts and fears returned to me. I was living with my aunt, and she saw that something was the matter with me, and she advised me to join the church. But I told her I was afraid I was not fit. Soon all my old comrades who had joined the church became vain, and, as I thought, worse than ever, and I concluded that I was deceived, and went on in this way for years. I was taken sick and lay for a long time, and when I was getting better I saw one day in a vision, (I might have been asleep) I seemed to be in a mountainous wilderness, and was lost, and roving about, when I met with a company of the most friendly people I ever saw. I told them I was lost, and asked them if they could tell me how to get out. They said they could, and turned with me a little space and pointed between two mountains, and said, Do you see that light? I replied that I did. They told me to go to it and it would lead me out. I did so, and just as I got to the light and got out I came to myself, and I was rejoicing. I had a brother who was a member of the church, and I told him my vision. He laughed, and said it was only a sign of my recovery from sickness. This hurt my feelings, for I could not think so. Then I thought I would join the church. But for the greater part of my life I have been in a country where there was no church, and sometimes the churches nearest to me were in confusion, so I have never discharged my duty; and now, if you can receive me, I feel a desire to be buried with my Savior. He was received, and baptized the next day, with three others. His name is Solomon Carter. He has had a hope for sixty years. At our last meeting in July, we received the wives of the above named brethren. Old brother Solomon Carter being seventy-seven years old, and his wife but few years younger. I rejoice to know the Lord is able to teach his children the same things at all ages.

Yours in gospel bonds,

JOHN R. MARTIN.

EASTON, Leavenworth Co., Kan., March, 1875.

ELD. G. BEEBE—DEAR BROTHER:—Although I have been a subscriber and reader of the "Signs" about twenty-three years, my name, by my consent, has appeared but very few times in your valuable columns. I have been deterred, from a consciousness of my weakness and inability. The doctrine as set forth in the "Signs," by Elders Beebe, Johnson, Dudley, Durand, Purington, Burruss, and very many others, I believe is the doctrine of God our Savior.—1 Tim. i. 3—6; Titus ii. 10. And it seems to me that now it is high time for Old School Baptists to adhere closely to the admonition of the apostle, "Take heed to the doctrine."—1 Tim. iv. 16. For the time is come in which some who are called Old Baptists, such as were pointed out by Elder Dudley in the fourth number

of the current volume, with many others, "will not endure sound doctrine," (2 Tim. iv. 3.) but are "giving heed to seducing spirits and doctrines of devils."—1 Tim. iv. 1; Col. ii. 22. Also of our own selves have men risen up, speaking perverse things, to draw away disciples after them.—Acts xx. 30.

Brother Beebe, for twenty years I have known a man in Kansas who has been waging war against Arminianism and her entire brood of institutions, with all her secret organizations. I knew this man when he first came into Kansas, when, I believe, there was not another Baptist in the State, which was then a Territory. Being poor, he took up a claim and worked it, in the day time, and being ignorant, he studied his bible and the English Grammar by night, and preached nearly every Saturday and Sunday, and some times he would preach seven or eight times, and administer baptism, before he would sleep. In three years he had made a farm of 140 acres, and had in the same time preached from nine hundred to one thousand discourses, and organized three or four churches, and in all this time he received not one dollar for preaching. It was to me a mystery how he could spend so much time, and yet he seemed to prosper. He was very punctual in attending his appointments. He would swim rivers, go through rain, hail and snow—sometimes would take his scoop-shovel in his pung, and wade through drifts of snow, and when his pung would fall into the drifts he would dig it out and go on. I could not think his zeal was for fame or popularity, for he would refuse to receive into the churches persons from other denominations, only on a reliable evidence of their being born again, and by baptism; for he would admit of nothing as legal baptism, only that administered by the Old Baptists, on profession of faith. On one occasion he refused his own sister in the flesh for the same reason. The doctrine which he preached was the most unpopular of any in the world. He constantly affirmed that "Salvation is of the Lord" alone, and challenged his enemies to overthrow his position.

In 1861, several denominations with the Northern Methodists at their head, conspired to get rid of him by robbing him of his horses, and they took them from him, so that he had to travel on foot. He had a large family to support, and was \$1,200 in debt. This they thought would compel him to leave; and really I thought so too. But he bought a yoke of oxen, and raised a crop of hemp, and broke every pound of it himself, and paid all his debts. And, to the surprise of his enemies, he broke one of his oxen to ride, and did ride it to his meetings, and when asked why he rode the ox, he said he knew his enemies would not care to take that from him, as they would be afraid to risk their Arminian necks on him. He was enabled to pay off all his

debts, and to keep up all his appointments with the churches. It seemed strange, he has preached all the time, raised a large family, and in all the time has not received to exceed one hundred dollars. He has preached more than four thousand times, and spent thousands of dollars; and can any one explain the mystery? Truly, "Great is the mystery of godliness." I have known this man to baptize when the ice was eighteen inches thick, and he said that such occasions were the happiest hours of his life.

Brother Beebe, brother Joel G. Williams, of Adams County, Illinois, requested me to give a statement of the condition of Zion in Kansas. I would say, we are blest in the midst of our poverty; there is peace in all our churches; there have been additions regularly, and the most of them for the last two years have been elderly persons. I have baptized more old persons of late than ever before in the same length of time. The brethren here, amidst their persecutions and afflictions have attended all their meetings. It has been remarkably cold, and the grasshoppers came and destroyed nearly all that was left by the drouth and the chinch-bugs. The brethren would say, Brother Jones, what will we do? Must we let our churches go, and move away? I exhorted them to not forsake the assembling of themselves together. So we concluded to remain here, and as long as one has a little we would divide with the destitute. So we have kept up all our meetings. I have tried to preach about one hundred discourses since the cold weather set in, and have missed but one appointment, though I am attending four churches, and two of them are about sixty miles apart. There have three brethren been licenced to preach, this winter, and two others are exercising their gifts in the church. I have baptized fourteen in the last eighteen months. I will mention one incident. A sister Huffman, aged thirty-eight, and a sister Corns, aged sixty-seven, and brother Barnes, aged sixty-nine, were baptized when the ice was eighteen inches thick. We all walked about seventy rods to the place of changing our clothing. Brother Barnes had walked but little for a long time, on account of rheumatism. On the way I asked him if he felt cold. He replied, "Only where the wind strikes my face." I have baptized several who have come out from the Missionary Baptists. May the Lord bring all his children home.

Do as you think best with this: it is from one who is the chief of sinners.

WILLIAM F. JONES.

P. S.—I did think, brother Beebe, that surely no one had ever had to oppose the Missionary system as much as I have, until of late. I have read the first and second volumes of your Editorials, in which I find that you was in the earlier conflicts, and I at a later date.

W. F. J.

GOD IS FOR US.

DEAR BRETHREN AND SISTERS:—In this truth is our entire power and glory; in it lies our fortress and tower of defense. He bears us on his heart, and graciously interests himself in our behalf. He embraces us with the whole of his love. O, this is indeed a truth which may well cause us to exult and rejoice. We ask ourselves often, Is this really so, that such a sinful creature as I am, so prone to wander, can have God so interested in me?—that God who rules the universe, and has it at his command! The apostle Paul talks thus: "If God be for us, who can be against us? He that spared not his own Son." And this Son was the Father's entire love; because he beheld in him his own likeness, the reflection of his glory, and the express image of his person. This Son he did not spare; he parted as it were from his own bosom his only begotten Son, for a season, and sent him to sojourn here in the tearful vale of this sinful earth. He comes. There he lay in a gloomy stable, clothed with all our nature, exposed to a thousand dangers. Ah, why did God permit this? He did it in order, at such a price, to snatch us from the crushing weight of his divine justice, to answer the demands of the law against us, poor fallen sinners. For this purpose he let it cost him his darling. There is no language adequate to tell of his great love to us sinners. A shower of grace and compassion shines upon us from the manger at Bethlehem; for the due praise of whose brightness even angels' harps are too weakly strung. But God's love did not stop here; he freely delivered him up for us all. Yes, in our stead he suffered. First, we behold him in Mary's arms. But it is not long before the cry is heard, "Awake, O sword, against my Shepherd, against the man that is my fellow." And even these are the words of our heavenly Father. O! if nothing else awaited the feet of that dear child but to stand in the work-shop of the carpenter, or to be wearied by walking through the cottages of the poor and needy, the sight would be tolerable. But they are destined to wade through the ocean of agony, that the waves in the sea may be smitten. And these eyes to weep tears of blood, and these gracious lips to inquire of his Father, why he had forsaken him; and his dear hands to be nailed to the fatal tree, and his innocent heart to be racked with torture! There seems to be no other possible mode of deliverance for us. The Son must appear in judgment, suffer the pains of death—yes, God delivered him up, that we might live, and live with him forever. Be thou astonished, O my soul, he shed that blood for thee!

And now, what manner of children ought we to be? Surely we ought to be quick in doing his commands, obedient in all things. In spirit, like our blessed Example, humble and forgiving at all times; not selfish or covetous, looking only to ourselves, but patient, trustful and believing.

For if our Father's love to us went so far, that even that which was most precious to him was not too dear to prevent him from sending him from his bosom on such an errand as we have contemplated, for our sakes, surely every thing that can be mentioned, whether temporal or spiritual, is as it were nothing, compared to this one unspeakable gift. And is it true that he has given us his Son in the greatness of his mercy? Then, will he not keep us safe now, protect, overrule all for our good, provide food and raiment, and lodging? In a word, will he leave us now to starve? O what foolish hearts we have! Sometimes so distrustful! Shall the grace which throws its crown and its whole heaven in our laps be sparing the trifling sum which we require on our journey here? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The apostle speaks in the plural number, *we* and *us*. Therefore does it not embrace every heaven-born soul that ever was or ever will be drawn effectually by the blessed Spirit? And every poor sinner may be included who may be doubling his acceptance, feeling his sins and iniquities are too great to ever find favor. Such are included, for they are already quickened into life, or they would not thus feel their needs. An unborn child does not cry for mercy. Jesus paid it all—the debt we owed. But not a pharisee, from Cain down to the hypocrite Judas, or from Judas' time until now, are included; for they have not the will, neither do they thirst or hunger or desire that which the needy sinner feels, who is lost if not clothed in the Savior's robe of righteousness.

M. E. VICKERS.

"Come and hear, all ye that fear God, and will declare what he hath done for my soul."—Psa. lxxvi.

DEAR BROTHER BEEBE:—When traveling among the churches through out many quarters, numbers of the saints have desired to hear from me; therefore, if you please, I will thus address them through the "Signs," with all that fear God.

With the psalmist, I feel constrained to declare unto you, dear brethren, what God hath done for my soul.

"Come and hear, *all ye that fear God*." No others, only those that fear God, are prepared to either come or hear: but all that fear God will both come and hear. "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Saith the Lord, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."—Malachi. "The secret of the Lord is with them that fear him, and he will shew them his covenant."—Psa. xxv. But of the wicked or ungodly it is said, "There is no fear of God before their eyes."—Psa. xxxvi. & Rom. iii. This class fear the devil and hell; but the children of God are the only people who fear him. And their

fear is not taught by the precepts of men, but by the Spirit of love and wisdom; and they have a good understanding, for they are taught of the Lord. Their ears have been opened to hear the words of the book, and they are blessed, for they both see and hear. They behold the beauty of the Lord, and hear what the Spirit saith. Truly this is a people that God hath blessed, and they have obtained favor of the Lord. Loving God, and rejoicing in his workmanship, they delight to draw near in the fellowship and love of the Spirit, and hear one, who likewise fears the God of Israel, declare what he hath done for his soul.—“What he hath done for my soul.” This one has nothing else to declare, only what the *Lord hath done*. This is peculiar to and characteristic of Israel for whom the Lord hath done great things; for all others *will* adhere to, and declare either their own works or sufferings, far more than what the God of salvation hath done. But there is something special, definite and personal here, in the clause, “*for my soul*.” Balaam, even, could declare how God had blessed Israel, and prophesy of what glorious things he would do for his chosen people; but while he did this, he stood afar off, and had to say of himself, “I shall see him, but not now: I shall behold him, but not nigh. Alas! who shall live when God doeth this?” Num. xxiv. And while Moses, the servant of God, was favored with a sight of the goodly land of Israel, and could say, “Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?” yet the Lord said to him, “Thou shalt not go over thither.” But this one says, “I will declare what he hath done for *my soul*.” This shows that the atonement is special, and so we must receive it; that true religion is personal, and must be felt; and that the work of the Spirit, in his quickening, renewing and sanctifying power, must be wrought in the sinner, or subject of God’s grace. In this work of salvation, that God *hath* (already) done for my soul, (myself) the dead is made alive, the lost is found, the eyes of the blind are opened, the ears of the deaf are unstopped, the lame is made to walk, the tongue of the dumb is made to sing, the broken heart is healed, the contrite spirit is rejoiced, and the cast down, troubled, disquieted soul is lifted up with joy and praise, and made to magnify the Lord. All this, and much more, the Lord my God hath done for my soul! O ye that fear God, would that I could declare half his rich mercy and great love, which have filled my comforted soul with life and health and peace, the last month, causing me to sweetly rest and hope in God, without fear, bringing me into a sacred, blessed nearness with him, giving me the full assurance of faith and hope in Jesus, the glorified Son of God, filling my heart with a reconciled, satisfied, happy feeling, and constraining me to say, with Mary, “the mother of my Lord,” “My soul doth

magnify the Lord, and my spirit hath rejoiced in God my Savior.”

In the love that casteth out fear, your brother,

D. BARTLEY.

WILLOW HILL, Ill., June 28, 1875.

DEAR FATHER IN ISRAEL:—I have at different times been requested to write for the “Signs,” but have declined, feeling my inability, and replied that father Beebe could not give anything from me a place in the “Signs.” Our dear pastor said, Give it to him, and he will see that it is published. It being now time to renew our subscription, I feel to send a few thoughts for you to do with as you think best.

When I look around me and see so many dear friends who are living in disobedience to their God, I feel as if I could take them in my arms, like little, helpless children, and carry them to the fold; but when I hear them speak of spiritual things, I feel I have need to learn of them. My heart yearns for them, and I think of what help they would be to the church; and does she not need help in this day of delusion, when the love of many waxes cold? And some there be who flinch when the word is preached in its purity; they would have it so that the world can hear it; but God forbid that his dear servants should withhold, whether men will hear or forbear. Let the truth come, the stronger the better. Paul says, If any provide not for his own, specially for those of his own house, he hath denied the faith, and is worse than an infidel. What are Christ’s servants to do when the children desire strong meat, give them herbs? God forbid, although there be some that take offense. It was so when Christ was on the earth in the flesh; can we expect it any different now? I think not. Christ says, If they persecute me, they will also persecute you. The servants must provide for their own; and I feel it speaks to the sheep, as well as to the shepherds. As for me, I feel I do not provide for those as I should; but feel if I could how gladly I would. The word says, Comfort one another, with the same comfort wherewith ye are comforted. With me, I know I am comforted with the conversation of the saints when following Christ’s example.

I would say to those dear friends who have a hope in the mercy of God, and have received the pardon of their sins, Provide for your own. You may feel as a dear sister said to me when I told her to provide for her own, she had no provisions for the church; but is it not enough that the Lord of life and glory has suffered the ignominious death of the cross for your sake? Would you by your disobedience cause his wounds to bleed afresh? Dear friends, for Christ’s sake, do not deny the faith by your acts of disobedience; for as the word says, he is worse than an infidel. I feel I know the thoughts of some; they are, I know that I am worse than an infidel. But why worse than an infidel? Because in-

fidels do not hesitate to tell their belief. And should one of the Lord’s dear redeemed ones be less bold to tell their belief, that Christ died for them, than the scoffing infidel is to tell his belief?

My dear friends, I would to God that I could tell what I feel; but as God has given to you, so do you give to your brethren. You may feel as I did, that the brethren can’t receive what you have to offer; but let the saints judge. You have a hope that you will spend eternity with them; can’t you as well spend time with them? They need your counsel and help; would you see the church go hungry for temporal food? No. Then don’t have them go hungry for spiritual food. Don’t you feel that the gospel is precious to you? and don’t you sometimes feel that you would like to give something for all you receive? I know some who, after being fed with the sincere milk of the word, cry out, O that I could do something for our dear pastor; to him his preaching is not in vain. If you would help the Lord’s servants, go to the church and tell what great things the Lord has done for your souls; it would lighten the burden your pastor has to bear. It is a heavy burden that they bear, and when you refuse to come how do they feel? Shall I tell you? It is thus: when they look on those poor souls whom they feel are the salt of the earth, and ought to be safe at home with their kindred in Christ, the thought goes forth, Those poor souls have no confidence in me; if they had they would come forth; they would rather stay where they are, and deprive themselves of all the privileges of God’s house, than for me to lead them in the liquid grave, in the likeness of Christ’s death. Do you love the church with her pastor? If you do, manifest it. Is it a cross? Remember Christ said, He that taketh not up his cross and followeth me, cannot be my disciple. Do not delay, as I did, till you are laid low on a sick bed, with death staring you in the face, and you are made to cry in anguish of soul, God, be merciful to me a sinner; but lead me where thou wilt have me go, even if I have to turn my back on those who are very near and dear. I felt, how could I forsake my own? But when laid low, I found my God was nearer and dearer than earthly friends; earthly friends may forsake us, but God never will. How often have I felt, could my dear parents have lived to see the day I was baptized, (their hearts were in the cause) it would have been joy to them. Have not some of you companions, father, mother, brother, sister, or some dear friend that is in the household of faith? what greater joy for them than to see the loved ones follow Christ? You will be one unbroken band.

May Christ lead you in the footsteps of the flock for his name’s sake, is the wish of a little one, if one at all. And, dear father, may Israel’s God keep you and all his dear servants in his strength and fear for his sake.

A. B.

DEAR BROTHER BEEBE:—By request of brother Butler, the writer of the letter below, I copy and send it to you. His name is not signed, but I know it is from him, and that he is an old, well known and highly esteemed brother of color.

D. BARTLEY.

LIBERTY, Clay Co., Mo., June 6, 1875.

DEAR ELDER BARTLEY:—It has been over a year since I received your letter, and I have been trying ever since to make up my mind to write; but when I look back over my past life, I see so many crooked steps that I have trodden, it makes me ashamed to attempt it. Then again, it is the Lord’s will to shine upon my pathway, and all is joy and love; but O how short these visits last. Then I am down in the valley and shadow of death: dead to the enjoyment of the presence of our heavenly Father’s smiles. Sometimes, when in this cold and benighted state, I see a piece in the “Signs” that gives me fresh courage; it appears like old things are passed away, and then I can behold with delight the new and living way as it is in Christ the Lord. Then again, I see other letters in the “Signs,” grievous to be borne. In the first of June number, I see an inquiry for some place where there are no *Negroes*. This looks like we are not welcome among the O. S. Baptists. It is true our nation is almost gone back into heathenism, but I do trust in the Lord, there are a few of us that have heard the joyful sound; if not, I am of all men most miserable.

Has the eye any right to frown on the foot because it is a lower member? Did not God make the foot, as well as the eye? We are all members one of another, if so be we have all drank of that spiritual Rock, which is Christ. “Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him.” Is God slack in his promises to the Jew, any more than he is to the Gentile? Any more to the white than to the black? What a glorious High Priest! that can be touched with the infirmities of the lowest of the saints. We have a great many things to combat with while journeying in this wilderness of sin. May we all lay aside every weight, and the sin that doth so easily beset us. All malice, all envy, all evil speaking, all strife, which is calculated to mar the peace of the saints.

“Love is the golden chain that binds
The happy souls above.”

May God bless all the household of faith, is what I ask for Jesus’ sake. If I know my own heart, I wish to send my warmest love to brother George W. Stewart, of Bibb County, Ala. I have lived with the O. S. Baptists fourteen or fifteen years, and I still feel willing to trust their God as my God.

Please excuse the liberty I have taken. A lone traveler, as I hope, to the city of our God.

LOCKTOWN, N. J., June 10, 1875.

DEAR BROTHER BEEBE:—As I have been looking over the "Signs of the Times" for June 15th, and meditating upon the glorious things they contain, I was impressed to say a little to my dear brethren and sisters, through the same medium, by your permission. The most that I can say, and the best I can say of myself is, that I am still a poor sinner, and if saved at all it must be through the mercy of him who came to seek and to save that which was lost. This I have felt to the great joy of my soul, when I felt as if I was the last one that ever could be saved—lost to all intents and purposes, and even laid down to die. Then this Jesus saved me. Then I began to understand why he is called Jesus; it is because he shall save his people. I did not intend to say so much about myself when I commenced this; but as in the closing part of a letter written by sister Edna Ferguson, in the "Signs" for June 15th, I feel to say in the same language, that there are no substantial joys on this earth, except the fellowship of the saints. O how busy the children of this heavenly King and kingdom ought to be, in this day of darkness, delusion, fashion and extravagance, to keep themselves unspotted from the flesh. Dear brethren, there is as much need of exhorting one another now as ever there was, and the apostle says, "So much the more as ye see the day approaching." When we look around and see the abominations, O how sickening! O that the Lord may revive his work in the midst of his churches, and cause his children to flow together, that their love may abound more and more, and that they may be careful and tender hearted to one another, carefully and tenderly warning the young brethren and sisters, particularly, for if possible they have more need of watchcare than the old, tried soldiers of the cross, who are sighing for home, who feel their loneliness, poverty and destitution, without any continuing city to dwell in. When we look around us and see how many of our companions who started on pilgrimage with us, out of over one hundred, probably we can find ten. I often have had brethren and sisters say to me, Why don't you write oftener to the Signs? I often think, if they knew how barren I am they would not insist on it. If I could feel that I was writing to edification and instruction, then I would feel encouraged to write on. If I could drop a word of comfort to one of God's little ones, one that has been trying to hide himself from the presence of God and his dear people for years, which sometimes is the case; not because the poor child hates God, or his people, but because Jesus has passed that way, and told him all things that ever he did. The Sun of Righteousness has shined upon him, and his deformity is exposed to his view, so that he is ashamed to see any body, particularly those he thinks are good people. This is the view the poor child of God takes of these things. He thinks and feels it

too, that he is the worst sinner in the world; that he is too bad and too guilty to talk to Christians. If, says he, I say any thing, I shall expose myself; for I am so tender sometimes that I cannot refrain from tears; at other times my heart is as hard as a stone, and I feel as if every body can see that I am a lost sinner. I cannot say but what I have great respect for the people of God's choice, whether I love them or not. O that I could! O that I knew where I might find him whom my soul loveth! Now, my little children, if there be any that this describes, be assured that the work of the blessed Spirit is begun, and will be performed until the day of Jesus Christ in you.

Well, I will close, with much love to all who love the appearing of our Lord Jesus Christ.

CORNELIUS MYERS.

P. S.—Will it be asking too much of you to preach a little to us through the "Signs" from Psa. xcii. 12-14?

C. M.

(Editorial reply on page 200.)

JACKSON, Mich., Aug. 1, 1875.

DEAR FRIEND BEEBE:—I inclose the following copy of a letter for publication in the "Signs of the Times." It was addressed to me some years ago, by a valued friend, and though I tried to convince him that I did not answer the characteristics therein described, it may meet the eyes of, and give comfort and encouragement to some of the poor, wandering, stray lambs that may be bleating for the Shepherd and for the flock. It may be read by some "who walk in darkness and have no light," who are now hoping, yet fearing, who are "afflicted, tossed with tempest and not comforted," who are on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

Yours Respectfully,

J. T. M.

SEPTEMBER 30, 1871.

MY MUCH ESTEEMED FRIEND—I write you at this time to make some inquiries of you respecting the state of your mind in regard to eternal things. You are much on my mind, and from what I know of you I am constrained to say, "Why tarriest thou? Arise and be baptized." Perhaps you will reply that you are not fit. Well, that is true; you are not, of yourself; but Jesus' fitness is what makes poor trembling sinners fit; and to such he says, "Fear not, for I know that ye seek Jesus." I am sure you are one who can say, with Ruth, "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me." O what intense love burns in the breast of the poor fearful, trembling child, and yet he fears there is no love for him, nor in

him, and frequently sighs, saying with the poet,

"Tis a point I long to know—
Oft it causes anxious thought—
Do I love the Lord or no?
Am I his or am I not?"

These aspirations are only found in the heaven-born child. They are flowers that never grow in nature's garden, and are only found in the heart of every trembling child; for the Holy Spirit has put them there of his own good pleasure; and as they are his works, they shall praise him. God's dear children are often greatly perplexed to know if they are born again. They fear they are not, for they find themselves so dark and so prone to folly that they are ready to conclude that they are yet in nature's darkness, fearing to venture to speak their mind to the church, thinking there could be no fellowship there for them; it (the church) appears so pure and lovely in their eyes, and they themselves so vile; and because of their vileness in their own eyes, they stand alone. They cannot associate with the world, and they fear the church would not associate with them, and so they conclude to stand alone until they get better, and thus wound themselves daily. They are now in the valley of humility, and the enemy tells them they are not fit to be with God's holy people, in order to afflict them more, for this is their affliction now: they sigh and groan to be made fit to be with them; but the eye is turned inward, at self, and there is no fitness there, it is true, for their fitness is in Jesus alone. Now the poor child says, That is what I want to know, that Jesus is my fitness. "He that believeth on the Son of God hath the witness in himself." "For love is of God; and every one that loveth is born of God, and knoweth God." Now, poor trembling child, if thou love the brethren, know that thou hast passed from death unto life. I feel persuaded, dear friend, you cannot say you do not love them.

Yours truly and sincerely,

J. C. B.

SUMMERVILLE, Union Co., Ore., July, 1875.

DEAR BROTHER BEEBE:—I take my pet to inform you that we are still receiving your paper, and esteem it the best family paper we have ever read, and wish to have it continued to us, and we send you herewith four dollars for the present and next year. Please accept our thanks for its continuance, for we have no preacher of our faith and order in Eastern Oregon, that I am aware of. We have not heard a Predestinarian, or Old School Baptist sermon in the last ten years, only what we have through the "Signs of the Times." We believe that God has a people in this country, as well as elsewhere, and it is our hearts' desire and prayer that he may send one of his tried and chosen servants into this portion of the country to preach to us the Word.

John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." In this testimony John was

preaching Jesus, just as all the true servants of God will do.

O how our poor souls would rejoice to hear one of God's servants honoring his Master as John the Baptist did, when some of his disciples were contending with the Jews about purifying. They addressed John, calling him Rabbi, supposing John was like some of the ambitious rulers of the Jews, and unwilling to acknowledge any one to be greater than himself. He called them to witness that he had said that he was not the Christ; so they could not gainsay his doctrine. The majority of the preachers in this country are not so honest as John was, for the least of them make themselves equal to God in the salvation of men.

Brother Beebe, we have taken the liberty to address you as brother; don't be offended; for the doctrine contained in the "Signs of the Times" is all we have that strengthens our weak faith.

This is from your little brother, if one at all,

JOSEPH HARRIS.

WARREN Co., Ohio.

ELDER BEEBE—DEAR SIR:—As the "Signs" come to us laden with gospel fruit from the brethren and sisters throughout the land, I feel as though I cannot do without them. As we cannot see each other face to face, but can tell of our joys and sorrows, our trials and comforts, may we all be inspired with the same love of which the apostle Peter speaks: "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. And above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins." And as I understand, charity is the love of God shed abroad in our hearts. How we ought to manifest that love one to another, and especially to the ministering brethren; for I believe if we would show more love toward them, we would have more preaching. The majority of them travel a great distance, and have but little of this world's goods. May we all feel a sense of our duty in this respect.

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven who finds
His bosom glow with love."

Yours with respect,

JOSEPH ELY.

NEAR HARRISONVILLE, Scioto Co., Ohio.

ELDER BEEBE—DEAR SIR:—I would not like to do without your paper, for it contains all the preaching that I have, that I believe accords with the bible. I have been a subscriber of it for over thirty years. My father took it from 1840 until his death, six years ago. He was an Old School Baptist preacher. He, and one other Old Baptist preacher, were all that were within twenty-five miles of this place, and they are both dead, which leaves this vicinity without any thing that I would call preaching the gospel. We have plenty of work-mongers among us,

who say that God has done his part, and now, if we do our part, we will be saved; but I do not see it that way; for I do know that if there is any thing left for me to do, I shall be weighed in the balance and found wanting; for I have learned years ago that if there is any thing left for me to do, I am gone! It must be of God's power alone if I am saved, for it is for nothing that I can do or have done. O! I get so tired of hearing, "You must do, and live, and make your way to heaven." It is so very different from God's plan, according to his own words. As many as believe on Jesus, to them he gave power to become the sons of God. And if sons, then heirs, and joint heirs with Jesus Christ. Then it is no more of works, but all of grace.

GEORGE MOORE.

TALLAHASSEE, Fla., July 15, 1875.

DEAR EDITOR:—The inclosed verses are at your disposal; they are the first I have written for publication on such a serious subject. You are to be the judge, of course, as to their fitness to appear in our "family paper." They do but inadequately express the feelings of my heart. I am far from the kindred of my soul; no church to meet with, no preaching to listen to, not even a single brother or sister to meet with and converse on the subject nearest my heart. Oh, brother, dearly beloved for the truth's sake, you can imagine my loneliness, broken only by the coming of the "Signs," which is indeed a welcome messenger. Sometimes God is pleased to give me a happy frame of mind to comfort me, for which I desire to feel thankful. When you meet at the family altar, dear brother, to beseech God's blessing upon you and yours, O remember a poor lonely, almost heart-broken sister away down here in Florida, who, though she breathes the balmy air of her sunny south, and hears continually the merry songs of innumerable birds, and looks upon lovely flowers and fair scenes, yet for all that, is not happy unless God shows a smiling face and strengthens her little hope. My earnest prayer is for the peace of Jerusalem.

With the warmest feelings of love and gratitude, I am unworthily yours,
MARY S. DUVAL.

HARE'S CORNER, Delaware.

BROTHER BEEBE:—While recording the death of a precious and valuable member, we have great cause for congratulation and gratitude, for that the Lord is gathering in his redeemed. We have received six in these two lower churches since April. Two of them are the youngest daughters of Deacons Alexander Frasher and John Gruwell.

There have been eight added to the Salisbury Churches since the 1st of May.

I write in haste for the mail. All well.

E. RITTENHOUSE.

Elder P. Hartwell, of Hopewell, Mercer Co., N. J., has a number of the first and second volumes of the Editorials, as well as the Hymn Books, which he will sell at our published prices.

CHANGE OF RESIDENCE.

Brother Joseph Winborn having changed his residence from Connersville, Miss., to Rose Bud, White Co., Ark., wishes his correspondents to address him at the latter office.

INQUIRIES AFTER TRUTH

FALCON, Ark., July 7, 1875.

ELD. S. H. DURAND—DEAR BROTHER:—Some years since, I wrote for, and received your book entitled, *The Trial of Job*. The same was accompanied with a letter from you, the contents of which was very consoling to me, and the book read with much interest. Now, if it will not be taxing you too heavily, I wish you would give me a sermon, through the medium of the "Signs of the Times," on 1 Peter iv. 18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Yours unworthily,

WM. DAVIS.

P. S.—It seems to me it means the righteous in the Lord, and a time salvation, from the fact that there is no scarcely with God, and it takes his almighty power to quicken and make a dead sinner alive.

W. D.

ORDINATIONS.

A council convened with the White Oak Church of Regular Baptists, in Gallatin County, Illinois, at the special call of that church, to examine, and if thought proper, set apart by ordination brother William Hancock to the work of the gospel ministry. Also brother J. Harget as Deacon. Elders were present from the following churches:

Eld. John Pierce, from Lick Creek, White Co., Eld. Jos. Tate from Recto, Hamilton Co., Eld. J. D. Jones from Gallatin Co., and Elder M. P. Moore from Saline Co., all in the bounds of the Muddy River Association.

The church appointed brother Samuel Endicott as spokesman, to answer questions for her.

The presbytery organized by appointing Eld. James D. Jones Moderator, and Eld. Moses P. Moore Clerk.

The candidates were presented, and examined by the presbytery, according to the instructions given by Paul to Timothy, as to their character; after which brother Wm. Hancock proceeded to give a relation of his call to the ministry, and answered all questions to the satisfaction of the presbytery, and they proceeded to the ordination in the following order:

Ordination prayer by Eld. John Pearce.

Laying on of hands by the presbytery.

Right hand of fellowship by the Moderator and brethren.

Charge by the Moderator.

After which the church and all the visiting brethren united in singing a hymn to the praise of God, with much interest.

JAMES D. JONES, Mod.

M. P. MOORE, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1875.

PSALM XCII. 12-14.

"The righteous shall flourish like the palm tree: he shall grow like the cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."—Psa. xcii. 12-14.

In compliance with the request of brot. C. Myers, on page 199, we will offer some remarks on the above passage of scripture.

The descriptive and characteristic term, *righteous*, is applied to the church and people of God, both collectively, as in the singular number, "he shall grow," as applicable to the head and body of the church of the living God; and also to each member of that body individually, as, *Those* that be planted in the house of the Lord. The righteousness in which the church is justified before God, "is of me, saith the Lord." "Surely shall one say, In the Lord have I righteousness and strength." "In the Lord shall all the seed of Israel be justified, and shall glory."—Isa. lxxv. 24, 25. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. liii. 11. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."—Isa. xlii. 21. "In those days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness."—Jer. xxiii. 6. Again, "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, The Lord our Righteousness."—Jer. xxxiii. 16. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."—Rom. viii. 2, 3. "For he hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. "That no flesh should glory in his (God's) presence. But of him (God) are ye, (the church of God which were at Corinth, and them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord; both ours and theirs.—1 Cor. i. 2) in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 29, 30. Christ is not only the end of the law for righteousness to his church collectively, as his body, but to every one that believeth, as members of his body.—Rom. x. 4. And by him, as their righteousness, they are all freely justified from all things from which they could not be

justified by the law of Moses.—Acts xiii. 39.

While in the righteousness of Christ all the chosen and redeemed people of God are perfected forever, (Heb. x. 14) and freely and fully justified and saved from the curse and dominion of the law of sin and death, there is another sense in which the people of God are characterized as *The righteous*. As right is the opposite of wrong, so righteousness is the opposite of all that is forbidden to the saints by the law of the spirit of life. By this term the obedient child of God is distinguished from the disobedient child—the transgressor of the precepts of the King of Zion, from those who walk in all the ordinances of the Lord blamelessly in love.

It is in this last application of the word, *righteous*, as well as in the first, that we understand the psalmist to speak. The preceding part of this psalm, as well as its conclusion, shows that the inspired writer is marking the contrast between the righteous and the wicked and brutish man: "For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered."—Verse 9. The righteousness of the saints, so far as that term is applied to their walk and deportment, is expressed in the context, thus, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth thy loving-kindness in the morning, and thy faithfulness every night. Upon an instrument of ten strings, and upon the psaltery; upon the harp of a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works, and thy thoughts are very deep." Thus the righteousness which shall distinguish the saints from brutish and wicked men, is manifested in showing forth the loving-kindness of the Lord, in the morning and at night, by walking in his ordinances, obeying his commands, meditating upon his works, singing his praises, confiding in his wisdom, power and grace. The brutish man presented in this contrast is the man of sin, the son of perdition, representing the embodiment of all false religionists, who understand not the works of God, including all who worship and confide in the works of their own hands, and know not that salvation is of the Lord alone. These shall also flourish, but not as the righteous. They flourish only in worldly popularity and earthly splendor, like the grass that springs up out of the earth; and the goodliness whereof is like the flower of the grass. They flourish only for a short time, and it is that they shall be destroyed forevermore. Their eyes may stand out with fatness, and they may have more than heart can wish; but in the sanctuary of our God we learn that they shall all go to confusion together, that are makers of idols, and shall be destroyed forevermore.

But those who stand in the right-

eousness of God, and walk worthy of their holy vocation, shall flourish as the palm tree, and grow like a cedar of Lebanon. The grass to which all flesh and all carnal religion are compared, is of rapid growth and early decay: "In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."—Psa. xc. 6. "But the righteous shall bring forth fruit in old age; they shall be fat and flourishing, to shew that the Lord is upright." It is said of the palm tree, in Brown's Encyclopedia of Religious Knowledge, that it is one of the most beautiful trees of all the vegetable kingdom. It grows to a very great height: it arrives at its greatest vigor in about thirty years after its transplantation, and continues so for seventy years afterwards, bearing yearly fifteen or twenty clusters of dates, each cluster weighing fifteen or twenty pounds. The fruit of the palm tree is called dates, which are of a sweet and pleasant taste. Among the many peculiarities of this tree, that alluded to in our text is principally, we think, its beauty, its fruitfulness and flourishing in old age. While the ungodly flourish only transiently, like the grass, verdant and vigorous in the morning, but cut down and withered at night, the palm tree illustrates the promise of God to his people: "And even to your old age I am he, and even to hoary hairs will I carry you."—Isa. xli. 4. And in our text, "They shall still bring forth fruit in old age; they shall be fat and flourishing." This is said of "those that be planted in the house of the Lord." All such "shall flourish in the courts of our God." But our Lord has informed us that an evil tree cannot bring forth good fruit. "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."—Matt. iii. 10. "For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes." The righteous are the trees which God himself has made good, and which he has "planted in the house of the Lord," and "they shall flourish in the courts of our God." For Jesus has said, "Every plant which my heavenly Father hath not planted shall be rooted up." Matt. xv. 13. The Anointed Prince and Savior has said, by the mouth and pen of the prophet, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called Trees of Righteousness, The Planting of

the Lord, that he might be glorified."—Isa. lxi. 1-3. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited; and I will multiply upon you man and beast, and they shall increase, and bring forth fruit."—Ezek. xxxvi. 8-11. "Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree. From me is thy fruit found."—Hosea xiv. 8. From all these, and many other passages, it is clearly evident that the righteous who flourish like the palm tree are the planting of the Lord, that he may be glorified, and that their fruit is of the Lord, and such as cannot grow on thorns, thistles nor brambles of the earth. Their fruits are the fruits of the Spirit, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance."—Gal. v. 22, 23. "But now being made free from sin, and become servants to God, ye have your fruits unto holiness, and the end everlasting life."—Rom. vi. 21. These fruits of the Spirit and of righteousness, which are of the Lord, are fruits which the righteous whom God has planted in the house of the Lord, and which flourish in the courts of our God, shall bring forth, even in their old age, when like Abraham they are stricken with years, and all their own fleshly powers have become prostrated and as good as dead; yet being risen with Christ, and married unto him who is risen from the dead, they bring forth fruit unto God."—Rom. vii. 4. But let us remember that from the thorns, thistles and brambles of our earthly nature these spiritual fruits cannot be produced or gathered; it is only as we abide in Christ, the true and living vine, we can bring forth the fruits of righteousness. "For he that soweth to his flesh, shall of the flesh only reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."—Gal. vi. 8. Jesus our Lord has admonished us to abide in him: "As the branch cannot bear fruit of itself, except it abide in the vine no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me (or as in the margin, severed from me) ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my

love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John xv. 5-11. It is thus as we abide in Christ, in his love, in his precepts, laws and ordinances, we sustain the character, *righteous*; and in our vital union with him, as the living vine, we shall flourish like the palm tree, and bring forth fruit even in old age, and be fat and flourishing in the house of the Lord, and in the courts of our God. But if we abide not in him, and depart from his laws, and walk in disobedience, we shall be cast forth from the fellowship of his saints, and from the privileges of his house, and like salt that has lost its savor, we shall be good for nothing, but to be cast out, (of the church) and be trodden under foot of men; or men shall gather us up as fuel for the fire, and we shall be burned until all our dross shall be purged away. It is the righteous, not the unrighteous, that shall flourish like the beautiful palm tree, and grow like the cedar in Lebanon. We cannot realize the application of these gracious assurances to us if we abide not in Christ. This tree can be fruitful and flourish in no other soil than that in which our God has planted it. It is planted in the house of the Lord, and can only flourish in the courts of our God. The prophet was commanded to thus address Israel, "Say ye unto the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked; it shall be ill with him; for the reward of his hands shall be given him."—Isa. iii. 10, 11. All the people of God have found by painful experience the truth of the words of the inspired wise man, "The way of transgressors is hard." But the ways of wisdom "are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."—Prov. xiii. 15, and iii. 17, 18. "Those that be planted in the house of the Lord." The house of the Lord in our text evidently means the church of God. She is God's building, his husbandry, and his dwelling place which he has chosen, and where he will dwell forever. Her maker and builder is God, and she is of lively stones, "built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5. Those who are planted in this house are born again of incorruptible seed. They are the production or development of that corn of wheat which fell into the ground and died.—John xii. 24. They are the good seed which are sown by the Son of Man.—Matt. xiii. 37. They are the multiplication of that handful in the earth upon the top of the mountain, whose fruit shall shake like Lebanon, and they of the city shall flourish like the grass of the earth.—Psa. lxii. 16. There seems to be a distinction im-

plied, even among those which are planted. The children of the kingdom spoken of in the parable, and the handful of corn, are sown on the earth; they are brought forth in due time by the new birth, but are not all of them made manifest in the organized gospel church. Special allusion may be had to those who, being born of and led by the Spirit, in the exemplification of the righteousness of the saints, walk in all the ordinances of the Lord's house as recognized members of the gospel church, according to what is written, "And of Zion it shall be said, This and that man was born in her. The Lord shall count when he writeth up the people, that this man was born there."—Psa. lxxxvii. 5, 6. The church of God is frequently spoken of as a house, a city, a garden, a vineyard, &c. The house of the Lord means the family of the Lord, as the families of the patriarchs were spoken of as the house of Israel, the house of David, and the house of Judah, &c. As a city it is called Zion, Jerusalem, and she shall be termed, Sought Out, A city not forsaken. As a garden wherein are the plants which are the planting of the Lord, that he may be glorified. Those which he planted in the house or family of the Lord, shall flourish in the courts of our God. The courts of a house are the inclosure of the premises belonging to the house. The courts of the gospel church include all her doctrine, discipline, order and ordinances; and in these all the righteous who are planted in the house of the Lord shall flourish like the palm tree, bearing fruit in old age; and they shall grow up as the ever green cedars, which beautify and adorn Mount Lebanon. The cedars of Lebanon are frequently used to illustrate and set forth the glory of the church of God. The elevated position they occupied, the towering height to which they grew, their unfading beauty, always green and verdant, in winter as well as summer, their delightful fragrance perfuming the distant regions. Besides all these peculiarities, it is said of the cedars of Lebanon that they were so firmly rooted in the clefts of the rock that they could resist the winds and tempests which passed over or howled around them. Like these shall the righteous, which be planted in the house of the Lord, grow up, and like these shall flourish and yield their rich perfume even in old age. "Lord, 'tis a pleasant thing to stand In gardens planted by thine hand; Let me within thy courts be seen Like a young cedar fresh and green. "There grow thy saints in faith and love, Blest with thine influence from above; Not Lebanon with all its trees Yields such a comely sight as these. "The plants of grace shall ever live; (Nature decays, but grace must thrive;) Time, that doth all things else impair, Still makes them flourish strong and fair. "Laden with fruits of age, they show The Lord is holy, just and true: None that attend his gates shall find A God unfaithful or unkind." The great end and design of all the beauty and loveliness God has

lavished upon his church and people, their youthful growth, their vigorous fruitfulness and fatness in old age, is to show that the Lord is righteous, for it is only in him the saints can glory; for their righteousness is of me, saith the Lord, and as declared Isa. lxi. 1-3. God has supplied all that is requisite, "That they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified." "This people," saith God, "have I formed for myself; they shall shew forth my praise." "And my glory," saith God, "will I not give to another, neither my praise to graven images."—Isa. xlii. 8.

CIRCULAR LETTERS.

The Siloam Association of the Regular Predestinarian Baptists, now in session with the Cedar Creek Church, Clackamas County, State of Oregon, to the several churches comprising her body, and to the saints everywhere, Greeting:

DEAR BRETHREN AND SISTERS IN THE LORD:—We again as a body undertake to address you in a short letter of love, not as having authority to dictate to you, but as brethren of the same family, citizens of the same commonwealth, drawn together by the same bond of love and union, being, as we believe, one in Christ Jesus, one church, one body. Therefore we can come before you in confidence, to speak of the great plan of life and salvation which was treasured up in Christ Jesus before the world began for us, his poor, sinful children. Then let us contemplate for a few moments some of the beauties relating to this glorious plan of salvation, and the great wisdom of God manifested therein to us who have been quickened into life by the Spirit of God. For the scripture saith, "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables."—Mark iv. 11. When we contemplate that God from all eternity had fully determined everything needful for man's redemption from sin, death and misery, that infinite wisdom took into full consideration the creation of man, his fall from that state of innocence in which he was created, his multiplication, and his utter inability ever to reinstate himself again, having transgressed the law of God and fallen under its curse, ruined and hell-deserving sinner. But the purposes of God had not been frustrated in the least. Although man had sinned, the wisdom and foreknowledge of God was fully competent to meet the necessities of their deplorable situation, and his predestinating grace had provided a ransom, one, too, that could fully satisfy divine Justice, that could take the place of his bride, his body, his church and people, he being their Head, Husband and elder Brother, one with her, bone of her bones and flesh of her flesh, a competent sacrifice, one who could meet all the demands of

the law of God in her room and stead, so that the order of God could be executed, "Deliver him from going down to the pit: I have found a ransom."—Job xxxiii. 24. Let us further contemplate the language of our adorable Savior, when he said, "For I came down from heaven, not to do mine own will, but the will of him that sent me: and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 38, 39. Thus we see the plan and purpose of God in infinite wisdom is about to be carried out and fully completed to his eternal glory in the redemption of his church and people from their lost and wretched state. Herein is fully manifested the errand of Christ into this world, that it was to save his elect people. But some men will say that his errand was to save the whole world, or to make the way possible that all might be saved. Then if this was so, the Father must have given the whole world to his Son. If this be true, the whole world must necessarily be saved; but we hear the Son saying, "I pray not for the world, but for them which thou hast given me; for they are thine." And also, "That of all which the Father hath given me I should lose nothing, but should raise it up again at the last day." We see then that the assertion that the whole world was given to Christ in the plan of redemption is not true, but that it was his people, his church that was given to him in the covenant of redemption, and none others. Therefore Christ saith, "No man can come to me except the Father which sent me draw him, and I will raise him up at the last day." These are the characters given to Christ, those that the Father draws by the cords of his love, and not by the hairs of the head, as some would mockingly affirm that we believe, but by a more sure and irresistible drawing. "For this is the work of God, that ye believe on him whom he hath sent." A great many persons yet believe like the Jews, that they can work the works of God, and boast of it, too; but our Savior contradicts such an idea, for he saith again, "Therefore said I unto you, that no man can come unto me except it were given unto him of my Father." What a glorious thought, to know that all is in our Father's hands, and how well the whole order of his providence agrees with the experience of the children of God, for their cry is, "Draw us, and we will run after thee." These are the characters Christ came to save; they were given to him by the Father, their debt fully paid by the Son, they are drawn within the fold by the Holy Spirit. They are also kept by [the power of God through faith (which he gives them) unto eternal salvation. And we have the sure promise that he will raise them up again at the last day. Then, O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus

Christ. Dear brethren and sisters, is not this a glorious and safe plan, the whole operation being the work of God? Therefore the saints can sing, "Thou art worthy to take the book and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."—Rev. v. 9. Some men will assert that this doctrine sets people down on the stool of do-nothing. Well, we feel sensible that we can do nothing meritorious, that our righteousness is all in Christ, on him alone we depend for our salvation. We feel to be like that impotent man who had been afflicted thirty and eight years, and was at the pool of Bethesda, unable to step into the pool himself, and having no one to help him in after the troubling of the waters. While it seems that many of our neighbors of this day can boast of their ability to step into the pool after certain angels have troubled the waters, and that troubling seems to occur very often at this day and time, but we hear very little of the praise of God from those who profess to have been healed in this manner. Therefore we prefer that Christ should say unto us, Son or daughter, thy sins which are many are forgiven thee; or, Arise, take up thy bed and walk. While on the other hand, we do not boast of our good deeds or righteous acts, yet we feel as a denomination that we can well compare in acts of kindness and morality with any of the professedly religious world, we care not with whom. Yet our good works are the effects of a living faith, implanted in us by the same almighty power, our faith being the gift of God which leads us to repentance, and in the way of Christ's commands and ordinances blameless. Yet we are not like the Pharisees, who are boasting of their good works and benevolent deeds, and finding fault with others who will not unite with them in their self-righteous acts. We feel more like the poor publican, ready to smite ourselves on our breasts, saying, God be merciful to me a sinner. O, what a contrast! Happy are ye, dear saints, while under the banner of your King. Try to live to his honor and glory; you will have your reward in heaven. Let the world deride and scorn you, and speak all manner of evil against you falsely; for so have they persecuted the saints in all ages. Your Lord and Master has led the way before you, through persecution and the rage and malice of enemies, even unto death itself, for you, and has gained the victory over all opposition. He has also given you to understand that you must follow through the same trials; therefore be not discouraged, for this is one of your legacies to gain the crown. These light afflictions, that are but for a moment, worketh for us a far more exceeding and eternal weight of glory. Then, dear brethren, let us try to live in peace and love, seeing that we are all of the same family. And may the God of love and peace be with you is our prayer.

JOHN STIPP, Mod.
J. T. CROOKS, Clerk.

CORRESPONDING LETTERS.

The Siloam Association of Regular Predestinarian Baptists, now in session with the Cedar Creek Church, Clackamas County, Oregon, to her sister associations with whom she corresponds, sendeth christian salutation:

DEAR BRETHREN:—As has been our custom, so we again address you in this, our short epistle of love. We have been enabled by our heavenly Father to meet again in our associate capacity, and to extend the hand of fellowship to our brethren and sisters from the several churches composing this body, and also to hear from you all through your several letters of love which we have received from you. We desire to feel thankful to God for his many mercies and blessings bestowed upon us, among which blessings we can realize that peace and fellowship abound, not only among us here in Oregon, but also in the several states where our correspondents reside, enabling them to have fellowship for us, and to favor us with their tokens of love; also for the great blessings of the gospel of peace, which we have had so richly dispensed among us by our Elders, not only while here together, but also at our church meetings; and we hope we can say with the psalmist, while we are listening to the dispensation of the word, "How amiable are thy tabernacles, O Lord of Hosts." And also, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." We feel to know that the Lord has blessed us with a sound and able ministry, faithful and true. You can see by examining our Minutes that the churches composing our body have not been blessed with any great ingathering the past year, yet we have an abiding confidence in the great Head of the church, to know that he will in his own time and way manifest himself again in his power and glory, in bringing his redeemed children into the gospel fold, making them acquainted with themselves as sinners, and also with him as their almighty Savior, enabling them to go home to the house of their friends, and tell them what great things the Lord had done for them, and had compassion on them. Thus our confidence is in our God, that he will do all things right, and does not need the efforts of men to help him carry on his work, therefore we do not believe the great efforts now being made everywhere to evangelize the world is of God, for this is not according to the scriptures of truth. We hear nothing from these converts like penitent sinners, nothing like the cry of the sin-sick soul, one who feels the burden of sin, neither do we find them searching the scriptures of truth for information. No! but instead thereof a great noise and confusion of tongues, quite different to the hearing a still, small voice behind them saying, This is the way, walk ye in it.

But we must close this address, hoping that you will still favor us with your epistles of love, for we feel glad to hear from you, which seems like conversing with friends by the way; and we hope that Jesus will commune with us also and bless us. You can see from the Minutes which we send you what we have done while together, and when and where we propose (if the Lord wills) to meet again. Yours in the best of bonds.

Done by order, and signed in behalf of the Association.

JOHN STIPP, Mod.

J. T. CROOKS, Clerk.

HOW SHALL A PERSON KNOW WHEN A PROMISE OR THREATENING IS SENT BY GOD OR BY SATAN?

I am fully persuaded that Satan, very often, does apply promises and threatenings to saints and sinners, but so artful, that neither the one nor the other is always able to discern it.

As Satan is a common adversary, we may be sure that he has an evil design in hand whenever he makes use of the sacred word. Seeing the case is so, when we find the word of God brought to our mind, and fastening on our hearts, we should thus ask, "Is this word brought by the Holy Ghost, or by the evil spirit?" Now the question is, How shall I know who brought it? Let us try these particulars.

I. We should consider the end and tendency of the promise or threatening which affects our mind. When the Holy Spirit is pleased to apply a promise, the soul is more or less led to Jesus Christ; for all the promises of God are yea and amen in Christ.

There is also some direction given to look to Jesus, and strength offered to trust in him. This implies approbation of, and a degree of love to a dear Redeemer, and this love will excite hatred to sin; for faith purifies the heart, and works by love. Then holiness is promoted, the glory of God is in view, and all those precious fruits of the Spirit mentioned in Gal. v. 22, 23, etc. Col. iii. 12, 13, James iii. 17, are more or less experienced and unfeignedly sought after. When a threatening is brought on the mind by the same Spirit, it has generally, perhaps always, such a tendency as this, to excite us to flee to Christ. For instance, this threatening is brought, Thou shalt die in thy sin, i. e. unless thou flee to Jesus. Again, Cursed is every one that continueth not in all things written in the law of God; but still it is, except they flee to Christ—to deter from sin, the Spirit hides the word in the believer's ear with this view that he may not sin. Ye shall perish, says he, except ye repent. If thou regardest and nourish iniquity in thy heart, God will not regard thy prayer. To diligence in duty. If any man draw back, saith the Spirit, I have no pleasure in him. The man under the influence of the heavenly Teacher will say, "I would not draw back, on any account, I will endeavor to push forward, though I am weak and feeble; if they slay me at last, I will wait, trust and hope, even to death."

When Satan brings a promise he has other designs in hand, he has quite different ends to serve. He will not lead to Christ faithfully, for if he does transform himself into an angel of light, it is to carry out the work of darkness. He may say, Trust in Christ; but it is in order to turn the grace of God into lasciviousness; if Satan says, The foundation of God standeth sure, it is to harden the person's heart that he may not depart from iniquity. He often applies promises to promote sin. We have a glaring instance of this in his combat with the Lord of glory. Matt. iv. 6. When he acts so on the green tree, what will he not do on the dry! When we are emboldened by a promise to commit sin, and then excited to cloak it, we may be sure the serpent is at work. When he deals in promises, he is like a filthy sow, tempting and soliciting to brutal uncleanness and sensuality; but when he deals in threatenings and menaces, he resembles a roaring lion, or a fiery dragon. He says, "It is in vain to flee to Christ, it is too late, thou art too vile; Christ will have nothing to do with such a wretch as thou art," or anything that hinders to Christ, he does not care what, if it but answer the end. He says, "It is in vain to pray," the wily serpent will throw in a crowd of vain thoughts while the believer is praying, and when prayer is over, he will say, "There is a fine prayer, give over for shame. God will not hear sinners; such prayers as these are an abomination to him." When the Holy Spirit reproves for vanity in prayer, he says, "Be more watchful, more humble, more earnest," etc. He will wound the very heart, but it is to heal and strengthen the weak, sickly believer. But the devil is always a murderer; he says, "It is in vain to hear or read; the word is the savor of death unto death." If one goes to the Lord's table, he says, "Thou eatest and drinkest thine own damnation." Thus he terrifies poor souls, and many are so ignorant of his devices, that they believe him.

II. When the Spirit of God applies a promise or threatening, it is to promote something useful, to the glory of God, and the good of his people, to support under affliction, and direct through difficulties, in a holy and humble way. To Joshua He says, "I will never leave thee nor forsake thee." This was to keep up his heart in the hard service before him. That he had the glory of God near at heart appears evidently, for when God seemed to forget his good promise, the holy man's plea was, "What wilt thou do unto thy great name?"—Josh. vii. 9. The same promise is brought to believers long after that, to discountenance covetousness and distrust, and to excite contentment and holy fortitude, Heb. xiii. 5. 6. But Satan brings promises to promote trifles, and excite self-conceit. He brought a promise to persuade Jesus Christ to cast himself down headlong. To what purpose was that? What end could it answer? Those who prayed for things to consume on their lust, very probably pleaded promises.

While Pope Alexander was treading on the neck of Frederick the emperor, at Venice, Mr. Fox tells us that he repeated that promise, "Thou shalt tread on the lion and the adder, the young lion and the adder shalt thou trample under feet." There have been sad instances of shameful madness carried on under the pretense of promises. When Jehu was driving on furiously, and wading through blood to the throne, he would again and again say, "This is the word of the Lord, which he spake by his servant the prophet;" yet all the while he was an idolater, under Satan's influence.

III. The Holy Spirit brings promises and threatenings to encourage the use of proper and appointed means, to obtain free promises, and escape just threatenings. Paul believed that he had a promise from God, and that it should be according to the promise; yet they use precaution to shun rocks; the sailors, who were more skillful than the soldiers and passengers, in time of danger, must abide in the ship, as the instruments by whom the promise was to be accomplished. The people must take food and be cheerful, they use then all possible means to thrust the ship any way to shore. Hezekiah had a promise that he should recover, that he should go to the house of the Lord on the third day, and lest he should doubt the promise, he had the token on the dial, which he chose himself; but for all this, a plaster must be applied to the boil, by the prophet's direction. Ezra had a general promise, That the hand of God is upon all them for good that seek him. Here we have a description of the very persons to whom the promise pertains, so they give themselves to prayer and fasting. Ezra viii. 21, 22. Daniel did read the promise in Jer. xxix. 10, but withal he saw there, that the people should pray, (verse 12 & 13) so the prophet gives himself to prayer, and pleads fervently in his supplication. (see Dan. ix., almost through the chapter.) When Satan produces threats or promises, he does it to supersede the use of means, and to persuade the persons to despise and lay aside duty. As if Paul had said, "I believe it will be as God hath promised, therefore let the sailors go where they will, we need not fear rocks, quicksands, shipwreck, or anything, we shall go safe to land." As if Ezra and Daniel had said, "God will make good his promise, he regards his own veracity more than our prayers, therefore we may be easy." Or as if Hezekiah had reasoned thus: "God hath promised, he hath set the time, and given a token also, what signifies troubling myself with a plaster?" Many are deluded with promises, but look upon duty, in order to obtain promises, as a poor, low, mean, legal way, as if true faith must not produce obedience and works. Others are terrified with threatenings to frighten them from duties as above observed. The poor believer seldom thinks that Satan is so apt to show him the imperfections of all performances. O friends, be not discouraged in duty, but still go on, let what will follow.

OBITUARY NOTICES.

A mistake appears in the obituary of my mother, **Mrs. Sarah A. Kaufman**, as published in the "Signs." She died April 4, 1875, instead of 1874.

J. H. BIGGS.

DIED—On Sunday morning, June 27th, at her late residence in Smyrna, Del., **Mrs. Mary Cloud**, in the 65th year of her age.

Sister Cloud was baptized by Eld. Samuel Trott, about forty-three or forty-four years ago, and from that time until called away by death she has adorned her profession and filled her place as a faithful, useful and devoted member of the Bryn Zion Church. For a number of years she had shown symptoms of the inroads of a fatal disease; but with wonderful fortitude and zeal she continued to occupy her seat in the church, and was out at our last meeting two weeks before her death. She has been suddenly called away, leaving a great breach in our little band. She was probably pre-eminent in being always adorned with the ornaments of a meek, quiet and devoted spirit. Precious in the sight of the Lord is the death of his saints.

E. RITTENHOUSE.

By the special request of my very dear and much beloved sister, **Lucy McQuin**, I send the following notice of her death, which took place on the 11th of November, 1873, being 60 years and 22 days old. Nearly twenty-six years of that time she was sick and afflicted, and three years was confined to the house, and a considerable portion of that time to her bed, suffering much pain and distress. Her disease was not known, even by her physicians. She however after this recovered her health so that she could go about the house and do considerable work, sewing and knitting, and could ride out in the buggy with her husband, to see their friends and attend meeting, when the weather was favorable, until her last sickness, with which she was confined about three months.

She united with the old order of Baptists at Eighteen Mile, Oldham Co., Ky., in the fall of 1828, and in the fall of 1834 was married to Mr. John McQuin, moved to Johnson Co., Ind., and united with the church at Bethel, in that county, and remained a worthy and much beloved member of that church until her death. While she was sick, I was sick also, so that I could not go to see her until it was thought she could live but a short time. I was so anxious to see her that I concluded I could be taken there in a wagon without injury. When I got there and went to speak to her, she told me that for some time past she had been in rather a dark and gloomy situation until the day before, when the light of life shined upon her, and she saw her way clear and plain through Jesus, her blessed Lord and Savior. She said she had nothing to fear, and was ready and willing to depart and be with Jesus. She continued in this frame of mind until her death, retaining her mind and senses until her last moments. It was said by all who knew her that she bore her affliction with the most patience and fortitude they ever saw. She had been a reader of the "Signs" for many years, and took a great interest in reading them. She was sound in the faith of the gospel, believing that salvation is wholly of the sovereign and unfrustrable grace of God. A short time before she died she repeated the words,

Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.

A few moments before she expired she raised her hands some distance, as though she was giving a sign that she was going, then laid them on her breast, and whispered to me, It will not be long, and in a very short time fell asleep in her blessed Savior, without a struggle or a groan.

She was a kind and affectionate wife and mother, and was much esteemed by all who knew her. She leaves a kind and affectionate husband, five children, seven grand-children, two brothers and one sister, with a number of other relatives and friends to mourn their loss, but with a strong hope and full assurance that it is her eternal gain.

A discourse suitable to the occasion was delivered by Elder Isaac Sawin, to a very attentive congregation, after which the corpse was conveyed to the cemetery, and the last tribute of respect paid to the deceased.

Your brother in much tribulation,
PRESLEY NAY.

YEARLY MEETINGS.

Our yearly meeting at Rock Springs, Lancaster Co., Pa., will be held on the second Saturday and Sunday in October, instead of September, as published in our Minutes. We extend a cordial invitation to our friends to visit us at that time. Those coming by railroad will take the morning train on Friday from Philadelphia, Baltimore and Wilmington, and come to Rowlandville, where they will be met and taken to the neighborhood of the meeting. We hope to have several ministering brethren.

GEORGE JENKINS.

ASSOCIATIONAL.

The Lexington Association will be held with the Schoharie Church, in Schoharie County, N. Y., 3 miles west of Schoharie village, and 1 mile from Howe's Cave, to commence at 10 o'clock a. m. on the first Wednesday in September, (1st) and continue three days.

A general invitation is extended to all who love the assembling of the saints. Those who come on the cars from the west may stop at Cobleskill or Howe's Cave. Those from the east may stop at Howe's Cave, as there will be brethren and friends to convey them to the meeting. We will expect them the day before the meeting.

PETER MOWERS.

The Maine O. S. Baptist Conference will be held this year with the church at North Berwick, Maine, to commence on Friday, the 3d day of September, at 10½ o'clock a. m., and continue three days.

Brethren and sisters and friends to the cause are invited to meet with us. Those who come in the cars will be met at the depot at North Berwick on Thursday a. m. and p. m., and taken to the meeting. We hope to see a large number at our meeting.

WM. QUINT.

The Indian Creek Association of Regular Baptists will convene with the Valley Church, Waynesville, Warren Co., Ohio, on Friday before the third Sunday in September, 1875, at 10 o'clock a. m., and continue over Sunday. Ministering and other brethren, and sisters of our faith and order are invited to attend.

Those coming from the north and east will come by way of Xenia, on the L. Miami Rail Road, and stop at Corwin Station, arriving at 7.30 a. m. and 12.34 p. m. Those coming from the south and west will come by way of Cincinnati and Loveland, and stop at the same (Corwin) station, arriving at 3.22 and 6.57 p. m., where they will be met on Thursday evening and Friday morning, and cared for by the brethren.

ALLEN HAINES, Clerk.

The Maine Association will be held with the Bowdoinham Church, to commence on Friday, the 10th day of September, and continue three days.

Those coming by the cars will be met at Bowdoinham depot on the day before the meeting.

H. CAMPBELL.

The Mad River Association will be held with the Miami Church, in Shelby Co., Ohio, to commence on Friday before the second Sunday in September, and continue three days.

Those coming from the north and south of Dayton & Michigan will be met at Sidney. Those coming from the west or east will be met with conveyance.

ABRAM LINE.

The Salem Association will be held with the Little Flock Church, at Coatsburg, Adams Co., Ill., Sept. 8th, 9th & 10th, 1875.

Those coming by the way of Quincy will have to leave there Tuesday evening in order to be at the Association on Wednesday morning. Those coming this way from Chicago to Coatsburg, will have to take the Tuesday evening train in order to be at the Association on Wednesday morning.

We cordially invite our brethren and sisters to come and see us.

C. G. SAMUEL.

The Licking Association of Particular Baptists will (by divine permission) hold her next session at Georgetown, to commence on Friday before the second Saturday in Sept., 1875. Georgetown is 12 miles north of Lexington. Those coming from the east will be met with conveyances at Paris, on the day before, trains reaching there about 11 o'clock, or at Lexington at 12 o'clock, the same day. Those from the West will be met at Payne's Depot, on the evening train from Louisville to Lexington, on the day before the association, either at 10 a. m. or 7 p. m.

THOS. P. DUDLEY.

The 110th annual session of the Kehukee Association is expected to be held this year with the church at Williams' Edgecombe Co. N. C., commencing on Saturday before the first Sunday in October. Elders and brethren from abroad are invited to attend.

Those coming by public conveyance either from the north or south should stop on the preceding day, (Friday, 1st) at Whitaker's Depot, on the Wilmington & Weldon R. R., whence they will be taken by friends eight miles to the place of meeting. When they arrive at the depot they can obtain all necessary information at the store of brother J. H. Pippin.

C. B. HASSELL.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Samuel R Cook Ohio 2 30, J H Sellars Cal 2 30—Total \$4 60.

SECOND VOLUME.

Eld Wm P Linkous Va 16, H C Steers Va 10, Eld A B Brees Mich 4 70, Eld J C Hubbard Va, 10, Wm F Kercheval Mo 10, James Black Ont 4 60, Nancy Pimento Tex 2 30, J H Sellars Cal 2 30.—Total \$59 90.

R E C E I P T S .

| | |
|---|----------|
| NEW YORK—Dea H Horton 2, Walter Reed 2, Mrs E Tuthill 3, J C Moore 2, James Vandenburg 2, Geo D Conklin 2, Elihu Bennett 2, Geo Fryer 2, Peter vanAtta 2, Miss M J Rhodes 7, E B Murray 2, Mrs N Robertson 2, S S Clark 1 | \$32 00 |
| CONNECTICUT—Gen Wm C Stanton | 4 00 |
| MASSACHUSETTS—Newton George | 2 10 |
| MAINE—Hugh Ross | 2 00 |
| NEW JERSEY—A S Cook | 7 80 |
| PENNSYLVANIA—Eld Wm J Purington 3 50, Eld Adah Winnett 2 | 5 50 |
| VIRGINIA—Eld Wm P Linkous 1, Eld T M Poulson 2, Mrs C M Johnson 2 | 5 00 |
| ALABAMA—Mary Huett 5, R H J Holly 2 25, S E Pasley 2 | 9 25 |
| ARKANSAS—J C Jordan 2, P C Ogden 2, Jas L Pough 4 50 | 8 50 |
| GEORGIA—Mrs RE Crosby 2, Jas M McBrouyer 3, J G Maxwell 2 | 7 00 |
| MISSISSIPPI—J C Madden | 2 00 |
| NORTH CAROLINA—P Mabrey 6 35, D W Morton 1, Eld C B Hassell 50c | 7 85 |
| TENNESSEE—A Mabrey | 4 33 |
| TEXAS—John Richardson 4, Amos Richardson 4, J S Richardson 4, S B Rodes 4 50, H Duncan 2, Nath Richardson 4, Nancy Pimento 2 20, Jacob Herring 5, J J McElroy 4 | 33 70 |
| OHIO—Jacob B Smith 2, B Martin 3, J S Webster 5 | 10 00 |
| MICHIGAN—M E Huffman | 2 20 |
| INDIANA—Eld G S Weaver 2, W W Thorp 2, Chilion Johnson 1 50, J Hopkins 2, D W Brown 2, Riley Nowels 4 50, Eld J H Gammon 2 | 16 00 |
| ILLINOIS—Eld R M Simmons 10, A L Hosie 4, A Dowden 1, Hiram Terry 2, John Leach 2, T P Dobyns 2, Wm A Thompson 2 | 23 00 |
| MISSOURI—G B Barton 2 25, Nancy Ford 2, Mrs J Tate 5, Daniel Hendrix 4 20 | 13 45 |
| KANSAS—A H Mahurin | 2 00 |
| OREGON—Joseph Harris 4, John T Crooks 2 | 6 00 |
| CALIFORNIA—Wm J Arnold 2, J J Wheeler 2, J H Sellars 2 | 6 00 |
| KENTUCKY—W B McGehee 2, J B Kemper 4 | 6 00 |
| ONTARIO—Jas Black 2, A McDougald 2 | 4 00 |
| Total | \$219 68 |

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43. MIDDLETOWN, N. Y., SEPTEMBER 15, 1875. NO. 18.

POETRY.

A PRAYER.

And do I follow thee?
Behold me, Lord, and see;
Or am I carried to and fro
By my own vanity?

And do I love thee, Lord?
Behold my heart and see;
Each idol in my bosom stored,
Now separate from me.

O let me worship thee
In holiness and fear;
In singleness of heart should be
My great devotions there.

O let me worship thee,
And if I've not begun,
O help me to begin to-day,
Before the setting sun.

O let me worship thee
In songs of grace divine;
Pour forth, my soul, thy grateful glee,
The Lord is ever thine.

O Lord, now hear my prayer!
Give utterance to tell,
Whether alone or with the saints,
'Tis with the righteous well.

'Tis well when joys arise,
Or when we weep and pray;
And 'tis as well when sorrows rise,
To fright our souls away.

B. MARTIN.

CORRESPONDENCE.

CHURCH NAMES, AND RELATIONS OF CHRISTIAN EXPERIENCE.

(Continued from page 182.)

ELDER G. BEEBE—VERY DEAR BROTHER:—Taking for granted, from the appearance of one communication in No. 16, current volume of the "Signs of the Times," that perhaps another on the same subjects might be admissible, I shall begin by stating that "some with an air of triumph might sneeringly suggest, when forced to admit such facts as were presented in closing the first communication, that John was not called a "Regular Baptist." Hence the church organized of the nucleus of those made ready by the baptism of John and his disciples, including the disciples of Jesus, was not a "regular Baptist Church." But the correct answer to, and explanation of this suggestive difficulty is this: John was the first Baptist, and the church "called out" and organized on the hallowed day of Pentecost, of the disciples of John and of Jesus, who were all Baptists, was the first Baptist Church, if the characteristic name of members can appropriately give name to the church of which they are members. Hence all isolated churches since organized through perpetuated succession of ministerial and official authority of this "primitive church," composed of primitive Baptists, are properly "Regular Baptist Churches," as integral parts of the "Primitive Church" in process of development. For the word "regular" is a qualifying adjective, signifying, agreeable to an established law or principle; according to prescribed mode and form; governed by a uniform course or practice; instituted and initiated according to an established form; orderly, or pursued with uniformity, or without deviation. Fundamental. Hence all those claiming to be Baptists, whose churches have originated without a fundamental or orderly connection with this chain of perpetuated succession from the primitive church, are in contradistinction, irregular, disorderly, and immethodical Baptists. Such are all those calling themselves emphatically the "Christian Church," "The Disciples of Christ," "Missionary," "Seventh Day," "Free Will" and "Means Baptists." All of them having lost whatever connection they have ever had with the chain of succession from the Primitive Church. Being now but particles of rust, loosened and separated from time to time from the links of this great chain, as Satan, in his might, seized, wrenched and twisted it, in order, if possible, to break it asunder. They as bodies are all mere factions, having no standing or connection in the regular church.

Some now venture a further suggestion, that the foregoing explanation of the "regular" part of the name does not evince any consistency in, or necessity for the word Predestinarian. What explanation, connecting circumstances with scripture testimony, can be offered for the augmented compound of "the Regular Predestinarian Baptist Church?"—Where is any authority for all that name? In this degenerate age, surrounded with the hosts and powers of anti-christ, in cunning craftiness and sleight of men, whereby they lie in wait to deceive, there are many organizations claiming to be the "regular" Baptist Church, who are the followers of unsound and disorderly adventurers, who have been excluded, or for want of fellowship for their false doctrines, have split off from the church proper, and who are not believers in the primitive doctrine of Predestination, personal and particular Election, "Final perseverance of the saints," &c. But the primitive church was founded on this doctrine, and all the members of which it was first composed, with the Head of the church, Christ Jesus the Lord, taught this doctrine, consequently were all of them "Predestinarian Baptists." But there existed in their day no ne-

cessity to thus designate them, there being no dissenting, or other order of Baptists, but the one regular order; they being all of one mind and "of one heart, and of one soul," "continued steadfastly in the apostles' doctrine and fellowship."—Acts ii. 42, & iv. 32. But if one should need confirmation in the fact that Jesus was a "Predestinarian Baptist," or that his public teaching was in perfect harmony with the sentiments of Predestinarian Baptists of to-day, let him read and ponder the record of his discourses, sayings, and prayers to the Father.—John vi. 29, 37, 40, 44, 45, 64, 65. And so cogently was the (even then) despised doctrine of Predestination and Election taught by him in his sayings, that even "many of his disciples murmured, and said, These are hard sayings; who can hear it? And many of them went back, and walked no more with him."—Also Matt. xiii. Luke viii. 13, & xx. 21. In the exposition of his own parables of the "sower." And John viii. 43 & 47 inclusive; Luke xiv. 16 & 24 inclusive; Matt. ix. 39; & x. and xvii; Luke vi. 43, 45; Matt. xxiv. 13, 23, 24-36, and xii. 33-36, and many other places, such as John xvii., occupying even too much space to mention here, much more to insert them. And if any can still feel doubtful or skeptical as to Paul, or any of the other apostles, being Predestinarian Baptists, let them read Rom. iv., viii., ix., x., xi., in fact the whole letter to the saints at Rome; then Gal. iii., iv., v., Eph. i., ii., iii., 1 Tim., Titus i., ii., iii., 1 Peter i., ii., with many other places, and then say if they ever heard preached, or read more positive Predestinarian doctrine from any modern Baptist. And if any need confirmation, or feel the least incredulous that the first Baptist Church ever constituted were unanimously Predestinarians, let them read the third and fourth chapters of the "Acts of the Apostles," especially the fourth verse of the fourth chapter, showing the number of which this church was then composed, called their own company, verse 23; and in verse 24 it is said, "They all [this whole company, or church of 5,000 saints, or Baptists] lifted up their voice with one accord, [there was no dissension there—all were of one sentiment] and said, Lord, thou art God, which hath made heaven and earth and sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the

Lord and against his Christ; for of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together to do whatsoever thy hand and thy counsel determined before to be done." Gr. (He) the (cheir) hand (sou) of thee & (he) the (boule) counsel (sou) of thee (proorise) predestinated (genesthai) to be done. This declaration most abundantly proves that these 5,000 Baptists composing the first church after Christ's ascension were all firm believers in the doctrine of Absolute Predestination, which is as far as any Baptist of more modern times will venture on this point; so being of one mind on this important and comforting doctrine, there was not, as now, any necessity for any distinguishing terms or names touching faith.

But the scope of this inquiry embraces the reception of unbaptized persons into the church only on the relation of a satisfactory christian experience, and the authority for such practice. And some who seem to have had no inwrought knowledge of the reality of a spiritual and experimental change, in the sorrowful, agonizing and depressing ordeal of the circumcision of the heart by the Spirit of the living God, say, Is it not unreasonable, if not impossible, to conclude that 3,000 were received and baptized into the church on the day of Pentecost, on a relation of experience? This is the same stale, stereotyped and obsolete objection of Pedo-Baptists against the mode of baptism by immersion, which one would not reasonably expect to hear urged by any one claiming immersion to be the only bible mode of baptism; but this is the source whence this stumbling-stone is hurled, and it helps to verify the proverb that "A drowning man will catch at what he knows to be nothing else but straws." A little attention to the reading, even in our own version of the scriptures, which is sufficiently exact, will evaporate all this suggestion in a few minutes. The 41st verse of the 2d chapter of Acts, from whence the above objection originates, reads thus: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Now it is not said here that the same day three thousand were baptized. Yet, if such was the fact, how easy it could have been said, and in few words, and without circumlocution, And they that gladly received his word were about three thousand souls, which were added unto them

and baptized the same day. Those accustomed to logical disputation never predicate an argument or objection upon a far fetched and unreasonable inference; for often times it is much easier to prove the conclusion drawn from the inference, than to make the inference manifest, as in this case. This text does not say that three thousand were baptized, nor whether any of them were the disciples of John, or of Jesus, nor whether any of them had been previously baptized, or were all new converts. But it does say plainly that "Then they that gladly received his word were baptized: and the same day [they were baptized] there were added unto them about three thousand souls." But this objection may as well be investigated upon what is claimed to be its real strength and merits, which are very trifling indeed; for those offering the objection claim that there is no equivalent in the Greek Testaments for the words in italics, "unto them," which is true; for what is termed the original, reads thus: (C. P. Wilson's Ver.) Gr. (Oi) What they (*men oun*) at least (*asmen-oos*) gladly (*apodeksamenoi*) from having received (*ton*) the (*logon*) word (*autou*) of him (*ebaptisthesan*) were baptized, (*kai*) and (*prosete thesan*) were united (*te*) the (*hemera*) day (*ek-eine*) there (*Psuksai*) souls (*hosei*) about (*Trisksiliai*.) three thousand. Now the only material difference between the above very literal translation and the common or "King James' version," is in rendering the word "*apodeksamenoi*," which most Greek philologists will admit, is composed of the Greek preposition *apo*, signifying from, and the first aorist middle voice participle of the Greek verb "*deksomai*," to receive, and this participial form of the verb is generally translated, "having received." Thus: "And became followers of us and the Lord, having received the word," Gr. "*deksamenoi ton logon*."—1 Thess. i. 6. And to give any force or signification to the prefix *apo*, the prepositional part of the verb thus composed, it must be rendered from "having received;" and the whole text might then be read thus: What, assuredly from having joyfully received his word, were baptized, and the same day were united there about three thousand souls. The above, not only as much as the common reading, entirely excludes the idea of three thousand being united either by experience or baptism in one day, but also furnishes a most ample reason for receiving those baptized. It was manifestly from having gladly received the words of Peter concerning Jesus Christ, and the remission of their sins *dependent upon* his name. "For there is no other name given under heaven or among men whereby we must be saved."—Acts iv. 12. "Neither is there salvation in any other." For he suffered and rose "again from the dead, that repentance and remission of sins should be preached [dependent upon] his name, [not in baptism, nor dependent upon any other human act or agency] among all nations, begin-

ning at Jerusalem."—Luke xxiv. 47. Hence, being pierced *in* (and not only *to*) the heart, (as those were who stoned Stephen) and from having joyfully received the words of Peter, to "repent and be baptized, every one of you, [dependent upon] the name of Jesus Christ for the remission of sins," (Acts ii. 38) furnished ample and satisfactory reasons for receiving and baptizing them. And if their relation of being pierced in the heart, and having received the word of Peter gladly, or with rejoicing, (and without such relation and manifestation being made by them, such facts could not have been known, and would not have been recorded) is not just such as Baptists of to-day require, and all they require, as evidence of fitness for baptism and fellowship in the church, then most of us have been most egregiously mistaken with regard to what we have invariably tried to practice.

But some may think strange to find the words *dependent upon* substituted for the little word *in*, found both in the 47th verse of the last chapter of Luke, and the 38th verse of the 2d chapter of Acts. The explanation is this: In the 37th verse of the 2d chapter of Acts it is said, those pierced in the heart "said unto Peter and the rest of the apostles, Men, brethren, what shall we do?" In the original the answer is, Gr.—(*Petros*) Peter (*de*) then (*ephe*) said (*pras*) unto (*antous*) them, (*Metanoesate*) Repent, (*kai*) and (*baptisthetoo*) be baptized (*hekastos*) every one (*huno on*) of you, (*epi*) resting upon (*too*) the (*onomati*) name (*Iesou*) of Jesus (*Christou*) Christ (*eis*) for (*aphesin*) remission (*hamartion*) of sins, (*kai*) and (*leps esthe*) take (*teen*) the (*dorean*) gift (*tou*) of the (*hagion*) Holy (*pneumatou*) Spirit. It would seem necessary (for those who are continually clamoring for a new translation, or a revision of our present English version of the scriptures) to suggest that the Greek word *epi*, rendered in the above passage in our version, and also in Luke xxiv. 47, "*in*," is a preposition governing the Genitive, the Dative and accusative cases, and that cases respectively vary, to some extent, the signification of the prepositions preceding and governing them. And we are not of that class of persons who believe that a revision of the common English version of the scriptures is necessary to a correct understanding of them, but that a knowledge of the original may sometimes assist us in explaining to others our reasons for attaching a secondary and rather unusual signification to certain words, instead of their most common or literal meaning, as in the use of the word *in*, in the two cases before cited. Now, followed by a noun in the genitive case, *in* may sometimes be a correct and literal rendering of the Greek preposition *epi*, because in such a connection it generally notes the precise place, time, movement, or motive of any action, &c. But with the dative case it expresses further, subordination, the being in the power of any one, and as a condition, or state,

dependent upon, or *resting upon*, and rarely, if ever, can have the literal signification of *in*. And in both cases cited, from Luke and Acts, it is followed by "*too Onomati*," both the article *too* and the noun *onomati* having the terminal signs of the dative case. Hence in both cases *epi* must denote subordination, or subjection to the name, or power of Jesus [Savior] Christ [Anointed] for forgiveness of sins. A little attention to Luke xxiv. 47 will disclose in what sense the phrase, "in his name," in both cases is to be understood. Jesus said here, "that repentance and remission of sins should be preached in [that is, resting, or dependent upon] his name, among all nations, beginning at Jerusalem," where the disciples were to tarry until they were endued with power, from on high [verse 49] to begin such preaching there. And then they returned into Jerusalem from the mount called Olivet.—Acts i. 12, 13. And when the day of Pentecost was fully come, they were all in one place, and were endued with the power, by being filled, in an extraordinary manner, with the Holy Ghost.—Acts ii. 1—4. The next question is, Did Peter preach what Jesus said should be preached first at Jerusalem as a starting point? If the interpretation of Acts ii. 38, given by those calling themselves the "Christian Church," is correct, he did not; for they all quote this passage to prove that baptism, instead of the name and power of Jesus, is for the remission of sins. But Peter, in obedience to the command of Jesus, preached that remission of sins is in, through, or resting upon the name of Jesus, the only Savior from sin, and that when his pardoned subjects were baptized in his name they should also take the miraculous gift of the Holy Ghost, by the imposition or laying on of the hands of the apostles; for they had already received the ordinary gift of the Spirit, to bear witness with theirs that they were children of God. So that this extraordinary gift was to be taken by such only as submitted themselves to the imposition of hands. Hence the imperative mode, "*lepses-the*,"—TAKE. &c.

GEORGE Y. STIPP.

BISMARCK, ILL.

[To be continued.]

SCHOFARIE, N. Y., May 3, 1875.

DEAR ELD. BEEBE:—It has been impressed on my mind for a long time to write a little of my experience; but O, I thought I would not and could not expose my ignorance. But of late it has caused me many tears and groans and sleepless hours.

In my childhood years I remember having more or less sorrow at times on account of death and eternity, and whenever sick I had great fear of dying in my sins; and when recovering I always felt thankful that my life had been spared, and would try to live without sin, but failed, as I was as prone to sin as the sparks are to fly upward. When I arrived at the age of thirteen or fourteen, a dear aunt died very suddenly. I

then wished to be a christian, that I might be prepared if the summons should come unexpectedly. Again I tried to keep the law, but failed in every point, and seemed to grow worse instead of better, so that my heart grew harder and harder. I then began to get quite interested in the pleasures and vanities of the world. I was only a child, but was permitted to go in young company with an older sister. I soon loved dancing better than all other worldly pleasures combined, and for two years I think I enjoyed dancing parties as well as any one ever could. But when Jesus spoke my sins forgiven, I had no desire to dance, or to see any one dance, and the things I once loved best I now took no delight in: just the sound of a violin has often made me weep like a child. But I am getting a little ahead of my story, as my father often says when he is talking. When I arrived at the age of sixteen, there was much sickness and death in our place—a funeral every week for five weeks in succession; and I was made to feel sensibly that I was the next one to die. I then became a beggar poor at mercy's door. I cried day and night for mercy, and felt that the Lord did not hearken to my prayers. I then attended a protracted meeting, and was willing and anxious to be prayed for; but there seemed to be mercy for all but me. I was told to arise and speak, as all the converts had done; but I could not, with so great a load of sin. I began to think they were tired praying for me, and that I was a burden they would be glad to be rid of. I then gave up all hope of ever being saved. I felt so forsaken that I had not one friend on earth or in heaven. I seemed to have a view of hell, and O, it was an awful sight! I felt that I was almost in the burning lake; and all the mercy I dare pray for now was that I might not be near those that would take God's name in vain; when in a moment I heard that still, small voice saying, Thy sins are all forgiven. Twice I heard those sweet and precious words. O how happy I was! my load of sin all gone. "Tongue cannot express the sweet comfort and peace of a soul in its earliest love." I never can forget my walk home. I refused company to see me safe home; I felt perfectly safe with this dear friend Jesus. I thought this great joy and happiness was mine to keep. I could not believe that I ever should grieve, that I ever should suffer again; but O, how little I knew of the doubts and fears I soon felt, for the next morning my dear Baptist mother asked me if I was not ashamed to say in meeting my sins were forgiven, when they were not. I hope no one will blame mother, for she had no confidence in me; for I had arisen for prayers, and had taken the anxious seat before in other meetings. I was told by false teachers that I stood in the way of others, and would be the means of their going to hell. I was blind as they, and thought it might be true. My mother's words pierced me to the very

heart; and she now says she saw I was hurt, and said no more. My happiness left me just as soon as the words were spoken, and doubts and fears arose at once. I thought surely I was deceived, and had tried to deceive others. I then began to weep, but I felt I must help do the morning's work, for I had spent much time attending the afternoon and evening meetings. I put on a large sun-bonnet to hide my tears from my sisters. My work done, I began to read the experiences in the "Signs," and the dear ones all wrote of having doubts and fears sooner or later. I received great encouragement, and felt I must search the scriptures. I read the New Testament through in a short time, but did not understand what I read, as I thought I should. I felt anxious to hear all kinds of preaching, and thought I could distinguish the truth; but I could not find much comfort only in Baptist preaching. I often felt it was a joyful sound to me, but I did not like to own it, not even to myself, for I knew them to be a despised people; and I had often said all I could against them to their faces, but would fight for them behind their backs, which seemed quite reasonable to me, for some of my nearest friends were Baptists. But I did not think at first that I should ever unite with the Old Baptists; I thought if I could not find a home with some more fashionable church I could live without one. With this proud and hard heart I was made to mourn for a dear cousin, and under the great trial I felt the Lord to be a kind and indulgent friend. My sister and cousin, for the first time, went to Syracuse, to visit some near friends. We soon received a letter that our dear cousin was very sick with typhoid fever. From her own lips her friends learned that she was mourning on account of sin, and had been for a long time. She requested her aunt to pray for her; and we learned from those who attended her that she bore her sufferings with complete resignation; not a murmuring word escaped her lips. She said it was right and just that she should suffer, for she had never been sick before; and she said she never before knew how to sympathize with others. And thank God, we have great reason to believe she died happy.

I will try to relate a little more of my exercises. I was exercised more or less for a home for nearly thirteen years, and if I could have had my way, I would have united with some people that are not everywhere spoken against. My husband has had a seat in the Lutheran Church for some years, and I frequently attended with him; but when I saw them use a few drops of water to baptize, I knew that would never satisfy me; and I began to believe their preaching was as false as their baptism. And I would sometimes feel it was the most wicked place I ever was in, and I would weep until I was ashamed, for tears are seldom seen in fashionable congregations. About this time I became satisfied that the Old School

Baptists were the only people that preached the truth in its purity, and I felt it my duty to tell the church; but felt so sinful and unworthy that I kept it to myself as long as I possibly could, and felt that if I held my peace longer the stones would cry out, and I was made to feel that the Lord would take my only and much beloved child from me. I would often turn my face from her to hide my sorrow, as she would always leave her play and ask me why I wept. I thought I felt like the children of Israel did when they came to the Red Sea. The church at this time had some misunderstanding, and dear Elder Cole was about to give up his regular appointments. I did not know how well I loved to hear him preach until he was preaching his last sermon. I felt that I could not have him leave. I was made to cry out and acknowledge it was the truth, and I had been made to love it, and felt it would be a great privilege to be baptized. It then being late in the day, I was willing to wait until the next meeting, when we expected Elder Moore; and the following month Elder Hewitt had sent an appointment. One of the dear ones asked me if I had a choice in the administration. I said from my heart I had not, and did not feel worthy to be baptized by any of the ministers, for they all seemed too good to baptize me. Although I had never met with Elder Moore, or heard him preach, I had often before wished that if I ever had to unite with the Baptists, that Elder Hewitt would be the administrator, but thought it would be impossible, for he was not our preacher. I often wished to ask some one about it, but never had the courage to do so. On account of sickness Elder Moore did not fill his appointment; and it seems to me that I have been greatly indulged in all things, and when the Lord is pleased to give me a realizing sense of all his goodness it humbles me very low. Elder Hewitt came the next month, and met with the church on Saturday. I could not tell a good experience, but I made out to answer a few questions that Eld. Hewitt asked me. I thought it a glorious meeting, and that Jesus was with us and blessed us. I felt that I loved God and his dear people. I was very happy, and not a wave of trouble rolled across my peaceful breast until the next morning, when my great happiness suddenly left me for a few moments, and I was very much frightened about the step I was about to take, when these sweet and soothing words of the poet came to my mind, "Ye trembling souls, dismiss your fears; be mercy all your theme." I was happy again and went to meeting. Elder Hewitt preached from these precious words, "Behold the Lord God will come with strong hand, and his arm shall rule for him. Behold his reward is with him, and his work before him. He shall feed his flock like a Shepherd: he shall gather the lambs with his arm, and carry them in his bosom." And when at the water the dear ones sang,

"I'm not ashamed to own my Lord, or to defend his cause," I was so happy that I sang just as loud as I could; and when I was led in the water I exclaimed aloud, O what beautiful water! It never before or since looked quite so lovely. Although this was the nineteenth of January, I think, if the heart be warm, ice and snow will do no harm. I felt that Jesus loved me and blessed me, and I went on my way rejoicing. All nature looked beautiful, especially the pure snow; and I never can forget what beauty I saw. I was happy, nothing seemed to trouble me, and I felt that I had never longed to be with the Lord's people as I now did, and that nothing but sickness could keep me from the meetings. A few months from this time we had a yearly meeting, and I thought surely I would have a feast of fat things. But O how disappointed I was; my mind was like the fool's eye, and I again felt that my strength was perfect weakness, and that I was dependent on an independent God; and I realized that except the Lord build the house, they labor in vain that build it, and that goodness and mercy had followed me all the days of my life, and if my great enjoyment had subsided I ought not to murmur.

Dear brother, forgive me for writing so much and saying so little. I am entirely out of practice, having only written two or three letters in fourteen years. I have the blessed privilege of hearing the truth preached in its purity by our dear and much beloved pastor, Eld. Bundy, who comes to us every month, laden with glad tidings of great joy; and it is made fully manifest that the Lord sent him, and has much work for him, he having already baptized twelve willing souls, and there seems to be many more standing near the edge of the baptismal waters. The bleating of the dear lambs is joyfully heard in our place, which causes the inhabitants of the rock to rejoice that the winter is past, the rain is over and gone, the flowers on the earth appear, the time of the singing of birds is come, and the voice of the turtle is heard in the land. And we feel to say, "Behold how good and how pleasant it is for brethren to dwell together in unity," and to be kind and affectionate one to another, with brotherly love, in honor preferring one another. And O, how good it is to be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us. With shame I must confess that I have not always been as kind to the dear ones as I should be; and when sickness and death overtake them I feel it keenly, and I have to pray in the words my little daughter sings, God, forgive me for the sorrow I have caused to one and all.

Dear brother, these imperfect lines are at your disposal: do with them as you think best.

Yours in love for the truth's sake,
LUCY A. MYERS.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—Inclosed you will find a sermon delivered at Bethel Church, and so full of comfort was it to myself, and to many others who heard it, who, like the poor woman, have been led with grief and sorrow to see our means diminish, and our vitality fast failing, and who, by faith, have looked to the Lamb of God, and have felt that we were healed by him, if in your judgment others would be comforted as we were, please insert it in the family paper, the "Signs of the Times."

Yours through much sorrow and tribulation,

LUCY PARR.

WILLOW HILL, Ill., July 1, 1875.

DEAR SISTER PARR:—Your request to write to you about the woman who went to Jesus, and said within herself, "If I may but touch his garment I shall be whole," has been delayed for want of time; but now I will, with help divine, try to comply.

You will please turn to your bible and read Matt. ix. 20-22, Mark v. 25-34, and Luke viii. 43-48. Now you will see that, in healing this woman, Jesus wrought a miracle upon her; for her restoration was a supernatural work, performed by divine power. Many physicians had tried, but failed to cure her. Therefore this gracious act is another attestation of the Messiahship of Jesus. Nicodemus confessed the same, when he said, "For no man can do these miracles that thou doest, except God be with him."—John viii. And Jesus truly said, "The works that I do in my Father's name, they bear witness of me."—John x. "The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doth the works." "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."—John xiv. It had long been foretold by the prophets, in the scriptures, that the Christ, the Messiah and Redeemer, should do those very works which Jesus of Nazareth performed: therefore he said, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John v. So the miracles of Christ were not performed through love of ambitious, arbitrary power, to gain worldly fame or wealth, nor yet merely to relieve physical suffering and distress; for they attested his divine mission, and were characteristics of his work of salvation. The angel of the Lord said, "Thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. Therefore every miracle that the Savior performed was typical of his power to save from sins of every kind, and the "afflicted and poor people" upon whom he so mercifully bestowed his wonderful healing and saving

power, were true representatives of his people, whom he saves from their sins. This will be found true in every case. For instance, Jesus called Lazarus out of the grave: and he said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. Paul shows the fulfillment of this, saying, "When we were dead in sins, [God] hath quickened us together with Christ."—Eph. ii. And so every miracle and its subject, or subjects, will correspond to and fitly represent the miraculous work and subjects of salvation. Thus, the wonderful miracles of Christ, when typically considered in their spiritual meaning and application, rise in interest and importance, sublimity and glory, to an immeasurable height.

Now, with these thoughts before us, let us consider this poor woman, who heard of Jesus, and went to him, and was healed. She represents a sinner, and is a type of a gospel subject; but she does not represent one who is dead in sins, for then she could neither hear of, nor go to Jesus, but he must go to her. When Lazarus and others were dead, Jesus went to them, and gave them life; but never did he send for one who was dead to come to him. This woman then must represent a living, that is, a regenerated or quickened sinner; for she saw, felt and knew that she was not sound, but diseased; not well, but sick. This no dead subject could know; for knowledge belongs to the living, and it is both an effect and evidence of life.

Once I tried to preach at the house of Elder Gaafon, of Md., upon Phil. i. 6, and at the close, his dear old father, (now departed) who was in a gloomy, despondent state, remarked, "I have just light enough to see that the truth was preached to-night." Well, just that much light was enough to prove that he was blessed with the life and immortality which are brought to light through the gospel, the light of life; for in death there is no light; nothing but darkness; and so I told him.

But this woman represents a sinner who, though he realizes his spiritual malady, and is conscious of his need of a cure, yet he is still trusting to some efforts of his own, and turning to men for help and salvation; for we are told that she "had spent all her living upon physicians, neither could be cured of any." This shows us that when her malady first began to trouble her, and she saw and felt her danger, and that something must be done for her relief, she did not at once go to Jesus, who only could heal her, but she first went to the physicians of that country and placed herself under their treatment. Doubtless then she had some confidence in their professional skill and ability, believed that she was pursuing the only right course, doing the very best thing for herself, and hoped to obtain a perfect cure at their hands, through their means. And in consideration of this, she was willing and ready to honor and reward her

medical advisers and helpers, by following their directions, paying for their prescriptions, and using their remedies. For, you will notice, not only that they had *means* which she must use, but also *conditions* and *terms*, with which she must comply, without which they could not, nay, would not, cure her, and she must die. What a complete picture of the world's religion this is! How much like its votaries, priests and teachings! Let us follow this afflicted woman a little, in her earnest, anxious, well-meant, but misplaced efforts to obtain the longed for relief. She was sick, but neither long nor hopelessly sick: for "many physicians" were within reach of her, who professed to be able to heal the sick, and any of them would gladly help her, and confidently promise her a cure, provided that she would faithfully do her part, by a strict and persevering use of their remedial agencies, and a fair remuneration for their professional services; all of which both she and they considered her able to comply with, and certainly she was willing to do so. With such desires and expectations she set out to seek and pay for a cure, hoping soon to be well again. Just so the afflicted and troubled sinner feels and acts when he first begins to seek salvation; for he believes that he can and must do something for the relief of his sin-sick soul; and, since he yet knows nothing of the saving grace of God, but is alive to the law, he looks to its requirements, and expects to be saved from his sins in no other way, only by observing and following the terms, rules and commands laid down and prescribed in the books of the law: therefore he places himself under the ministers of a worldly or legal system of religion, and is ready to follow and do whatever the Doctors of Divinity require of him, hoping the while that by such means he shall obtain a religious cure, and be saved from sin and death. The fact that he has been brought up by some of the true followers of Jesus, and has attended upon the preaching of the gospel of Christ, and has a fleshly feeling in favor of this people and doctrine, will not prepare him to go to Jesus and trust in him for salvation, when once he is truly convicted of sin, nor will it prevent him from resorting to men and his own resources for relief and salvation, as this woman did. For although the quickened, afflicted and troubled sinner may not openly espouse the doctrines of instrumentalities and means, as taught by the Reverend and Right Reverend Doctors, nor attach himself to any of their nurseries, hospitals or schools, yet he will inwardly adhere to them, and to the utmost extent of his abilities he will try their world-renowned panaceas, remedies and means. So it was with this woman, when she felt that she was really sick, and applied to a physician; for, not having yet heard of Jesus, she sought relief in the only way that presented itself to her as at all available. She doubtless felt concerned, but perhaps not

much alarmed at first; for she must have had confidence in those physicians, or else she could not have gone to them at all, and spent all her living upon them, and suffered so much at their hands; nor was she at this time convinced that her plague was thus obstinate, dangerous and incurable—save by one Physician, yet unknown to her. All this she must yet learn, by sore trial and dear experience; but when thus taught, she will know of a truth that "Salvation is of the Lord."

After a time, the first doctor abandoned her, or she lost confidence in him; for she was both poorer and worse than at first. This must have discouraged and alarmed her somewhat; for as her only hope was in the skill of those doctors, and the efficacy of their means, she knew that in proportion to the number of the physicians of that country, and her remaining ability to comply with their terms, her *chance* of being saved from her afflicting plague was now less than at first. But what could she do, but fly to another doctor, and with more perseverance try his prescriptions, use his remedies, and make the most of her money? And this she did? While the first doctor blamed her, telling her that she had not followed his directions, and that it was her own fault that she was no better, perhaps the second one blamed her, and pointed out wherein the theory and practice of the first were faulty and inefficient, assuring her that his own was the better and the right way, and would soon restore her to health, if she would only do as he directed her. Poor woman! what more could she do than to promise, and try, and do her best? But again it was a failure. Both she and the doctors now, no doubt, began to consider hers a *bad case*, and she felt really alarmed about herself; for, thus far, every effort and means had done no good, but rather reduced her chances of being saved from her sore plague. Still she was not hopeless, because "many physicians" were in that land, and certainly among all of them some one would know how to treat a case like hers, and help her to the right remedy, especially since she was not a pauper, but, though poor now, yet able to pay for every thing needful to work a cure. So she went to another doctor, and took his medicines until she found that her case was growing worse still under his treatment, and saw that she was spending her money for nought. But, off yonder, she hears of a renowned physician, who proclaims aloud, "Lo, here is the way to health and life;" and her sinking hopes revive. He observes her anxiety, serious concern and trouble about her case: so he tells her there is no cause for so much alarm, assures her that others have been saved from death by his mode of treatment, and she may too, if she will only give herself up to do as he tells her. With tears she promises to do everything possible, and pay any price, if she may only be well again of her dreadful

malady. Again he tells her that she is too much worried about herself, and prescribes some palliatives and narcotics, and flatters her that she will soon be better. And indeed her disease does seem to be a little stayed in its course, which encourages her to persevere in this way for a time. But by and by she feels within herself that really she is no better at all, (although there seems to be some improvement in the outward symptoms) and the doctor has deceived her—yea, and imposed upon her. On the other hand, he finds fault with her, extols his way of healing the sick and afflicted, points to the many cases that have been relieved by that treatment, and blames her for being too faithless, despondent and ready to give up. So, with mutual disgust, she turns away, sadly convinced that he neither understands her case, nor possesses any healing medicines. All this time too she had been suffering from the *treatment*, the sickening, debilitating medicines of these physicians, which only aggravated her life-destroying disease, while it left her more and more depleted or reduced in a two-fold sense—both poorer and worse.

(To be concluded.)

MOUNT BRIDGES, Ont., July 20, 1875.

DEAR BROTHER BEEBE:—I have often been asked by different brethren in private conversation for my views on the 39th verse of the 7th chapter of 1st Corinthians, especially on the last clause, which I always gave according to my ability; and having been spoken to lately on the same subject, I concluded that with your consent I would give my views publicly, as I consider that I have no right to hold private views on anything respecting the doctrine, order or practice of the church of God. If my views are scriptural, they ought to be made known, received and practiced; if wrong, they ought to be proved to be wrong, and rejected. I am sure no one will be more benefited than myself if put right when wrong.

The verse reads thus, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." In dealing with this subject I beg leave to say that I do not wish to wound the feelings of any of the dear brethren who may differ from my views; but with all deference to their views and feelings I shall give my reasons, in as brief a way as I can, for differing from those who take that portion of God's word to prove that a member of the church ought to be excluded for marrying an unbeliever, or one who is not in the fellowship of the church. In order to arrive at the true meaning of the words, "only in the Lord," it will be necessary to examine carefully the argument of the apostle in the context, and the subject upon which he was treating. Celibacy was what he was recommending to all the brethren who could "contain," and says in verse 26, I suppose that this is good for the pres-

ent distress, &c.; but tells them in the 25th verse that he had no commandment of the Lord for celibacy; but to save them from trouble in the flesh he recommended single life. In the 28th verse he says, "But and if thou marry thou hast not sinned; and if a virgin marry she hath not sinned. Nevertheless such shall have trouble in the flesh;" no doubt because of persecution. The apostle knew that by marrying the cares of this world would be increased, and he wished his brethren to be as free from worldly cares as possible. In the 10th verse he speaks to the married, and says, "I command, yet not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." It is evident that the apostle when he said, "yet not I, but the Lord," meant by that expression that it was the Lord's precept or command to those who were married, and that they should not break the marriage union.—Mal. ii. 14-16. "For the Lord, the God of Israel, saith that he hateth putting away."—See also Matt. v. 32. Where the Lord said, "But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery."—Matt. xix. 9; Luke xvi. 18. Now if the apostle only meant the Lord's precept or command by the words, "but the Lord," what did he mean by the words, "only in the Lord?" Some say he meant, "only in the church, or in the faith," and consequently any one marrying out of the church, or an unbeliever, must be excluded. Well, let us see. If by the words, "only in the Lord," he meant "only in the church or in the faith," in verse 39 of chapter 7, he surely must have meant "in the church or in the faith," in the 11th verse of chapter 11 of the same epistle, where he said, Nevertheless neither is the man without the woman, neither the woman without the man "in the Lord." Now if we make the words, "in the Lord," in the last quotation, mean "in the church or in the faith," we will make the apostle say something that is absolutely untrue; for in the days of the apostles, as well as in these days, there were men without women, and women without men in the church or in the faith. Therefore we must find some other meaning for the words, "only in the Lord," which I believe to be simply this: only in accordance with the Lord's precept or command to prevent bigamy from getting into the church, as it was tolerated in the old dispensation.—See Mark x. 12. Jesus says, "And if a woman put away her husband, and be married to another, she committeth adultery." But if her husband be dead she may marry whom she will, in accordance with the gospel rule. Jesus informed the Pharisees that "from the beginning of the creation God made them, male and female;" and said, "For this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh;

So then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." The gospel rule then is to marry whom he or she will, but to have only one living wife or husband at the same time. The tie that binds man and wife together is the purest tie of nature, and stronger than all other earthly ties, or it would not be worthy of the name of love, which the apostle gives it when he says, "Husbands love your wives, even as Christ loved the church, and gave himself for it." We cannot control pure love, so as to place it on whom we please at will. Now then, if this love, which is the purest of nature's gifts, exists between two, and the one is called by grace in early life, and the other in old age, and they in consequence are compelled to remain apart, or marry others whom they do not or can not love, are not their lives made miserable? and instead of being saved from trouble, is not their trouble augmented, contrary to the design of the apostle? because we misunderstood the import of the words, "only in the Lord." But again, if they marry contrary to the rule of the church, and the one who was called excluded from the fellowship of the church for marrying whom he or she would, would not the heart of that excluded one be made sad, whom the Lord had not made sad? I say whom the Lord had not made sad, because he or she was deprived of birthright privileges without a "Thus saith the Lord" for it in the New Testament, which is the only code of laws to regulate the order and practice of the church in the new dispensation. The legal and shadowy dispensation is passed away, and all things made new. But further, if the excluded member should wish to return to the church, as is often the case, what confession could be asked, or what confession could he or she make? Could he or she say, I have sinned, in marrying the one I loved above all others? Or, I am sorry for marrying that one? Surely we could not ask that, for it would be putting asunder, in affection at least, what God hath joined together. No member who is scripturally excluded can be received again to the fellowship of the church without giving evidence of repentance, and to give that evidence there must be a turning from the sin which was the cause of exclusion. In the old dispensation those who made unlawful marriages were cut off from the congregation of Israel until they would leave their strange wives, which was right according to the precept given.—Ezra x. 11. "Separate yourselves from the people of the land, and from the strange wives." Now this was typical, and was for our ensamples, to teach the gospel church and its members not to make any alliances with any anti-christian body whatsoever. And whosoever will be unequally yoked together with unbelievers, or make marriages with them religiously, must be separated from the church of God until they repent of their folly and come

out from among them, in obedience to the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18. Therefore I conclude that a man or a woman in the church may marry whom he or she will, "only in the Lord," which words mean, only in accordance with the Lord's precept in the new dispensation. And to this agree the words of the apostle in another place, "Let every man have his own wife, and every woman her own husband, and no more."

Dear Brother Beebe, these thoughts are submitted to you, and if you think proper, to all the brethren in Canada and elsewhere; and if they are contrary to sound doctrine I shall be glad to be corrected, for if I know myself, I have no desire but to walk in the truth.

May the Lord spare you long, and give you health and strength to feed the church of God, is the prayer of your unworthy brother,

JOHN C. BATEMAN.

(Editorial remarks on page 213.)

BELVIDERE, Ten., May 31, 1875.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—If my deceitful and treacherous heart deceives me not, I have a desire to address you and the faithful in Christ Jesus wherever the "Signs of the Times" may be a visitor, in our scattered condition in this vale of sorrow, disappointment, sickness, pain and death. I have been meditating for some time, especially this morning—this bright and beautiful Sunday morning—about the poor so much spoken of in the scriptures of divine truth. I hear the Lord, by the mouth of his servant, declaring that he hath sent the rich empty away, while the poor he hath filled with good things. And again he says, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Then, again, I hear Jesus saying to his disciples, "The poor ye have always with you; but me ye have not always." I am glad he said, "but me ye have not always;" for, dear brethren and sisters, had that been the case with his disciples, if they had always had Christ with them, then poor me could have no fellowship with them; for it is seldom indeed that I can say that he is with me by his blessed Spirit; but I have reason to hope that he sometimes deigns to look with pity and compassion upon me, as he did upon Peter, after the poor fellow had denied his Lord. But Peter is not alone, by any means, in denying his Savior, for it appears to me that I deny him daily, and even hourly, so much so that it looks like a big word for me to say, brother, or sister, in addressing the Lord's portion, which is his people.

But to return. I was trying to tell what God said about poor folks. Well, I remember that by the prophet he said, "I will leave in the midst

of thee an afflicted and poor people, and they shall trust in the name of the Lord." Brethren and sisters, the rich don't trust in him. Well, I hear Jesus saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And again, when John was cast into prison, he sent two of his disciples to Jesus, to know whether or not he was the Messiah; but take notice, Jesus did not answer him as human nature would like to have it, nor as arminianism would say; but he gave him an answer that seemed to satisfy John, (I almost said brother John; for I do sometimes, it seems to me, get in as bad a state as poor John did on that occasion.)—"Go and show John the things which ye do see and hear: the lame walk, the blind receive their sight, the lepers are cleansed, the dead are raised, and the poor have the gospel preached unto them; and blessed is he whosoever is not offended in me." Poor, fallen, finite man never would have, in my opinion, thought of such an answer. Well, it seems that the poor get the best, and bless the Lord for it all, ye his saints. Yea, "Let the inhabitants of the Rock sing; let them shout from the top of the mountains." Brethren and sisters, when I turn my thoughts, or rather when they are turned to think of the goodness of our heavenly Father toward me who am so forgetful of his benefits, I am lost in wonder and admiration. When I look at myself, I see nothing good; my heart seems as hard as a rock. I am sometimes melted down in love, while at my plow or hoe, and then tears gush from my eyes; and again, when at meeting, and others may be feasting upon what the Shepherd is giving out to the flock, I seem to be as cold as mid-winter, and my mind recurs to a verse in one of our songs:

"Dear Lord, and shall I ever live
At this poor dying rate?
My love so faint, so cold to thee,
And thine to me so great."

Then to a verse in another song:

"Lord, it is my chief complaint,
That my love's so weak and faint;
Yet I love thee and adore—
O for grace to love thee more!"

Brethren and sisters, my desire is to love him more and serve him better. I hope I have learned that our salvation is not in us, or in our good performances; but in Jesus, the Lord of life and glory, there is a fullness; there is grace sufficient for all that the Father gave the Son, and I am just foolish enough to think that that is the all that has a handle to it; in other words that is the all that will be saved. And all Israel shall be saved in the Lord with an everlasting salvation, &c.

My mind now turns to what God, by the prophet said, long time ago: "Comfort ye, comfort ye my people, saith your God; speak ye comfortably unto Jerusalem; cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." It does seem to me that the salvation of God's people, those the Father gave the Son, those for whom Christ died,

was then complete. I hear him saying, while clothed in flesh, "I lay down my life for the sheep; no man taketh it from me; but I lay it down of myself." And he said he had power to lay it down, and power to take it again. That looks like the power of God, sure enough. And again I hear him speaking words of comfort to his little flock, while yet on earth: he said to them, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." O, bless the Lord for his rich and glorious promises. Is it possible that such gracious promises apply to one so undeserving as I feel myself to be? I do surely feel that, if a saint at all, I am the least of all; and if ever saved, it will be alone through the grace and mercy of God, and not for any thing that I have done; for I have done nothing that I can glory in; but I count myself an unworthy servant. If it is my happy lot to get to heaven, I will have nothing to boast of there, any more than any of God's poor little ones. All we can boast of is free and unmerited grace. O that I could trust him for his grace, as I ought. I am too often thinking of what I ought to do, instead of looking to and trusting in what Christ has done. O wretched man that I am! The good that I would, I do not; but the evil that I would not, that do I. A good while ago, say twenty-five years, and often since, I hoped that after a while I would get rid of my doubts and fears, and be done with dark places, and have a clear view of my acceptance in the Beloved; and I thought that after a while I would get to be perfect, like this good brother, or that good brother; but I don't seem to improve one particle. The old, precious hymn, comes up in my mind—

"Tis a point I long to know—
Oft it causes anxious thought—
Do I love the Lord or no?
Am I his or am I not?"

The whole hymn just seems to fit my case.

Brother Beebe, I have a great desire to see you in the flesh; and not you only, but very many whose communications have cheered me, and at times when it seemed that it was sent as cold water to a thirsty soul. But to see you and the brethren and sisters alluded to, would be but a momentary pleasure. I don't promise myself such a favor. But, beloved in Christ, I do sometimes hope and trust that when our warfare is over, when death is swallowed up in victory, when this mortal shall have put on immortality, I will be permitted to meet with you all around our Father's throne, to join in giving praise and honor and glory and dominion to him that hath redeemed us out of every nation, tongue and people. O, dear brethren and sisters, that will be a meeting never to be forgotten, and one where there will

be no more parting. Here we meet, but soon the parting time rolls around, and with sadness, but not without hope we take leave of each other.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

"It is a sweet employ
To join in worship here;
But how divine will be the joy
To see each other there."

Brother Beebe, is your name a word of one or two syllables? Some in these parts who, a year or two ago, were condemning you and your paper, now tell me that you have got all right. Says I, He has been all right ever since I have been acquainted with the "Signs of the Times."

Farewell to all; for I feel that you have something to fare well on.

ANDREW WOODS.

P. S.—I will just say in conclusion that I am not pleased with my little scribble; I had almost decided that I would not forward it. Do as you like with it, and I assure you that all will be right with me. I know I have scattered very much, but hope I have not scattered out of the bible and the Primitive hymn book. Farewell to you all, my Father's children. I may never attempt the task again of writing to you. I ask an interest in your prayers at the throne of grace.

Your unworthy brother, if a brother at all,

A. W.

*Two syllables.

NEAR LEXINGTON, Ga., Aug. 10, 1875.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—As I have to make a small remittance to you, I feel impressed to offer a few thoughts on some important points which are and have been undergoing some investigation among the Old School Baptists in some portions of our country, all growing out of a disposition (in my conception) to find out more, and make plain to human reason things which God has not revealed in his holy word, nor in the experience of his children. And in every instance, such efforts, when they have been indulged in among the saints, have resulted in discussion, disputation, vain jangling, and strife about words to no profit, but to the subverting of the (readers) hearers, which is positively prohibited in God's holy word. Without wasting time to reiterate the strange notions and arguments of many brethren about the soul of man, what it is, where it came from, whether or not it, exclusive of the body, is born again, and when it is born again, and whether the warfare in the christian is between his soul and his body, &c., all such investigation is vain, and to no profit, because not plainly revealed in the scriptures, which are "given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children

forever."—Deut. xxix. 29. We are always safe in believing and publishing what God has plainly revealed in his holy word. There it is written, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul"—Gen. ii. 7. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 3 & 6. And to the saints it is written, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."—1 Peter i. 23. "Who-soever believeth that Jesus is the Christ, is born of God. And every one that loveth him that begat, loveth him also that is begotten of him."—1 John v. 1. The men or women who were thus blessed, were the souls, and the souls were the men and women, first born of the flesh, a visible and natural birth, and last of the Spirit, invisible. The first retains all its former qualities, and identity with the first Adam, of the earth earthy. The last has its identity with the second Adam, the Lord from heaven, a Quickning Spirit—incorruptible seed, by the word of God, or Christ in you the hope of glory. The last, the younger, dwells in the elder, as excellent treasure in an earthen vessel; and "the elder shall serve the younger."—Romans ix. 12. These truths, so plainly revealed in the scriptures, and agreeing with the experience of every subject of grace in his pilgrimage here, seems to me sufficient to satisfy, and fill every poor sinner, subdued and saved by grace, with unceasing praise to the God of their salvation, and cause them daily to deny self, (the old man) take up the cross and follow Jesus in the gospel rule, that they may glorify God in their body and in their spirit which are his.

Immortality has been discussed some, and different opinions have been offered, which needs no discussion, as the scriptures are so full and plain. It is written, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16. Then it is certain that none have immortality but him, and such as receive of his fullness. To show that man is not immortal, and if he has immortality it must be put on him, the apostle has written as follows: "Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible

shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 51—55. As to when the last trump shall sound, and how the resurrection shall be, we are as well informed in the scriptures, and much better, than we could be by the opinions and speculative notions of even preachers, seeing they differ often in their conclusions. The apostle says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."—1 John iii. 2. Is not this enough for us to know on that great and important subject? Jesus says, "But let your communication be Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil."—Matt. v. 37. I gather from this the importance of being careful, lest our communication in talking, preaching, writing or conduct should be contrary to the plain teaching of God's word; for if we go into contrary speculative notions, it cometh of evil, and can do no good, but often goes so far as to confuse and distress the people of God, and get them into disputation, vain jangling, and often into division. Ministers ought to be careful, and never forget Paul's last charge to the Elders of Ephesus, a part of which follows: "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them."—Acts xx. 30. With an experience of more than forty years as a professed minister, I ought to have learned some things. As slow as I have been to learn, I have noticed with deep regret that distress and division in churches or associations have begun in the ministry; and when ministers have been disposed to make themselves conspicuous, or to draw away disciples after them, they have shown it by complaining of almost all other preachers, finding fault of their conduct, preaching, or some points of doctrine preached by them, and then use all their ability to enforce different opinions on these points; and their whole theme was to impress these particular points, and make them appear right, though contrary to their brethren older than themselves, and contrary to the plain teachings of God's word. And such, instead of being easily entreated, could not be entreated at all, until they have drawn away disciples after themselves, to their own ruin and to the distraction of the peace of those who followed them; and then such influential leaders have fled to seek another field to do mischief in, leaving their poor deluded followers to shift as they may or can. If such wolves get into the ministry, the sooner they show themselves the better it is for the church, painful as it is. The Lord pity us, and forbid that we should ever strive to be wise above what is plainly taught in God's word, and cause us to search therein as for hid treasures, be content with its excellencies, and rejoice in its fullness. Yours in love,

D. W. PATMAN.

MACOMB, ILL., Aug. 5, 1875.

DEAR BROTHER BEEBE:—Sister Rachel R. Epler, wife of David Epler, Esq., of Jacksonville, Ill., now in her 75th year, has recently been writing out a brief outline of her christian experience, and a few thoughts on the subject of salvation, to be left for the perusal of her children and friends, and her many brethren and sisters who know her, after she shall pass away from earth to her home above; and being at her house lately, she gave her consent for me to transcribe the principal part of the same, for publication in the "Signs of the Times," if you shall see proper to do so. As a subscriber and reader of your paper, she desires greatly to see you and hear you preach, and herewith sends you her sincere christian love. Sister Epler is a woman of ripe judgment in the scriptures, and one among the most uncompromising and unshaken Baptists I ever knew, and her house is a home for the pilgrim to rest at. She says she was born in Tennessee, in April, 1801, but raised in Kentucky, and in May, 1819, was baptized at Millersburg, Ky., by Elder Walter Warden, and then goes on to say:

I thought I would write a few lines about the first time I had any thoughts about religion. I had been used to hear preaching at home, and listening to mother read the scriptures from my earliest recollection, but it did not interest me. Time passed on till I was in my eleventh year before I ever had any thought about any preparation being necessary to be ready to die. A Baptist minister was visiting at father's, and in the evening he sang a song, which he called a spiritual song. While listening to the words he repeated as he sang, it touched my sympathy deeply, and I walked to the door and stood there, and the tears fell from my eyes freely; but I could not tell why, except it was that I felt sorry for the young lady it was composed about. Her uncle who had raised her opposed her in wishing to live a christian life. It was the first time I had ever thought of trying to live a christian life. I had no idea of my sinful nature at that time. I had great regard for religious people, and thought I would like to be a christian, but had not seen myself a sinner. I did not want any person to know that I had one thought about religion. I thought I would not partake of any amusement that was called sinful. I would pray to the Lord, and tried to do right, and thought this was all that was required. In this way I tried to live a christian life. When I would retire to myself to try to pray, I felt at a loss for words to use. I would try to pray, then try to think I felt better. Years passed on in this way till I was in my eighteenth year. I had great confidence in christians, and I thought I could be just as good without joining a church or being baptized, as with it, and I was entirely opposed to doing either. When the Lord quickened me by his Holy Spirit to see myself a poor lost sinner, I

was almost ready to conclude there was no mercy for me; still the very breathings of my soul were, "Lord, have mercy on me." When I was enabled by grace to see my poor unthankful heart, full of self-righteousness, I thought it was the greatest of wickedness; I thought it was the unpardonable sin. I had never looked to the Lord for mercy, nor thought of my blessed Savior with reverence to his holy name. I had wondered how persons could think themselves greatest of sinners when they had not been guilty of any outbreking ways. I can see now how sinners can see themselves the greatest of sinners. When I was enabled to see my heart, it was full of pride and vanity. O the depth of the heart-rending sorrow I felt, no tongue can tell! I felt too condemned to try to pray, notwithstanding the desire of my heart was continual prayer. Days and nights rolled on, and no relief I found. I tried to find comfort by reading the scriptures, but they condemned me. I had been looking to self for justification, and not to the Lord. When the grace of God enabled me to see the wickedness of my heart and thoughts, my guilt was so great I could not find comfort in any thing. The night before I found peace to my soul, I thought of waking mother and asking her to pray for me. Then the thought struck me that it would disturb all the family. Morning came, but no relief for me. I felt like all hopes were gone; that the Lord would not have mercy on me. As I lay thinking on my helpless condition, I came to this conclusion:

"I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

Prostrate I'll lie before his throne," &c.

I arose and dressed myself, and repaired to a grove a short distance from the house, and there I prostrated myself with my face to the ground. I do not remember whether I uttered a word or not, but these words came to me, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved." O what joy filled my heart! I cried out, Lord, I believe; help thou mine unbelief! I rose to my feet and started toward the house; my heart was full of joy; but I had taken but a few steps when the thought struck me that perhaps I was mistaken, that I did not believe. I at once prostrated myself on the ground and prayed to the Lord that if I was mistaken to let me feel my distress again. But my heart was full of joy, and I could not help rejoicing, and I again started to the house. When I came in sight of the house I was singing,

"O how happy are they who their Savior
obey,
And whose treasures are laid up above;
Tongue cannot express the sweet comfort
and peace
Of a soul in its earliest love." &c.

The whole hymn suited me; it was my joy and my song. When the Lord manifested his love to me, and filled

my soul with joy unspeakable, I had no more objections to obeying the commands of my Lord and Savior—my greatest desire was to be a fit subject. The same day I went to hear preaching, and it gave me great satisfaction; every word seemed to establish my hope that I had passed from death unto life.

"I could not believe that I ever should grieve,
That I ever should suffer again."

O how beautiful are the ways in which God works in reconciling us to him! He teaches us our lost and helpless condition, and then reveals Christ in us the hope of glory. I believe that poor sinners are saved by grace alone, unconditionally saved through the righteousness of our blessed Redeemer, who gave himself for us. Yes, bless the Lord, O my soul, and all the powers within me praise his holy name for free, unmerited grace, which I hope has been bestowed on me, the chief of sinners.

RACHEL R. EPLER.

Thus, brother Beebe, the dear old sister and mother in Israel writes of the ground of her hope in the Savior's glorious grace, saying to me while there two days ago, that if she was able she would write much more of the dealings of the Lord with her. She greatly desires to see you, Elder Beebe, and hear you preach before she goes hence; and she desires to send you expressions of her unfeigned christian love.

I remain, affectionately, your brother,
I. N. VANMETER.

LICKING, Mo., August 1, 1875.

DEAR BROTHER BEEBE:—I send inclosed two dollars for the renewal of my subscription to the "Signs of the Times;" and if it is not too much trouble, I would like to have your views on Rev. xiii. 11, 12.

For some time I have thought I would write you a few lines in relation to what I trust the Lord has done for me, a poor, unworthy creature. I was alone one night, in the year 1852, when a deep impression was made upon my mind, and I saw and felt that I was a desperate sinner, and my feelings were indescribable; darkness seemed to hover around me, and my sins arose to my view on every side, so that I was made to cry out, Lord, have mercy upon me, a poor sinner, for I viewed myself to be the chief of sinners. I went home in a distressed condition, and took up my bible, having a desire to read in the hope of finding something to console me; but the more I read the worse I felt, for all I read seemed to condemn me, until my burden seemed greater than I could bear. I then tried to pray the Lord, if consistent with his will, to have mercy on me; but my burden and distress still increased, and my prayers seemed to sink beneath my feet; but still I could not desist from trying to pray. Sometimes I retired to some lonely place where none but the eye of God could see, or ear but his could hear me, and pray the Lord to be merciful to such a poor rebel as I felt myself to be; but my prayers

seemed to rise no higher than my head. I often read the promises, but they were for the mourners in Zion, but did not apply to one like me. I continued in this condition about three years, and until I trust the Lord pardoned my sins for Jesus' sake. At this time I was left in a calm and tranquil state for a short time. The burden that had so greatly distressed me was all removed, and I felt like a new creature; and I loved the things which I had once hated, and hated the things which I had once loved. But it was not long before doubts and fears returned; I feared that I had caught the shadow and had missed the substance. Strange as it may seem, I prayed earnestly that my burden might return, that I might see more clearly how it would be removed; but, I bless God, it never has returned, and I trust I have at times been fed with crumbs from my gracious Master's table.

These are some of my feelings since the Lord, as I trust, has showed me the way more perfectly. O may he give me to know that he is mine and I am his. Then whatever trials I may endure I will rejoice in the Lord.

Now, brother Beebe, if you think this will afford any consolation to any of the dear saints, you may publish it; but if not, cast it aside, and all will be right with me.

Yours in hope of eternal life,

E. MCKINNEY.

REPLY.—The beast which John saw coming up out of the earth, seen by him, and described in the chapter and verse referred to, we believe was intended to represent the protestant anti-christ. It began to come up out of the earth at the time of what is popularly called the Reformation, in which John Calvin and Martin Luther, sustained by secular powers, were the two horns of lamb-like appearance; but in its subsequent persecutions of the true church of God, and of all religious dissenters from its dogmas, it spake as a dragon, and exerciseth all the power of the first papal beast before him, in signs and lying wonders, and in all deceivableness of unrighteousness in them that perish, and in the secular power by which he causeth the earth and them which dwell thereon to worship the first, or papal beast, by alluring and coersing them into popish doctrines and practices.

We have neither time nor space at present, even if we had the ability, to elaborate this subject; but at some future time, if the Lord wills, we will give our views more fully.—Ed.

HAWKINS STATION, Texas, Aug. 20, 1875.

DEAR BROTHER BEEBE:—Having heard so much, both in the "Signs of the Times" and from the brethren generally, on the subject of the New Birth, I must acknowledge it has been somewhat annoying to me; and having a few minutes ago received the "Signs" for August 15th, present volume, and read with much interest and great pleasure my esteemed brother, S. H. Durand's views on that subject, I feel that I cannot refrain

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1875.

I CORINTHIANS III. 9.

"For we are laborers together with God."
—1 Cor. iii. 9.

Brother Jacob Hewitt of New Milford, Ill., has requested our views on the passage above written.

Paul had found occasion to reprove the Corinthian church for divisions, or contentions which he had been informed were among them, which betrayed a carnality which was unbefitting the saints, some claiming that they were of Paul, some of Apollos, some of Cephas, and others of Christ. We do not understand that their error consisted, as some have supposed, in the saints having a preference for the gift or ministry of one servant of God above another, as ministers, for the saints will be inclined to prefer the ministry of those by whom they are to the greatest degree edified and comforted; but when they claimed that they were of Paul, Apollos or Cephas, in the same sense in which others professed to be of Christ, they manifested a reprehensible carnality, in ascribing to the servants of God that which belongs to God alone. To correct this carnal sentiment, Paul labored to show that no one should glory in the flesh; but he that glorieth should glory only in the Lord. Carnal religionists, down to the present day, are inclined to ascribe their religious standing to men and means. One claiming that he was converted by a certain revivalist, another by a tract, and others again in a Sunday School, as though salvation could possibly result from any other than the immediate power of God.

Who, says the faithful apostle, is Paul, and who is Apollos, but ministers, by whom ye believed? That is, they as ministers who had preached to them, and instructed them in the truth after God had quickened them by his Spirit, and given them ears to hear, and hearts to receive their instructions. To illustrate, he says, "I have planted, and Apollos has watered." But what has resulted from the word or seed sown and watered was not attributable to them, but to God who had given the increase, by making their preaching of Christ crucified, which is to the Jews a stumbling-block, and to the Greeks, or Gentiles, foolishness, unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For it is God that causes the difference. He has hidden these things from the one class, and revealed them to another. "So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increase." The efficiency of the whole is ascribable only to God. "Now," says he, "he that planteth and he that watereth are one." Neither of them able to give the least efficiency to their ministry. Although both were laborers, and having reward according to their labors, not in winning souls to God, and so securing the salvation

of some whom God had not called and quickened, but as faithful servants their reward was in the approving smiles of their Lord and Master. "Well done, good and faithful servant;" not good and faithful co-worker. "For," says he, "we are laborers together with God." Not co-laborers; for the excellency of the power is not of men, but it is wholly of God. We, Paul and Apollos, and all the ministers of the gospel, are one, and laborers together; but our labors cannot perform the work which only God himself can perform. How then were they laborers together with God? If God were not with them, their labors would amount to nothing. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh in vain."—Psalm cxxvii. 1. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."—John xv. 4. These are the words of Jesus to the apostles. When Jesus gave them command to "Go and teach all nations," he said, "Lo, I am with you alway, even to the end of the world." "And Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth. Go ye therefore and teach all nations," &c.—Matt. xxviii. 18. It is easy for the Lord's ministers to understand how they are laborers together, and in what sense God is with them, both to will and to do of his good pleasure. They do not understand that they can do what God alone can do, to work in the hearts of his people to will and to do of his good pleasure; to quicken the dead, and circumcise their hearts; and ears, or open the hearts of his chosen ones to attend to the things which are spoken of Paul.

In 2 Cor. vi. we have words of very similar import to those of our text, which, including the supplied words in *italics*, reads thus: "We then, as workers together *with him*, beseech *you* also that ye receive not the grace of God in vain." The preceding context reads, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Then follows immediately the words, "We then as workers together," &c.

How presumptuous to claim that because the apostles or the true ministers of Christ are laborers together with God, that they are on an equal footing, or in a partnership, as co-workers with God, when the whole scope of the apostle's argument was to show that in their labors they were nothing, and that God was all. We

from writing a few lines for publication in the "Signs," to say to brother Durand, (whom I never have seen, and doubtless never will) and to all the readers of the "Signs," that he has expressed my views fully on that subject; yea, more fully than any writings I have ever read on the subject; that is, if I have understood brother D., and I think I have. His views, as there expressed, is just what I have been trying to present, both publicly and privately. The first and second births; the corruptible and incorruptible; according to their natures, as emanating from their distinct headships. The birth of a natural child does not change it to something else, but it is the very same child it was before its birth; the birth only places the same child in a different element. "Ye must be born again." "You hath he quickened." "Except a man be born again." Yet the second birth does not change the man to something or some body else; he is the same man he was before he was born again. If Nicodemus was fortunate enough to be a subject of this second birth, he was the same Nicodemus he was before; by no means changed to some other man or thing. The second birth does not change the man; yet a great and miraculous change does take place, from darkness to light; yea, translation from the power of darkness, into the kingdom of God's dear Son; a kingdom of light.

"Whereas I was blind, now I see." The process of regeneration, or the new birth, yields an influence over the whole man. His limbs that led him into wickedness and to perform acts of violence, now carries him into the company of the saints, to the house of God. The tongue is turned from cursing and bitterness, to prayer and praise to Almighty God. Instead of Saul of Tarsus, breathing out threatenings against the saints, "Behold he prayeth." A miraculous change indeed has taken place, in the will, inclination and movements of the man. Yet he possesses his nature inherited from the first Adam. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Born not only of the first Adam, [which is natural] but also of the second Adam, which is spiritual. "Born again." Hence the warfare. Says Paul, I, with my mind, serve the law of God; but with my flesh, the law of sin. Now, as my brother D. said, we can consistently use the words, old man, and new man—two antagonistic principles, derived from two distinct sources, or headships, which will continue until the old, or Adamic man, shall be changed. And we are to wait [though we do so with groaning] for the adoption, to wit, the redemption of our bodies.

Having written much more than I intended to, I will desist, hoping and desiring that our brethren will leave off speculation and tradition, and take the plain declaration of the word for their only guide; and let us cease to inquire after those secret things which belong to God, such as the distinction between soul, body

and spirit, and what man, or part of man, is born again. They doubtless have been perplexing questions to our dear old Editor and to his correspondents. The word only informs us that man was made, and the breath of life breathed into his nostrils, and man became a living soul. And except a man be born again, he cannot see the kingdom of God. And why? Because the kingdom of God is a spiritual kingdom, and the man is only born of the earthly Adam, of the earth earthly; and as is the earthly, such are they that are earthly. And until that spiritual or eternal life that was embodied in the second and spiritual Head is communicated to this man, he cannot see this kingdom. Paul says, this man, that is the natural man, receives not the things of the Spirit, and the reason assigned is, because they are foolishness to him; neither can he know them, for they are spiritually discerned. Yours truly,

JEFF. STRINGER.

HERRICK, Bradford Co., Pa., Aug. 11, 1875.

DEAR BROTHER BEEBE:—In the "Signs" for August 1st, Eld. Harvey Wright, after mentioning the names of a number of ministering and other brethren whom he met on his eastern visit, and the enjoyment he had with them, states that there were some expressions he did not approve, such as "The church was created in Christ Jesus before the world was." Now the inference would readily be drawn that this was a common expression among those ministers whose names he mentions, though I do not suppose brother Wright intended to be so understood. I wish to say that I do not remember ever having used that expression, for I do not think it correct. I will also say that I attended all the associations which he did, except the Delaware, and I think I did not hear that expression used; nor do I remember ever having heard one of the ministers he named use it. I presume brother Wright heard it in private conversation, and I would like to know from whom. I think great care should be taken in reporting the sentiments of others.

The prophetic declaration, "Behold I create Jerusalem a rejoicing, and her people a joy," (Isa. 66) evidently refers to the gospel dispensation. The apostle says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. And again, If any man be in Christ he is a new creature. Old things are passed away; behold all things are become new.—2 Cor. v. 17. It appears to me that this is an experience of that creation prophetically spoken of, an experience of a work of grace, in which we are experimentally raised up together with Christ from under the law, that we should walk in newness of life.

But I forbear to write more, feeling my ignorance and darkness of mind. I thought best to make this statement, to prevent a possible misunderstanding by some.

SILAS H. DURAND.

are laborers under him, he is the Lord, and we are only earthen vessels whom he has chosen to preach among the Gentiles the unsearchable riches of Jesus Christ our Lord. We labor together with him as our Lord, who has commanded us to labor, instructed us what to do, bestowed on us the gifts and grace required to qualify us to serve our God acceptably with reverence and godly fear, and who is with us, to give us tongue and utterance, and to make our ministry effectual in accomplishing all that he designs to accomplish by it. It is as carnal now as it was when these words were written, for christians to ascribe to the ministers of the gospel, even to the apostles of the Lamb, who were immediately inspired by the Holy Ghost, any power beyond that of being the servants of the Most High God, who were with God, only as God was with them, by his Spirit, making their labors mighty through God, to the pulling down of the strong holds of the adversaries, and in causing his doctrine to distill upon his saints as the dew, and in demonstrating that the excellency of the power is of God and not of men. Who, but a self-conceited pharisee, or self-righteous arminian, would construe the first and second chapters of first Corinthians, and the fifth and sixth chapters of the second epistle, to mean that God was laboring to save sinners, and that he had called to his assistance men to aid him in that work? Surely all who know by experience the power and majesty of our God, acknowledge that "Salvation is of the Lord." That it is not of him that willeth, nor of him that runneth, but it is of God who sheweth mercy; that it is not by works, lest any man should boast. It is wholly of him who spake, and it is done; who commanded, and it stood fast. "Who will not give his glory to another, nor his praise to graven images."

I CORINTHIANS VII. 39.

Remarks on the letter of brother J. C. Bateman, on page 208.

We fully indorse the views expressed by our beloved brother on the subject of marrying "only in the Lord." Our Savior, as we believe, explained to his disciples what it is to be or to abide in him. He is to us both Lord and Christ. He says to those who were already in the church, "Abide in me." "If a man abide not in me, he is cast forth as a branch." "If ye abide in me, and my words abide in you." "If ye keep my commandments ye shall abide in my love: even as I have kept my Father's commandments and abide in his love."—John xv. 4, 6, 7 & 10.

If it were forbidden that a church member should marry one who is not a member of the church, and one should violate that rule, that offender, in order to be retained in or restored to the fellowship of the church, would be required to violate the express rule, "If a brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath

a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified (set apart or solemnly consecrated by marriage) by the wife, and the unbelieving wife is sanctified by the believing husband; (else were your children unclean, (illegitimate) but now are they holy," (or lawful.)—1 Cor. vii.

Marriage is an institution of God, by which two persons are made one flesh in a fleshly relationship, in which God has joined them and made them one, and it is a fearful thing for us to attempt to sunder what God himself hath joined. The law of Christ, while it excludes flesh and blood from inheriting the kingdom of heaven, 1 Cor. xv. 50, solemnly enjoins on all the saints to observe and respect all the fleshly relations which he has instituted in the human family. Husbands must love their wives, children obey and honor their parents, servants their masters in the flesh, citizens those who are in authority over them. Every transgression of these rules is a departure from the Lord, as our law-giver and ruler. Our spiritual relation to Christ and to his members is not of the flesh, but it is a spiritual union. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free; there is neither male nor female; for ye are all one in Christ Jesus."—Gal. iii. 27, 28. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."—1 Cor. xii. 13.

In taking on us the yoke of Christ by baptism, we put on Christ practically, become subjects of the laws of his kingdom, enter in through the gates into the city, have right to the tree of life, the privileges of the gospel church; and while we keep the commandments of Christ, we abide in him in the sense of the words, "only in the Lord." And according to his laws the woman that hath no husband is at liberty to marry whom she will; and none can sunder the relation which God has instituted without departing from the Lord as their King, and the law-giver of his church.

We are aware that some very dear brethren have taken a different view of this subject. We only beseech them to carefully and prayerfully examine the cogent and pertinent arguments of brother Bateman, and may the Lord open more fully our understanding, that we may understand the scriptures, and give us grace that we may walk blamelessly in all his precepts, and so abide "only in the Lord" in all things.

CATHOLIC.

A friend and lover of the Primitive Baptists, who writes us from Oregon, wishes us to explain the origin and meaning of the word *Catholic*, *Holy Catholic*, &c., as used in an ecclesiastical sense. The word in its literal signification, according to Webster, means, universal, or general. It is

used by Roman Catholics and Episcopalians to mean exclusiveness. That is, they each claim to be the universal church, to the exclusion of all others. The term was used, we believe, in the fourth century by what is now called the Roman Catholics, and who call themselves the Holy Catholic Church, to express their claim to be the only true christian church, utterly repudiating all the sects and denominations which have withdrawn from her communion, including all the Protestant daughters to whom she has given birth.

We do not know that the church of Christ, by which term we mean the Primitive, apostolic church, has ever used the term, to distinguish her from the numerous daughters of Mystery, Babylon The Great, The Mother of Harlots, and Abominations of the Earth.—See Rev. xvii. 5. The word is not found in our version of the scriptures, and we have no disposition to dispute the right of those who have coined high sounding titles to plume themselves with them. Let them eat their own bread, and wear their own apparel, until the Mother and all her harlot daughters shall have filled up the measure of their abominations; then shall Babylon with her numerous brood sink like a millstone, and be found no more at all.

MISCELLANEOUS.

SANTA ANA, Cal., July 30, 1875.

BROTHER BEEBE:—I wish to say to any brother east, that wishes to emigrate west to California, that they will here find a good farming country, a good fruit country, and a good climate, where the best farming land ranges from ten to thirty dollars per acre, unimproved. A few names of the Old Fashioned Primitive Baptists who have not yet bowed to the image of Baal are here, but have not been able to organize into a church, as we have no minister of our faith within four hundred miles of us, that we know of. We are waiting with patience God's time to put it in the heart of some of his ministers to come amongst us and settle with us. Any brother wishing information relative to this country, can address me at Santa Ana, Los Angeles County, Cal., and I will be glad to give them all the information I can.

Your brother in gospel bonds,
DR. R. CUMMINS.

CALDWELL, Gage Co., Neb., July 1, 1875.

DEAR BROTHER BEEBE:—I write to inform you that, from the present prospect, you need not publish the appeal for aid any longer. I will see brother Waggoner, and find out how much was sent to his address, and send you the amount for publication. The grasshoppers have left, and the prospect for crops are very good, except along the water-courses. The entire crop was eaten, but the land has been re-planted with corn, and all feel more hopeful. Thanks to you for your kindness.

Yours in hope,
ISAIAH J. CLABAUGH.

CIRCULAR LETTERS.

The Corresponding Meeting of Primitive Baptists of Virginia, in session with the Mill Creek Church, Berkeley County, W. Va., August 11th, 12th & 13th, 1875, to the associations, meetings and churches with whom she corresponds, sendeth christian salutation and love in the Lord.

DEAR BRETHREN:—Through the unnumbered mercies and abounding goodness of our covenant keeping God, we are gathered once more upon the shores of mortality, and are permitted to mingle or blend together our frail and feeble voices around the throne of the eternal God. In this our annual Circular we desire to convey to all with whom we correspond in every place a renewal of our warm affection for you in the gospel of Christ, and to greet you in the holy and heavenly bonds of love, wishing you grace, mercy and peace from the Lord. Our address to you, dear brethren, is founded upon the fact that, though scattered in different and distant places, and in many instances entirely strangers in the flesh, yet we are all one in Christ, members of his body, and of one another, and bound together in the indissoluble bonds of God's everlasting love, from which we cannot be severed; no, not in this world, nor in that which is to come. The people of our God are one people in every age and nation, wearing certain characteristic marks which distinguish them from all others as the people of the living God. They are a people of sorrow and trial, and through the trials and tribulations incident to them in their mortal journey they are made to lean upon God as their only place of refuge, support and comfort. They shall all be brought from the furnace of affliction or trial, in the image of their adorable Redeemer, refined as silver and tried as gold. The all-sustaining, supporting, guarding and guiding presence of Israel's God is with them through all of the transitory scenes experienced by them in the weary toil of life, and in walking the dark valley of the shadow of death. Though sojourners for a little season upon the shores of time, and persecuted by the world, having no certain abiding place within its borders, yet the word of our God assures us that we shall finally come off more than conquerors through him that loved us. And John saw the whole redeemed family of God standing with the Lamb upon Mount Zion, while their long, loud, exultant shout or song of victory rolled as a great thunder over the eternal plains, and as the voice of harpers harping with their harps.

The innumerable progeny of anti-christ are increasing and waxing fat around us, encompassing sea and land to make proselytes, and filling the world with their delusions and abominable heresies. The heathen of Asia, Africa and Oceanica, together with those of our own country, and other places, are wheeling in line under the banner of the Mother of Harlots, and abominations of the

earth, or some one of her numerous offspring, wearing different names, but all birds of the same feather, and the whole pestilential brood are seen writhing, working, and fastening their poisonous fangs in every place where the Lord our God has decreed they shall go, and to whom Christ has said in times past, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" And in them is fulfilled the language of Paul, that "evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13. They are very zealous to have the name of Christ, in an outward profession, but at the same time are perfectly willing, yes, and desirous, to eat their own bread and wear their own apparel, or live upon their own self-righteous deeds.

But the church of the living God is brought before us in the scriptures of truth, and revealed to us in our experience, as a body of *believers* in Christ, differing radically and separated from all such organizations: as it is written, "Israel then shall dwell in safety *alone*."—Deut. xxxiii. 28. "And their laws," says Haman to king Ahasuerus, "are diverse from all people."—Esther iii. 8. But ye, says Peter, are a chosen generation, a *peculiar* people.—1 Peter ii. 9. While they are different, however, from all others, they are one among themselves, and are known unto each other, for the secret of the Lord is with them. It is *emphatically* one body, and one head. The church of our God is not a deformed, seven-headed monster, that is, a body with seven heads. No, but a perfect body, with one head. And that head is not Pius the ninth, nor the first, nor even the apostle Peter, but Christ Jesus the Lord, "the same yesterday, and to-day, and forever." And yet there are many in that one; "For we," says Paul, "being many are one body in Christ, and every one members one of another."—Rom. xii. 5. Embraced in this body is the fullness of him that filleth all in all. It is the whole redeemed family of God, destined to be gathered in the dispensation of the fullness of time, from all nations, tribes and kindreds of men. A body with a superfluous member is as imperfect as if one of the members was wanting. It takes them all, and no more, to make the perfect body. So with the redeemed of God. Man cannot number them, but God knows them, and he knows their number. All of the humanly devised schemes that ever have been, or can be, have never added one to, nor taken one from the perfection of God's redeemed. But our God, in spite of all that men or devils can do, will perform his work through the onward march of time, in gathering from the nations of the earth even as many as were chosen in Christ ere time began, but now are manifested in time as the sons and daughters of Adam, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iii. 13.

When time and all temporal things shall be rolled back into nonentity, by the word of his power, then shall be the complete fulfillment of the holy vision seen by John upon Patmos, and recorded in the seventh chapter of Revelation. Now shall the royal family of our God "stand before his throne to serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water; and God shall wipe away all tears from their eyes."—Rev. vii. 15—17.

We have been visited by several of our brethren in the ministry, who have preached unto us the unsearchable riches of Christ, and have come, we believe, laden with the glad tidings of salvation.

But there is one whose familiar face and form we shall see no more. In alluding to the death of our dear brother, Elder Joseph L. Purington, we will partly quote the language of our Circular of 1867, in connection with the death of our dear departed brother and father in Israel, Elder Samuel Trott: "Since our last meeting he has been called of his God to lay by his armor and receive a full discharge from the warfare against principalities and powers in which he had so long been engaged, and in which he had proved himself so valiant a soldier. He has fought a good fight, finished his course, and kept the faith. But though we mourn his absence, yet believing that God is as able as ever to raise up faithful and able ministers of his word, we do not despond or despair, confidently believing that truth will finally triumph over error, and that the triumph will be signal and complete."

Our meeting, we trust, has been blessed with the comforting presence of Israel's God, and has been a season of refreshment unto us. Our next annual meeting is appointed to be held with the Mt. Zion Church, Loudoun Co., Va., commencing, by divine permission, on Wednesday before the third Sunday in August, 1876, when and where we hope to meet you again through your messengers.

JOSEPH FURR, Mod.
WM. M. SMOOT, Clerk.

"THE EDITORIALS."

On the last page of this sheet will be found a list of the names and addresses of my agents in the sale of the first and second volumes of the book of Editorials, of whom the books can be purchased at the same prices as at this office, for which see advertisement on last page. Agents changing their addresses are requested to inform us promptly, that the alteration may be made in the list.

The private rates given to agents until the first of August are now discontinued, and they will please make no further sales at those rates.

B. L. BEEBE.

POETRY.

THE PREDESTINATION AND FOREKNOWLEDGE OF GOD.

Unseen and unsearchable is the All-wise,
We cannot behold him with natural eyes;
The Creator, Preserver, the God of the hills;
Yea, everywhere present, immensity fills.

The blessings of life draw we from his rich store,
Nor doth it impoverish to take less or more;
Should we hoard up treasures of much silver and gold,
'Tis not ours, but 'tis his, and 'twas ever of old.

Could we all unite in the wisdom of earth,
'Twould not be sufficient to speak of his worth;
Though wisdom was given to poor mortal man,
It is not sufficient his presence to scan,

Nor view the rich treasures of mercy and grace
That God has reserved for a heaven-born race,
Though hid in the desert of earth and of sin—
But earth cannot see what is treasured within.

There's no system or power but they move at his will,
His knowledge and wisdom o'er all to fulfill;
However averse we poor mortals may say,
And boast of our goodness or power to obey.

The sun, moon and stars, in the order they stand,
Are part of the works of Omnipotent's hand;
The circle they move, and the order they run,
Are fixed with precision from whence they begun.

The earth with its fullness is ever the same,
As when from the hand of its Maker it came;
And governed in seasons as ever of old—
In winter and summer, with heat and with cold.

And man, though the least, is the greatest of all,
And lives by the life first breathed in his soul;
The earth, sun and moon, together with man,
Naught but the Creator from chaos could man.

Yet man of the whole has degraded himself,
And fell in the curse, like an impious elf;
Nor can we extract any virtue from him,
Since he is degraded in death and in sin.

'Tis all to accomplish the works of God's hand,
Arranged in his wisdom, his power to command.
Though slow in his anger, his judgments will come,
And destroy all the wickedness under the sun.

'Twill kindle the flames of that tophet of old,
Ordained for the tinkers in silver and gold,
With all who rise up in weakness and shame,
And trust for salvation in some other name.

Together they'll fall by the sword in his hand
Whose wisdom and vengeance dictates the command;
Nor shall they escape by ignorance to plead,
For justice and judgment is sealed indeed.

Such is the Creator and Ruler o'er all,
In whose hand are the powers that move on this ball;
Whilst at his command they shall quiver and die,
And sink to oblivion, yea, all 'neath the sky.

Mean while, kingdoms rise, and empires decay,
In the midst is a kingdom—shall ne'er fade away—

Reserved for those who are subjects of grace,
Born not of the earth, but a glorified race.

This kingdom is treasured in vessels of earth,
All safe from the vestage of death or of moth;
Though centered in earth, it is anchored on high,
From whence it did come, and upward shall fly.

Its subjects are born of the Spirit divine,
Conceived in the kingdom of glory divine;
Of earth they're partakers, 'tis only to show
The goodness and greatness of God here below.

They're kept and preserved from pollution and sin,
By Jesus, their Savior—all glory to him—
In his righteousness here they all wait to appear,
Dwelling safely in Zion, around walled with fire.

Whilst glory encircles, below and above,
Filling all with adorable goodness and love,
Of God, their preserver, their Father in one,
Their life, their salvation, a union divine.

In union with God in the Spirit divine,
Are they of the kingdom entitled to shine,
By virtue of water, and blood of the Lamb,
They're saved from pollution of sin and of shame.

Such union in nature we cannot behold,
For nature must fade, as in time it grows old;

So nature must die, with all 'neath the sun,
When accomplished the purpose the Lord has begun.

Thus God in the kingdom of grace ever shines,

In his subjects immortal, invisible, divine;
Nor can all the powers of earth, hell and sin,

Frustrate the great Sovereign in that he's ordained.

The earth, and to all that to earth does pertain,
Shall fall to the earth, and there slumber again;

But bodies terrestrial, celestial must rise,
At the summons of God, and ascend to the skies,

To meet the great Monarch of earth, hell and heaven,
Whilst all glorified bodies forever forgiven,
Shall be changed and made happy with spirit's divine,

And join in the union of God and the Lamb.

Such union and wisdom old nature can't see,
That God and his children together agree;
As one here on earth, and ever in heaven,
Are blest in the strongest relationship given.

In God's own perfection his name ever shines,
With justice and mercy forever entwined;
His justice is sealed and forever made good,
Sent in vengeance, and drawn on the life-giving blood.

That blood for his name has forever prevailed,

In his kingdom, his church, is the merit revealed;
Nor earth, death, nor life, can that union untie—

'Tis secured in the regions of glory on high.

All honor and glory the angels proclaim,
With loud hallelujahs they worship his name,

While saints all ascribe to the merits of grace
Their life and their wisdom, redemption and peace.

Their Father, their Savior, their God, and their all,
Their hope in salvation from death and the fall;

Together united his name they adore,
In time and in heaven to dwell evermore.

B. MARTIN.

ASHLEY, Ohio, July, 1875.

OBITUARY NOTICES.

The characters and lives of some men are such as to invite imitation and render their description a profitable task. It seems that truth shines and sounds out through them so strikingly as to impress its beauty on the minds of others. God teaches us in the lives of some, not only what joy can be realized without exciting human pride, but also what sorrow can be endured without murmuring reflections on providence. God thus shows what grace can do. Among such characters we esteem brother **E. G. Clark**, of Wilson, N. C. This brother came into this world on the 7th of March, 1820. About one hour after his birth his mother died. At twenty-nine days old he was taken charge of by Joel Evans, (Wayne County, N. C., where he was born) who attempted to have him bound out to him. Though in this he failed, yet brother Clark regarded himself as bound, and faithfully served until he was twenty-one years old. He said it required that much labor to repay for the trouble of raising one. But few children now endeavor to help their parents even in that way. Faithfulness was a characteristic of brother Clark, not only in mere business matters, but also in the house of God. July 25th, 1853, he was paralyzed from his hips downward. From this time he never even stood up, nor set up without some support, nor could he move his feet or legs without lifting them. Yet his inventive mind soon planned a wheel-chair, and quickly it was constructed. On this chair (with three wheels and a good back for support) he soon began to move himself about on the floor of his house. On the fifth Sunday in October following, he was baptized by Elder Ichabod Moore, and from that time he continued a member of the church at Wilson until his death. When paralyzed he was very poor. His wife (now sister Clark) was a help mate indeed, (and he appreciated her) who encouraged him while waiting on him. Soon their business began to prosper. He was wise in business—not only in great industry, but in economy—always saving some, in promptly paying his debts, even before due, if he had any, (thus saving interest) in integrity in his dealings, and in his good judgment. He accumulated a very handsome estate of property, and died in this condition. I mention this because such success would be remarkable in one not crippled at all. He said his affliction was a chastening for not obeying the Lord in being baptized, &c. He was always in pain in some way, yet a more cheerful, thankful, spiritual minded man in this condition I never expect to see. None that are well, manifest more gratitude to God than he. None who are well go to their meetings oftener than he; for nothing but a good reason ever kept him away. No man seemed to be a better judge of preaching, or enjoyed it better than he did. His judgment and usefulness in church matters were wonderful. His kindness to the needy was great. While he wanted what was his, he equally desired others to have what was theirs, and did not appear generous on other people's money. But he was kind hearted to the needy, though he could refuse a gift to the undeserving. Such were his convictions of truth, such the clearness of his views of truth, and interest in Jesus, that this was his general theme of conversation. He was planted and established in the doctrine of grace, and contended earnestly for the faith once delivered to the saints.

As he was in life, so was he in death, faithful to the last. Yet in his last, long, lingering and painful illness, he lamented his unfaithfulness, and desired that the children of God would be more obedient to Jesus, and mind not earthly things. His sense of unworthiness and sinfulness was keen and pungent, and he felt that his afflictions were needful and for his good. He had a great desire to die, a few days before his death, and until his departure. He said that he feared he desired too much to die. On my asking him if he desired to depart and be with Christ, he said he did. He showed his love to the church and members to the last, for he retained his mind well to the very last. He often uttered and re-uttered his unshaken and undying belief in the doctrine and practice as preached and held by the Primitive

Baptists. A few hours before his death his sufferings were very great. Just before he died he uttered these words: "Farewell sin, and sorrow, and pain," and turned over, and shortly fell asleep in Jesus, so quietly that it was a surprise to those that saw it. On the 21st of May, 1875, he left this world. The writer at his funeral felt impressed to use these words as expressing the character of the dear old brother: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

May sister Clark and her four affectionate and interesting children keep in remembrance what they have seen and heard, and be enabled to follow him as he followed Christ.

P. D. GOLD.

"There sweet be my rest till he bid me arise,
To hail him in triumph descending the skies."

Fell asleep in Jesus, July 23, 1875, **Susanah Starr**, wife of the late John Starr, deceased, aged 67 years, 8 months and 23 days. She was the youngest child of Elder John Parker, and sister to Elder Daniel Parker. She was born in Hickman County, Tenn. Her father removed in her childhood to Crawford County, Ill. She married John Starr, of Edgar County, Ill, July 31, 1825. They removed to Anderson County, Texas, in 1848. My father, John Starr, died Nov. 13, 1872, aged 75 years, 2 months and 20 days. About forty-two years ago mother united with the Baptist Church, and father some two years after. They raised a family of six sons and two daughters, and, rather remarkable, all their children survive them—their babe, T. J. Starr, being twenty-five years old. The history of their lives stands prominently fruitful in examples of good works. They lived, especially in the evening of their lives, very near to their Savior, having their trust of an inheritance in that house not made with hands, eternal in the heavens, whose builder and maker is God. Yes, in that blessed land where

"Dreams cannot picture a world so fair;
Sorrow and death may not enter there."

May we all draw nigh to God, laying up for ourselves treasures in heaven, where moth and rust corrupteth not, and where sin and sorrow are felt and feared no more.

JASPER STARR.

Please publish the death of our dear father and mother, **Benjamin Shelburne** and **Joann Shelburne**. Our father died of lung and stomach disease, March, 1857, aged 85 years. He was born in the state of Virginia, March 24, 1789, and moved to Kentucky when a boy. Mother was born in Spencer County, Ky., May 25, 1797. They were married about the year 1814. They were both members of the church at Salem, Shelby Co., Ky., previous to the split among the Baptists, after which they removed their membership to Beech Creek, Shelby County, Ky., where they remained orderly members till the day of their death.

Although father could not speak to us in his sickness, his orderly walk and godly conversation and firm belief in the doctrine of salvation by grace, which was the only theme for years that he delighted to talk on, was sufficient to convince us that our loss is his eternal gain. His favorite song was,

"Amazing grace! how sweet the sound," &c. Mother was taken away May 15, 1857, by a cancer on the left cheek, from which she suffered a great deal, but bore her sufferings with christian fortitude, and expressed a willingness to depart and be with Christ. And in view of the triumph over death, she seemed to soar away in her mind to the regions of bliss. Her funeral was preached on the third Saturday evening in July, by Eld. N. A. Humston, from Rev. xiv. 13, at her residence, to a respectable assembly of her relatives, neighbors and friends.

They leave six children, a number of grand children and great-grand-children, to mourn their loss, but not as they who have no hope.

Dear farther and mother, you have left us;
Here your loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal.

WM. H. & ABIGAIL MCCLAIN.

Another of the spiritual family of our God has, as we confidently believe, left her earthly, for a high and heavenly abode, where disease and death can never disturb her repose.

My wife, **Caroline E. Dudley**, breathed her last on Saturday morning last, about half past seven o'clock, after a week's intense suffering, of pneumonia, being the third attack of that disease within the last eighteen months. She was in the 79th year of her age, and the 47th of her membership in the visible church of God. I baptized her in the fellowship of the Particular Baptist Church at Bryans, after a most satisfactory relation of the reason of her hope in Christ, on the third Sunday in November, 1828, and I feel that she has adorned the profession she made, ever since. We lived as man and wife since October, 1848, and never within that time has she interposed to prevent my complying with my ministerial engagements. In the midst of my heavy bereavement it is consoling to know that her faith did not fail her in the trying hour. In the midst of intense suffering she several times spoke of her hope in the blood of Christ to cleanse from sin, and of his righteousness to clothe and present her faultless before the throne of God, said she desired no other hope, and of her deep sympathy on leaving me, lonely and distressed, in my advanced age. She entreated my niece, Virginia Dudley, who has lived with us for months, to continue to live with me, and to contribute what she could to my comfort and happiness. She requested that the fifth chapter of Paul's second letter to the church at Corinth, commencing, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," &c., to be read at her funeral, and the hymn commencing, "Asleep in Jesus," &c., should conclude the service. This, her expressed wish, was carried out, in the midst of a large assembly of relatives and sorrowing friends, who followed her remains to their last resting place, until the morning of the resurrection.

Her two surviving sisters, with our dear relatives, were at her bedside, and her physicians untiring in their attention to her. Her only son, with his family, have been absent some months in Europe.

My dear brother, I feel that I am undone, so far as this life is concerned; but it cannot be long before I follow her, who so often soothed my sorrows.

Your poor old, deeply sorrowing brother,
THO. P. DUDLEY.
Lexington, Ky., Aug 17, 1875.

At the request of brother Daniel and Mary Elmendorf, I send for publication in the "Signs" a notice of the death of their son, **Conrad D. Elmendorf**, which occurred July 7, 1875, aged 35 years and 2 months, under the following painful circumstances: He started July 2d to go to Kingston, with his father and mother, in a wagon. They had not gone far when the horse commenced to kick, and ran away; he ran on a fence, which stopped him, and the son took him by the head and whipped him on the fore legs, when the horse caught him by the right arm, at the elbow, and shook him in such a manner as to dislocate the joint and tear the flesh and cords clear from the bone, which caused inflammation and gangreen in its worst form. I visited him twice in the time, and I never saw one more reconciled to the will of God than he was. He said he would like to stay with his family and bring up his children, but the Lord had ordered it otherwise, and it was all right. He talked freely with all who came in, of his departure, and said he had nothing but his family to keep him here, although he had a goodly share of this world's goods. He gave instructions as to his burial, also a request that Eld. J. D. Hubbell should preach from Matt. xxvi. 41, and selected also hymns 1248 and 1291 (Beebe's Collection) for the occasion, all of which was complied with, before a large and solemn congregation.

As his departure drew near, he called his wife and children to his bedside, and gave them advice, and kissed each a final farewell. His last words were, "I feel as though I could sleep," and closed his eyes in death, without a struggle or a groan. He leaves an aged father and mother, a young and devoted wife, and five small children, four brothers and one sister, to mourn their loss; but we mourn not as those who have no hope, for we believe God prepared him for his great and last change. He was a strong advocate of the doctrine of salvation through the blood and righteousness of the blessed Redeemer, and not by works of our own.

J. V. WINCHELL.

Olive, N. Y.

DIED—At her home, near Lexington, Ga., on Tuesday morning, Aug. 17, **Mrs. Eliza B. Patman**, wife of Eld. D. W. Patman, in the 61st year of her age.

Mrs. Patman had never publicly confessed her faith in Christ; but about four years since she was enabled to hope in the salvation of God, since which time a feeling of self distrust and unworthiness has deterred her from following her Redeemer in the ordinance of baptism, though her affection for the cause and church of Christ could not be concealed. She doubtless sleeps in Jesus.

If possible, I would like to say a word of comfort to our dear brother in his heavy affliction in losing the companion of his youth; but language is too weak. Only the voice of our God has power to still the tempest of overwhelming agony, which earthly sympathy cannot reach. May that faith which has sustained him through the storms of half a century be his support in this severest sorrow of earth! Jesus can give the spirit of resignation and enable him to be still under this great grief.

Five daughters and two sons, her widowed and aged mother, with many other relatives, are left to mourn their loss; but to each of them we would say, the hand which has afflicted is able to sustain you. May he give you grace to pray, "Thy will be done."

In earnest sympathy,

WM. L. BEEBE.

Covington, Ga., Aug. 19, 1875.

"Zion's Landmarks" please copy.

DIED—Of typhoid fever, June 25, 1875, **Mr. Joel Messick**, of Broad Creek, Delaware, aged 71 years, 9 months and 23 days. His illness lasted nearly six weeks. He had never made a profession of religion, but was a regular attendant of the meetings of the Broad Creek Church. About twenty years since he received a hope in Christ, but always felt himself too unworthy to offer himself to the church. He was a firm believer in the doctrine of grace, and used frequently to say that he had no hope or trust but in Christ. During his illness he manifested much patience, though he suffered much. He said he was anxious to depart, that the way was clear, and he felt he should be better off. He leaves an aged companion, who has been a member of Broad Creek Church for many years. They had lived together nearly forty-eight years. May the widow's God and husband be her support. He also leaves children and many friends to mourn their loss. By his request, made while he was ill, I was sent for to preach what is called a funeral discourse, which on the 26th inst. I did, from the words in 1 Cor. xv. 21.

As ever your brother,

F. A. CHICK.

DIED—On the 4th day of July, 1875, of dropsy, sister **Rebecca Grove**, consort of brother David Grove. Sister Grove was born in the state of Ohio, in Perry County, was married to David Grove in 1834, and in 1836 they moved to Hancock County, Illinois, and united with the Old School Baptist Church called Providence, where the writer has ever since been a close neighbor and intimate acquaintance, and in christian union and fellowship. She was a devoted wife, a tender mother, a good and obliging neighbor, and above all, a devoted christian and a lover of our Lord Jesus Christ and his people. She was a great sufferer for nearly one year and a half before her departure, but bore her af-

fiction with patience and resignation to the will of God. She leaves a heart broken husband and ten children, together with the church and many friends, to mourn her absence: but we sorrow not as those without hope, believing our loss to be her unspeakable gain.

Elder Joseph Meredith being present at the funeral, by request took part with the writer in speaking for the comfort of the bereaved friends, on the hope of a better resurrection. May the Lord bless and save them.

Your brother in hope,

JACOB CASTLEBURY.

Plymouth, Ill.

KANSAS RELIEF.

Brother Wm. F. Jones desires, on behalf of the Kansas brethren, to acknowledge with gratitude the following amounts received since the former acknowledgements, by the Kansas sufferers, namely:

| | |
|----------------------------|---------|
| From Bethel Church, Ky., | |
| Charles Bright..... | \$ 1 00 |
| Wm Vannatta..... | 1 00 |
| Samuel Vannatta..... | 1 00 |
| Wm Sledd..... | 2 00 |
| O R Williams..... | 2 00 |
| I A Money..... | 2 00 |
| M V Money..... | 2 00 |
| Mrs C Cadwell, Ill..... | 3 00 |
| Miss M J Rhoads, N Y..... | 1 00 |
| A Boyd, Ky..... | 10 00 |
| Miss Rolina James, Ky..... | 2 00 |
| Mrs H Wilson..... | 5 00 |

Total.....\$32 00

MONIES RECEIVED FOR "THE EDITORIALS."

SECOND VOLUME.

Eld A Tomlin Ark 10, Eld R M Simmons Ill 3—Total \$13 00,

R E C E I P T S .

| | |
|--|----------|
| NEW YORK—J May 2 20, Ira L Harding 2, Herman Fisk 2, T M Hayatt 1, H K Mills-paugh 2..... | \$9 20 |
| MASSACHUSETTS—H S LeCount..... | 2 00 |
| NEW JERSEY—Miss E A Pelsner.... | 2 00 |
| PENNSYLVANIA—David McKean 2, Jacob Lake 2, Caleb Greenland 1.... | 5 00 |
| MARYLAND—Miss Susie L Woolford..... | 14 00 |
| VIRGINIA—E C Trussell 2 25, F M Moore 2, E A Ferguson 2 25, Mrs J Ferguson 2 25, J H Florence 2 25, Miss R Moore 2, J L Chamblin 2, M E Selceman 2 20, E P Powell 2, Mrs S Caruth-is 2, Mrs S A Turner 2, M S Miller 2, J C Green 2, E G Gallehee 2, Emily Garrett 2, W B Carter 2, M A Russell 2, Mrs H Graham 2, Eld C W Mason 2, W G Moore 2, Corresponding Association, 27 45, Massie Hogeland 2, W W Blankenship 2, Eld J R Martin 2..... | 74 65 |
| DISTRICT OF COLUMBIA—Mrs J Mitchell 2 25, J F Campbell 2 25, Mrs R B Howison 2..... | 6 50 |
| ARKANSAS—Eld A Tomlin..... | 3 00 |
| GEORGIA—R M Cheney 2, Eld D W Patman 2..... | 4 00 |
| NORTH CAROLINA—Wm Thigpen..... | 3 00 |
| TENNESSEE—D D Tillman..... | 1 00 |
| TEXAS—John Conelison 2, Ruth Conner 2, M N Atkinson 2 50..... | 6 50 |
| OHIO—Eld L B Hanover..... | 4 00 |
| ILLINOIS—John Montgomery Jr 9 50, Eld G Y Stipp 2, Elder R M Simmons 2, Moses Hahn 5..... | 18 50 |
| MISSOURI—J W Rock 4, Mrs S H Varnes 2 75, E McKenney 2..... | 8 75 |
| OREGON—James Baker..... | 2 00 |
| DAKOTA TER.—Asepath English..... | 2 00 |
| CALIFORNIA—Dr R Cummins 2 50, L Lemay 10..... | 12 50 |
| IOWA—H J Philpott..... | 2 00 |
| Total..... | \$180 60 |

YEARLY MEETINGS.

Our yearly meeting at Rock Springs, Lancaster Co., Pa., will be held on the second Saturday and Sunday in October, instead of September, as published in our Minutes. We extend a cordial invitation to our friends to visit us at that time. Those coming by railroad will take the morning train on Friday from Philadelphia, Baltimore and Wilmington, and come to Rowlandville, where they will be met and taken to the neighborhood of the meeting. We hope to have several ministering brethren.

GEORGE JENKINS.

ASSOCIATIONAL.

The Indian Creek Association of Regular Baptists will convene with the Valley Church, Waynesville, Warren Co., Ohio, on Friday before the third Sunday in September, 1875, at 10 o'clock a. m., and continue over Sunday. Ministering and other brethren, and sisters of our faith and order are invited to attend.

Those coming from the north and east will come by way of Xenia, on the L. Miami Rail Road, and stop at Corwin Station, arriving at 7.30 a. m. and 12.34 p. m. Those coming from the south and west will come by way of Cincinnati and Loveland, and stop at the same (Corwin) station, arriving at 3:22 and 6:57 p. m., where they will be met on Thursday evening and Friday morning, and cared for by the brethren.

ALLEN HAINES, Clerk.

The Mad River Association will be held with the Miami Church, in Shelby Co., Ohio, to commence on Friday before the second Sunday in September, and continue three days.

Those coming from the north and south of Dayton & Michigan will be met at Sidney. Those coming from the west or east will be met with conveyance.

ABRAM LINE.

The Licking Association of Particular Baptists will (by divine permission) hold her next session at Georgetown, to commence on Friday before the second Saturday in Sept., 1875. Georgetown is 12 miles north of Lexington. Those coming from the east will be met with conveyances at Paris, on the day before, trains reaching there about 11 o'clock, or at Lexington at 12 o'clock, the same day. Those from the West will be met at Payne's Depot, on the evening train from Louisville to Lexington, on the day before the association, either at 10 a. m. or 7 p. m.

THOS. P. DUDLEY.

The 110th annual session of the Kehukee Association is expected to be held this year with the church at Williams' Edgecombe Co. N. C., commencing on Saturday before the first Sunday in October. Elders and brethren from abroad are invited to attend.

Those coming by public conveyance either from the north or south should stop on the preceding day, (Friday, 1st) at Whitaker's Depot, on the Wilmington & Weldon R. R., whence they will be taken by friends eight miles to the place of meeting. When they arrive at the depot they can obtain all necessary information at the store of brother J. H. Pippin.

C. B. HASSELL.

The Maine Association will be held with the Bowdoinham Church, to commence on Friday, the 10th day of September, and continue three days.

Those coming by the cars will be met at Bowdoinham depot on the day before the meeting.

H. CAMPBELL.

The Salem Association will be held with the Little Flock Church, at Coatsburg, Adams Co., Ill., Sept. 8th, 9th & 10th, 1875.

Those coming by the way of Quincy will have to leave there Tuesday evening in order to be at the Association on Wednesday morning. Those coming this way from Chicago to Coatsburg, will have to take the Tuesday evening train in order to be at the Association on Wednesday morning.

We cordially invite our brethren and sisters to come and see us.

C. G. SAMUEL.

A G E N T S

FOR FIRST AND SECOND VOLUMES OF THE "EDITORIALS."

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THE FIRST AND FIFTEENTH

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., OCTOBER 1, 1875.

NO. 19.

POETRY.

WEST TROY, Aug. 16, 1875.

DEAR FRIEND:—I send you a copy of verses written in the city of Hamburg, by a man of God, two hundred years ago, after the Lord had brought him out of the most sore and distressing trials. It has been stored in my memory for years, and thinking they may afford a little comfort and encouragement to some of the tried family who are often ready to halt because of the roughness of the way, and if in your better judgment you think them worthy a place in your valuable paper, they are at your disposal.

Leave God to order all thy ways,
And hope in him whate'er betide;
Thou'lt find him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

What can these anxious cares avail,
These never ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will,
His all discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best,
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor in the heat of pain and strife
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest is of him prered;
Time passes, and much change doth bring,
And sets a bound to every thing.

All are alike before his face;
'Tis easy to our God Most High
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of God are wrought,
Who setteth up and brings to nought.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shalt it be fulfilled in thee;
God never yet forsook at need
The soul that trusted him indeed.

And now, my aged friend, farewell. It is not likely we shall meet on the shores of time, as I, too, am tottering on the brink of eternity. May we with steadfast hope look forward to that morning without clouds, which shall succeed this our tempestuous and afflictive walk through the wilderness of this world.

Then, when through creation's vast expanse
The last dread thunders roll,
Untune the concord of the spheres,
And shake the rising soul,
Unmoved mayest thou the final scene
Of jarring worlds survey,
That ushers in the glad serene
Of everlasting day.

Please accept this as the sincere wish of a stranger from across the sea, whose lowly name it matters not.

May he in heaven remembered be,
When worldly titles are forgot.

CORRESPONDENCE.

CHURCH NAMES, AND RELATIONS OF CHRISTIAN EXPERIENCE.

(Continued from page 206.)

Notwithstanding the unmistakable evidence heretofore presented that a relation of experience and satisfaction were given and received of all precedent to their baptism, as evidence of their fitness to receive the administration of the ordinances and fellowship of the church, yet this evidence of fitness and qualification was on that occasion measurably superseded by the outpouring of the Holy Spirit upon them, as it was on many other occasions, and from the prophetic declaration of the prophet Joel, quoted and preached from to them by Peter, that whosoever shall call upon the name of the Lord [on that memorable day] shall be saved. Their calling upon the name of the Lord on this special occasion, (but on no other) was to be a sufficient and satisfactory relation of itself to justify their reception and baptism. So that instead of Acts ii. 4 being evidence, or presenting reasons against the practice of receiving members into the church on relation of their experience, it turns out to be the strongest possible confirmation that such was the invariable apostolic and Primitive Baptist practice, without an exception or deviation therefrom. But this, unanswerable and indisputable as it is, is not, by far, the only evidence in the New Testament that such was uniformly the primitive or ancient custom. For how could Luke, the author of the narrative just examined, or any other person, have known, except by a revelation from God, or on hearing the relation of Paul, any thing concerning his thrilling and astonishingly marvelous experience? And its being made known either by such revelation or by such a relation equally manifests a necessity for presenting and making it known before, and as evidence of his fitness to receive the administration of the ordinance of baptism, and membership in the church. How could it otherwise be known, so as to become a part of the sacred record, unless by a revelation of God, or by the relation of Paul to some of the saints, that as he journeyed with letters of authority to arrest the disciples of the Lord, and came near to Damascus, suddenly there shined round about him a light from heaven, and that he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And that the men that

journeyed with him stood speechless, hearing a voice, but seeing no man, and that he was three days without sight, and did neither eat nor drink?—Acts ix. 1 & 9 inclusive. No more necessity can be shown for Paul to have had, and to have related his miraculous experience, than the humblest saint in the household of faith. Hence the record of the foregoing experience alone, in all its extraordinary bearing, should abash in infamous confusion the blasphemous outcry of humbug and delusion at the relations of christian experience. Why not say, with the same presumptuous temerity, of Paul's experience, "It was all fancy, high-wrought imagination and delusion?" But Paul was not ashamed of his experience and calling from darkness to light, but frequently related it, not only to the church and the disciples of the Lord, but on every suitable occasion, when circumstances furnished opportunity. Even in connection with his defence unto them he addressed as "men, brethren and fathers," (Acts xxii. 1 & 21 inclusive) and before Agrippa.—See Acts xxvi. 9 & 18 inclusive. So also we have on record the experience of one who was not an apostle, but a Gentile; who, says Luke, about the ninth hour of the day, evidently saw an angel of God coming in unto him, and calling him by name, said unto him, Cornelius, thy prayers and thine alms are come up for a memorial before God. This man, in the relation of his experience to the one sent to administer the ordinance of baptism unto him, the apostle Peter, and those who accompanied him, says also, that it was about the ninth hour of the day, (so he was not dreaming) while he was praying in his house, he saw this vision that spoke peace to his penitent and troubled soul. If there is to be no reality in christian experience, and there is no necessity for the evidence and relation thereof precedent to baptism and fellowship in the church, why was this and all the most remarkable of them thus recorded? And why did Cornelius relate his to Peter and those with him on his first gospel mission to the Gentiles? And if such experience, and the relation thereof, are not to be received and regarded as evidence of conversion, fitness for fellowship in the church, and for baptism, why did Peter exclaim, after hearing with deep interest and concern this unmistakable evidence of the remission of the sins of Cornelius, and his acceptance with God, even before the miraculous and extraordinary outpouring of the Holy Spirit upon him, *all* of which

preceded his baptism, that he perceived of a truth (from this relation alone, without the witness of the Spirit) that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted with him? "I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. And such fear invariably manifests itself in righteous emotions and desires, which in the case of Cornelius prompted his prayers and almsgiving, viewed by Peter as righteous works of one who, in the fear of God, "worketh righteousness." But some presumptuously say that the Holy Spirit was miraculously shed upon Cornelius, on this one occasion, before baptism, to convince Peter that God would accept a Gentile penitent. But it so happened that Peter declared himself convinced of that already, and immediately upon hearing the relation of this experience of Cornelius, that he was then accepted with God, so that the narrative here seems to frustrate the tokens of the liars, and maketh diviners mad, it turneth wise men backward, and maketh their knowledge foolish; it confirmeth the word of his servant, &c.—Isa. xlv. 25, 26. Now, if there is nothing but delusion and fanciful imagination in christian experience, and the relation of any such thing was, and is yet, entirely unnecessary and useless, and uncalled for evidence of remission of sins and acceptance with God before baptism, why did Peter relate this experience of Cornelius as a reason, and his justification for baptizing him and his household, when censured by the brethren of the circumcision for going in and eating with uncircumcised men? And why did they, when they heard these things, hold their peace and glorify God, saying, "Then hath God also unto the Gentiles granted repentance unto [Gr. *eis*, into, or on account of, or because of] life?"—See Acts x. 3, 4, 30, 32 inclusive.

The foregoing will fully suffice on this question of relations of christian experience as a test of fellowship in the church, and fitness to receive the ordinances thereof. But it should be borne in mind also that while it is evident three thousand were joined or added together as a church on the day of Pentecost, that it is most conclusive and reasonable that but the fewer of them related their experience and were then baptized, the greater portion of them having previously become professed Baptists by being baptized on relation of experience to John the Baptist and his disciples,

or the disciples of Jesus while he journeyed with them on earth, and they, too, made and baptized disciples. "For Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." But "John did baptize in the wilderness, and preach the baptism of repentance, [not in order to, but,] 'for' [Gr. *eis*, on account of] 'the remission of sins.'—Mark i. 4. And he said, 'I indeed baptize you with [IN] water unto [not in order to] repentance.' For the Greek version reads contrary to such rendering. Thus: "*Egōō men baptizōō humas en hudati eis metanoian*." Literally, "I truly immerse you in water on account of repentance."—Matt. iii. 11. So that it is here made evident that the disciples of Jesus were first made Baptists, or baptizers, by being baptized of John the Baptist, who was "sent to make ready a people prepared for the Lord." [of the Lord.] As in C. P. Wilson's "Greek New Testament" we find it thus: "*Etoi-masai, Kurioō laon kateskeuasmēnon*." Literal, to get ready of the Lord people having been prepared. To get ready the people prepared of the Lord, or having been prepared of the Lord. And that they thus got ready, baptized, more disciples than John. See Luke i. 17, & John iv. 1. But not that John had power or authority to induct them into repentance and remission of their sins in the action of baptism, and thus prepare them for the Lord, as some may suppose and contend; but the people having been prepared of the Lord, by the gift of repentance, and remission of sins, in his name, John got ready by baptism to baptize others also, or to be organized into a legal body, as the church of Christ. And of these thus prepared of the Lord, and got ready by the baptism of John and the disciples of Jesus as a nucleus, were composed, perhaps, and we may say without doubt, the vast majority of the three thousand who were added to, or joined together into the church of Christ, with the twelve disciples of Jesus, on the day of Pentecost. And the remainder composing the three thousand, who, from their not having been previously prepared of the Lord, and thus got ready by baptism for fellowship as members in the primitive church, but from having gladly received, this day, the word of Peter, were then baptized also. And their reception of the word with gladness, in connection with calling upon the name of the Lord, according to the prediction and statement of the prophet Joel, that whosoever calleth upon the name of the Lord [on this day] shall be saved, together with the extraordinary outpouring of the Holy Spirit, was abundant evidence even to the most zealously scrupulous that they too were prepared of the Lord to be baptized. Not to receive the remission of their sins thereby, but they were then prepared by repentance and the remission of their sins, in the name and cleansing efficacy of the shed blood of Jesus Christ, and the sanctifying influence and regeneration of the Ho-

ly Spirit, for baptism and taking the extraordinary gift of the Holy Ghost. As has been shown in a former communication, Peter was not, nor none other of the disciples was authorized or commanded to ever preach remission of sins in baptism, or any other ordinance, or act of the creature. Neither did Peter on the day of Pentecost, nor any other of the apostles, at any time, ever admonish or command any one to be baptized for the remission of sins, or in order to the remission of sins. Yet a great many professedly learned men contend that Peter said on the day of Pentecost, Repent and be baptized every one of you for the remission of sins. And they contend that the phrase, "in the name of Jesus Christ," in connection with the foregoing, only refers to a part of the ceremony, or ceremonial to be repeated in the administration of the ordinance of baptism. It is passing strange that they have so long overlooked the indisputable fact that in every instance in the bible where this ceremonial, or form of words to be repeated in administering baptism, is referred to or mentioned, the Greek preposition *eis*, UNTO, or INTO, is used by the inspired writers, instead of the preposition *epi*. Or when any thing is to be done in the name, as the authority of any one, the Greek word rendered "in," is uniformly, I believe, in such cases, either *eis* or *en*; and but three instances can I find, besides the one in Acts ii. 38, where *epi* stands connected with name, as Acts iv. 17, 18, & v. 28 & 40; four places instead of three; and in all of them should have been rendered resting upon, [of, from, after,] or dependent upon. Space could not be allowed to a tithe of the instances in support of the foregoing statements, hence a few must suffice us. "Go," &c., "teach all nations, baptizing them in the name of," &c. Gr. "*eis to onoma*, &c.—Matt. xxviii. 19. "Only they were baptized in the name of the Lord Jesus." Gr. "*eis to onoma*," &c.—Acts viii. 16. "And when they heard this they were baptized in the name of the Lord." Gr. "*eis to onoma*," &c.—Acts xix. 5. "Were ye baptized in the name of Paul?" Gr. "*eis to onoma Paulou*."—1 Cor. i. 13. "In the name of a prophet;" "in the name of a righteous man;" "in the name of a disciple," &c. Gr. in each, "*eis onoma*."—Matt. x. 40, 42. "I am come in my Father's name." Gr. "*en too enomati tou patros mou*." "in the name of the Father of me."—John v. 43. Enough is presented here to illustrate and verify sufficiently the statement, and elicit its investigation, that "*epi*" is never used when the ceremonial of baptism is referred to, and never used in connection with the name of any one as the authority by which any thing is to be, or has been done. Hence Peter did not repeat any part of the sacred form of words to be used in the administration of the ordinance of baptism to believers, when he said, "Repent and be baptized every one of you in the name [or resting upon the name] of Jesus Christ for re-

mission of sins;" for it was not for them to control or choose the form of words to be used in such cases and on such occasions; and such direction or command to them was useless, and should have been given if so intended, exclusively to the administrator, instead of the subjects.

Hence we must conclude that Acts ii. 38, strongly as any declaration can, teaches that remission of sins rests exclusively and unconditionally upon the name of Jesus Christ, who alone "has power on earth to forgive sins."—Matt. ix. 6, Mark ii. 10, Luke v. 24. And that this power was given unto him of the Father, whom it pleased that in Jesus should dwell all the fullness of the Godhead bodily. Hence baptism is not, and never was, for or in order to the remission of, or salvation from the effect or consequence of sin, much less a remission, or abatement, relaxation, moderation and diminution of sin itself. But it is the "answer," obedient response, "of a good conscience," purged from dead works, to serve the living God; resulting from a purified, or circumcised heart. It is not a condition precedent "putting away the filth of the flesh," or the contamination of sin or its consequences, condemnation or power over the creature, &c. For "the works [filth] are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told in times past, that they which do such things shall not inherit the kingdom of God;" for on account of these things cometh the wrath of God upon the children of disobedience. So it is not the putting away of any of these things, or their consequences. And it is not obedience, but the fruit of obedience; and obedience is the fruit of the Spirit of God: such as love, joy, peace, long-suffering, gentleness, goodness, faith, [all of which prompts to obedience] meekness, temperance; against which there is no law. And they that are Christ's have [thus] crucified the flesh with the affections and lusts.—See Gal. v. 19-23 inclusive. Wherefore there is no condemnation to them who walk not after the flesh, but after the Spirit; for the law of the spirit of life in Christ Jesus [and not baptism] hath made them free from the law [rule or dominion] of sin and death. So that their sins are by the spirit of life remitted, abated, or diminished, in their power and dominion, and have lost to a great extent their despotic control of the mind. "So then, brethren, we are debtors not to the flesh," or to baptism. "But if ye through the Spirit do mortify [remit or moderate] the deeds of the body, ye shall live." "For as many as are led [guided, governed or controlled] by the Spirit of God, they are the sons of God." And the Spirit itself, without means or instrumentalities, beareth witness with our spirit that we are children of God. And if children, then heirs of God,

and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to him be glory forever. Amen."

An unworthy and unprofitable servant, as I sometimes trust, sincere in a desire for the prevalence and dissemination of revealed truth.

GEORGE Y. STIPP.

DES MOINES, Iowa, Aug. 31, 1875.

MY DEAR BROTHER BEEBE:—I have been absent from home for near two months, leaving there on the 6th of July. I have traveled across Iowa to Dubuque, thence down the Mississippi River to St. Louis, and reached forty-five miles south of that on the Iron Mountain Road, and from that point north to Des Moines. But I saw no Baptists till I reached Des Moines, where lives brother J. E. Smith and wife, sound in the faith, and always ready to entertain wayfaring Baptists of our order. I am sorry to say that I cannot present among the Baptists as lovely a picture of the unity of the spirit in the bonds of peace as my longing spirit desires. I hear of divisions, and have seen some of them, in the churches. And what is still more sorrowful to contemplate, I think those divisions are (at least a majority of them) more about words than a real disagreement about the things that are vital to our faith.

Perhaps no good can arise from a statement of these things, and it may be still more doubtful whether I am the proper one to do it, even though it were proper from some other; still I have felt impressed to try to do it, both in a way that shall redound to God's glory and the good of his dear saints on earth. It is approximating to a year since my last attempt to write for the "Signs," when I wrote on the subject of the New Birth, and was replied to by brother Beebe in the same number. Brother Beebe did not truly apprehend my meaning, if he understood me to disallow any of his statements in his reply to me. I as fully believe as he does that it is the same spirit that is received into the heart of every one that is born again, as is that which raised up our Lord from the dead. It is the Holy Spirit—the "spirit of adoption whereby we cry, ABBA, FATHER." Now, if we are agreed in this, and in the fullness of the soul declare it, whence can a difference arise, that is not more about words than a real difference of view? I will not deny that I felt inclined for a while to explain wherein I thought myself misapprehended; but the "spirit forbade me" to place myself in the open field of temptation, to reply in a bad spirit, and strive more to maintain my own honor than the honor of him who had drunken the cup of woe justly my own, but which he swal-

lowed all that even to the dregs for all the Father hath given him! Hence I could not feel it to be my duty to say unkind things, nor that which could be construed into a feeling of unkindness towards one with whom I had taken such sweet counsel, and had so often walked with him to the house of God, in *holy* peace. And, might I not be distrustful—properly distrustful of my own spirit, to be able to preserve that love of meekness in all my replies that so gloriously adorned our blessed Lord in his humiliation in a habitation among the sons of men? And now, my dear brother Beebe, and all who may read this poor effort to pour oil instead of vinegar, will you not be faithful with me, and endeavor to show me the mistake I make, if peradventure I may uncork the wrong bottle?

The subject about which I have been speaking (that of the new birth) is involving the notice of very many in the ranks of the Old, Primitive Baptists. If I would suppress the knowledge of it, I could not do it. And to withhold all expression in regard to it would not bury it in a corner. Besides this, if I refuse to speak of it, does it not imply something like an unworthy motive of some kind? or a distrust of myself, as fearful of my own ability to say right and discreet things concerning it? This last, I might be mistrustful of, and, of myself, I am sure I never shall speak wisely. But may I not speak in the name of my adorable Redeemer, as directed by the spirit of holy prayer, that God will *rule* in me, and guide me according to his unerring counsel? Let silence forever close my lips, if there shall be found in my expression the least root of bitterness, or a spirit of selfishness, to gain for myself an honored meed of praise. O thou who searchest all hearts, direct every word of all that I may write, to the healing of broken fellowship, where that bond of union ought to exist, by reason of a birth of the same Spirit, through the same power, will and purpose of God that hath called all his children out of darkness into his marvelous light! You are every one of you conscious that, [like the man healed of natural blindness] whereas you were once blind, you now see! And, moreover, you know that it is spiritual sight that shines *out of your hearts*, and not your natural eyes that behold the glory of God; and it reveals to you "the light of the knowledge of the glory of God in the face of Jesus Christ." Whatever it effects *in* you, it is not *of* you; for it took the same power to put it *in* your hearts that it did to command the light to shine out of darkness, when the great abyss was black with a night that has no bound. Light itself was without a wing, till the high command of the I AM brought it from the womb of darkness! Then it shot upon the "wings of the morning," and unveiled the handiwork of God! Then followed the grand displays of power in stretching abroad the firmament, rolling the waters of

the great deep together, and setting bounds to its shores! All this, together with the mighty power that commanded life in the waters, developed in "great whales," and the multitude of fishes that swarm the seas, and the fowls that lift their pinions on high, and beasts that roam the forests, and cattle and flocks that dot the hills, and even man, that he made of the dust of the earth, are none of them fraught with more power in God's hands than he that is "born from the dead," of an "incorruptible seed that liveth and abideth forever!" In no sense is it *an act* of the flesh, or soul, or spirit of any *man*, that he is born, either into the world or into the kingdom of God's grace. Not one that is born of the Spirit has any will in it, only as he is made willing in the day of God's power. [He is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.] And if he is made willing by God's power, it is because he was *naturally* unwilling. And his unreconciliation to God in the flesh is so far subdued, or controlled, or held in abeyance, or something else that we can't define, that *we* become reconciled to God through the death of his Son. Now every saint knows that a reconciliation to God is the most precious boon of heaven; and it is because of the unreconciliation of the flesh, that is ever warring with the soul, that he finds constant warrings against the holy law of the spirit of life, written in his heart, as the adorable *type* is impressed on it—Jesus Christ. One may have theories about the part of the man impressed with this type, and, as I believe, to make it more impressive on *his* mind that the work is more plainly seen through one medium than another, and that it sheds more transcendent glory on God. But, should we look to this sequence of the thing, more than to the thing itself? I fear I am liable to be so led; and I feel to be able to bear with brethren that seem not to see, as I do, a something in grace *in us* that makes us to hate sin, while [as in the case of Peter denying his Lord] we are actually in the pursuit of it. It could not have been Peter that did thus wickedly, any more than it was the "I" in Paul that did it not. It was the sin that dwelt in him. And I am wont to believe that Peter's *spirit* did not sin in his denial of his Lord. Satan desired to sift him as wheat, and empty out of him all vestige of holiness. But Christ prayed for him that his faith should not fail; and as the Father always heard the prayer of his only begotten Son, so it did not fail. Now what was left to Peter but a desire, somewhere, way down deep in the heart, that God's honor should remain intact, and that holiness should be written on nature's frontlet, and all the world be ruled in righteousness? We may apprehend something of this kind, capable of an existence in him, while his tongue uttered cursings. And so when our Lord left some of his disciples to watch while he went to the garden to pray, they were overcome

with heaviness, and went to sleep! What a wondrous display of love is there brought to view, when Jesus touchingly said to them, "The spirit indeed is willing, but the flesh is weak."

Here I feel to enlarge a little on this soul-melting love of Christ to his children, that forgives them so much of transgression, and so much of lukewarmness and slumber, while the mercies of the Lord are constantly waking with the morning, and are shed as the dew of evening, and are cast around us through the day, as the glory of sunlight! What is it *in* us, but the spirit of Christ, that ever responds to it, as did David, in 103d Psalm? "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." It must be Christ in us that so breaks forth into praise. It must be his spirit witnessing with our spirit—that is, if it be felt with the whole heart—that we are born of God. How often have both brethren and sisters written of this incorruptible seed that liveth and abideth forever—even that which never sins, and cannot sin, because it is God's own seed, planted by his own hand, and cannot be rooted up.

Brethren, sisters, pilgrims in the heavenly road! do we not all believe these things? Do we not all believe that we are begotten of God's own will by the word of truth, and brought *manifestly* into the kingdom of God through a holy birth of the Spirit; and do we not contemplate a holy heirship with Christ and God, in and through this impress of righteousness in us, *manifesting* us as the sons of God, through his love in us? If we love him, it is because he has put his love in our hearts before we loved him; for we love him because he first loved us. And what profit we our selves, or how glorify we God, by writing rules, and stints, and measures, for him to exercise his love through? Some indeed seem to me to approach nearer to the way of truth in all its simplicity, than others; but I am more concerned to know if one loves God, in the awful grandeur of his revelation of himself through the thunders of Sinai, than to find one who studies him only in the sunshine—in the freshenings of showers, and the odors of sweet blossoms. In fine, I want to find one that has a poorness of spirit, and pureness of spirit, believing that "there is but one good, that is God," and that all the goodness we have is of God. Emphatically, "Your righteousness is of me, saith the Lord." And if such a one manifests delight in hearing another descant in such a vein, I would not stop to inquire of him what part of him participated in the glad thought; nor would I try to *cypher* it out in any other way. When I can see a graven image carved out, or an equally labored idol set up in the soul, as the cunning fabrication of a witty inventor—making God altogether like himself—I am wont to look on such a one as never having been taught of the Lord. But

on the other hand, where one only is anxious to know God as he has revealed himself to be, a God of perfect righteousness, while he fails not to be over all, in all, and through all, while at the same time he sees the end from the beginning, saying, My counsel shall stand and I will do all my pleasure; then it is that our love warms toward him, and our hearts embrace him, as one who has been taught of the Lord; for such a one never found it in nature's book, nor in the logic of wise philosophers. He must have learned it from the Father of our Lord Jesus Christ; or, the very name of Christ has lost its savor, viewed from any other point than the mountain of God's holiness. Here is the mountain of his holiness made known, in the exceeding broadness of the law, thundering curses on all that are derelict in one jot or one tittle! Where then do we all stand, with only the defense of our poor weak wills, and our own short arms? Can we will to reach God with our works, and lift our mortal bodies to the topless throne by the force of our natural powers? Behold, the heavens and the heaven of heavens cannot contain him! and how shall we find his high habitation, through the blindness of our vision? Here we may weep, and it would almost seem wonderful that the whole world does not weep, that none is found able to open the book and loose the seals! But, O the wonder of wonders that opens to our astonished sight! The Lion of the tribe of Judah hath prevailed to open the book and to loose the seals! Of all others that dwelt upon the earth, or inhabited heaven, none else than he was found able. He could do it, the King of glory, mighty in battle, the God of the whole earth. Yes, God manifested in the flesh, the image of the invisible God, the first born of every creature. Not only is he very God, invested with all power in heaven and earth, but a MAN of sorrows and acquainted with grief, with the chastisement of our peace resting upon him. What a glorious Prince; and yet one that can be touched with the infirmities of our nature, even to the suffering of death! Yes, the very death that justice asked of us, he took, in our stead, and he has made us accepted to the Father, through his name, and has honored justice to the fullness of its demands. This is no speculation, nor empty myth. It is a glorious substance, on which we feed, as the only food fitted to nourish the soul.

Brethren, do we all believe this? If we do, it is the work of God that we so believe. The wisdom of man never taught it, and the fruitful brains of polished philosophers never conceived it. It is a lesson learned in drinking the "wormwood and the gall," and in breaking the teeth on the hard "gravel-stones" of the law! And if we have so learned it, let us not "fall out by the way" and waste our strength in hapless contests about words to no profit. May we all be preserved in Christ, and keep the unity of the spirit in the bonds of peace.

Brethren, pray for me in the spirit of holiness, that I may be preserved in the same holy spirit of love and peace.

In the bonds of peace, your brother in the Lord,

W. B. SLAWSON.

(Concluded from page 208.)

Now did those many physicians thus fail with all who tried their different means of cure, and leave them penniless and worse? Certainly not; for then they must have lost their practice and patronage, power and wealth. Many patients who put themselves under medical treatment are neither dangerously nor seriously sick, and, if let alone, would soon get well of themselves, without any medicine or treatment; but they become alarmed, and run to some doctor, who looks serious, advises them to do something in time, before it is too late, prescribes for them, and then they take his remedies, pay him his price, are soon out and well again, and verily believe that, but for the doctor's skill and their own diligence, they might have died. Thus all parties, doctors and patients, priests and people, are mutually pleased and satisfied with this system or arrangement, and with one another. But the doctors, from the least to the greatest, have the mortification of knowing that, now and then, here and there, they encounter a case of real, incurable, fatal disease, and upon such patients all their curative "ways and means," though of world wide popularity and fame, utterly fail, and the poor, sick, suffering one at last quits all of them, and hopelessly turns away to die. Such was the case of this afflicted and poor woman: she turned from one to another, here and there, for help and relief, but all in vain; for her fearful malady still continued, until twelve long, anxious, painful years had gone by, "And (she) had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." O now, truly, she realized that hers was a most desperate, deplorable, outside case, and that for her there was no hope! All the instrumentalities and means of men, to whom she had gone for help, had proved a miserable failure, and all her own resources, or all that she had, were exhausted, while she was abandoned and left worse than at first. O, afflicted, helpless, hopeless woman! Sadly, deeply and long hast thou suffered, labored and struggled, and now there seems nothing before thee but the darkness of death!

But, she had not yet heard of JESUS. And all this personal experience of affliction, suffering and loss was necessary to prepare and qualify her to hear of and go to Jesus. No one ever went to Jesus for relief, only as the last resort. This is a sad reflection upon us, but it is true; for we should at once hasten to Jesus, first of all, when he is so able and willing to heal all who have need of healing, and will in no wise cast out any who come to him. But it is a

sad fact, that we are fleshly, and we instinctively turn and persistently cling to the flesh, until an entire failure teaches us to "have no confidence in the flesh;" and then at last, in our helpless misery, we go to Jesus, who, instead of spurning us away, mercifully receives us, and gives us the comforting assurance that his grace is sufficient for us.

While the apostle Peter could walk in his own strength, as he supposed, he did not call upon the Lord; but when he was sinking down into death, "he cried, saying, Lord, save me." The man whose son was a lunatic, first took him to the disciples of Jesus, but they could not cure him; and then he went to Jesus, saying, "Lord, have mercy on my son."—Matt. xvii. When the younger of the "two sons" had "spent all," and "a mighty famine arose in that land, and he began to be in want," instead of arising at once and going unto his father, "he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine."—Luke xv. Therefore, if his own hands could have supported his life, he never would have gone to his father. And if the possessions of this woman could have bought her a cure, and the physicians could have cured her, she never would have heard of and gone to Jesus. It is so yet in every case. This shows us why it is that so few really go to Jesus, the only true Physician; for it is now like it was then—there are "many physicians," religious doctors, who profess and claim to be instrumental in saving sin-sick souls, and proclaim that their means of cure are abundant and ample, and their terms are easy and possible to all. And, like this woman, the sinner, who is religiously sick and wants a moral cure, believes that he must seek and obtain it in the way pointed out or prescribed by the priests of religion or doctors of divinity; and therefore he sets out to seek a cure and be saved by complying with terms and making use of means. Well, now, this is not going to Jesus, but going away from him, as anyone can see. It is not trusting and hoping in the Lord, but trusting in man, and making flesh his arm.—See Jer. xvii. And every step that one goes away from Jesus, must be retraced in returning and going to him; every insecure hiding place and refuge of lies must be swept away; and then, taught by bitter, painful trial, we know that there is not salvation in any other.

So Paul suffered the loss of all things for Christ Jesus the Lord, and counted them as dross, that he might win Christ, and be found in him. And this woman had spent all that she had upon "physicians of no value," who had not only failed to help her, but also caused her to suffer many things, and left her worse than at first. But then, how could she know and say, with afflicted, suffering Job, "Ye are forgers of lies, ye are all physicians of no value, miserable comforters are ye all," without this suffering experience and sore trial?

She had had some confidence and faith in the physicians to whom she went for help, and had trusted that their agencies and means were sufficient to cure her; therefore, while this was so, her confidence, faith and trust could not be in Jesus alone; and if she had gone to him at once and been healed, without first going to them, as she did, and trying every possible means and effort, she could neither have known the utter worthlessness of all those doctors and their quack medicines, nor how desperate and bad, helpless and hopeless was her case. Or, if they had helped her only a little, and she had gone to Jesus feeling that she was just a little better of her plague, then, to that extent, she would have attributed her happy restoration to those physicians, and not alone to Jesus. How many thousands there are that, religiously, are doing this! And how this honors and glorifies and swells the pride of an arrogant and dominant priesthood! But O! how it dishonors JESUS, and sullies his glory!

But now, as then, the doctors of every school of divinity, who boast so loudly and immodestly of the great good they are doing, and the thousands of souls they are saving, must make the (to them) humiliating confession that, occasionally, a patient enters their hospitals that *sensibly grows worse* under their treatment, and almost starves upon their diet; and they have to pronounce him an incurable and *hard* case, because he cannot comply with their terms, and will not take their medicines.

Now it was at this point in the experience of this afflicted woman, when she "heard of Jesus." She heard of him as healing all manner of disease, opening the eyes of the blind, cleansing the lepers, casting out devils, raising the dead, and preaching glad tidings of salvation to the poor. O with what joyful emotions of hope she must have heard of Jesus! for she was very sick and poor now, and had thought she must suffer on a little longer and die. "But O, I know from what I have heard of Jesus that he is able to save me from this deadly plague; and although all others have failed to help me, and all that I possessed is gone, yet I will with confidence go to him; for I hear that Jesus has compassion on the poor, needy multitudes, and feeds them freely by a miracle, and that he heals all who have need of healing; therefore he is the Physician that I need, and the only one that can save me, for I am hopelessly poor, and sick unto death. Blessed Jesus! If I may touch but his clothes I shall be whole." O how strong was her faith in Jesus, when she heard of him. This reminds me of his own beautiful and comforting words, "Blessed are they that have not seen, and yet have believed."—John xx. She possessed that faith which is the gift of God, and her faith was in Jesus the Son of God. But would Jesus, who was a Jew, and so pure and holy, permit the touch of one so unholy, unclean and

vile? The proud, self-righteous Jewish rabbis and doctors would not suffer her to touch even their clothes, for, according to their law, (Lev. xv.) her touch was polluting; but then she knew that Jesus was not like them. Moreover, her only hope now was in Jesus, for there was no other to whom she could go for deliverance; therefore the urgent, pressing necessity of her suffering, dying condition impelled her to go to Jesus, and her faith in his power to save her drew her to him. Thus, with fear and trembling, doubtless, she "came in the press behind him, (feeling unfit to be seen) and touched the border of his garment. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."

Just so it is with every poor, helpless, perishing sinner when he goes to Jesus. But this, and all this, you know, dear sister, by dear, heartfelt experience, and with me, you feel a dear, warm, loving sympathy and fellowship for this poor, yet blessed sister, for so I must claim her. Now then, let us follow her a little further on in her experience. She was made whole through the saving virtue of the precious Christ, in whom she joyfully believed, and she doubtless felt her heart running over with sweet, blessed emotions of faith and hope, love and gratitude. Why then did she not go forward at once, and thankfully confess, in the hearing of his disciples, what great things Jesus had done for her? Ah, she looked at her uncomely appearance, for though joyfully healed, she was still *poor*, and could not make a showy or suitable and self-satisfied personal appearance. Once, indeed, she could adorn herself very commendably, but the doctors (thanks to them) had relieved her of all her own possessions, and now she felt about as unappearing before so holy a presence, as Adam and Eve did with only their own tattered and torn fig-leaf dress on. And she was not sure, even yet, that either the blessed Jesus or his dear disciples would welcome and receive her; therefore she hesitated, and lingered in the press or company in the rear. She did not feel like going back again where she had been before; O no, she could not do that; but neither did she feel fit to go forward and confess Jesus as her Lord and Master, and be one of his blessed disciples; therefore she would content herself to follow on close behind, where she could see and hear, and yet neither be seen nor heard. How beautifully she represents our dry-land Baptists now!

But the dear Lord intended that she should confess and glorify him, and be yet further comforted and blessed; therefore he asked "Who touched me?" and turned and looked upon her. And now the attention of the disciples was also directed to her, so that she perceived that her vail was taken away from her, and that she was not hid or unknown; therefore her situation in remaining longer away, or where she was, be-

came embarrassing and uncomfortable; for every consideration and feeling constrained her to go forward, and with her mouth make confession unto salvation, by telling what Jesus had done for her. "And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately." This was a sad, touching relation of her suffering, sorrowful, yet blessed experience, as it is here given, and it contains two prominent points: first, "for what cause she had touched him," embracing her disease, the miserable failure of the many physicians, and her own abject poverty; second, "and how she was healed immediately," when with the hand of faith she touched Jesus. Now this perfectly harmonizes with the divine rule of faith and practice, according to which the believer in Christ should say to the assembled disciples of Jesus, or the church, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psa. lxi.

First, this woman went to Jesus to be healed and saved; and second, she went and humbled herself at his feet, in the midst of his disciples, to declare what he had done for her, and to own and glorify him as her Savior and Lord. In both instances she went to him with much fear and trembling, feeling so very sinful, poor and unworthy; but O, how sweet was her relief and full her joy, when Jesus so graciously received her, "and said unto her, Daughter, [endearing term] be of good comfort: thy faith hath made thee whole; go in peace." Happy, blessed termination of all her long protracted affliction and trouble, poverty and sorrow. Long had she sown in tears, but at last she reaped in joy. Blessed woman! How very dear and comely she must have been to the other disciples of Jesus, when with deep contrition and tears of joy she told of her past sore affliction and trial, and how, at last, when all hope was gone, she had heard of JESUS, touched him, and was healed. How they must have loved her, when Jesus called her daughter, and blessed her. O how greatly Jesus was glorified in her, when she came to him thus helpless and poor! What a new, sweet bond of fellowship this was to unite the disciples still closer to him and to one another; and how it exalted Jesus in their view, and heightened their sweet confidence and faith in him! But how small and pitiful all those physicians of no value and miserable comforters seemed now; and how revolting were their noxious medicines to this dear woman now! She would never go back to them again; neither will any afflicted, poor, helpless sinner, who has in faith gone to Jesus and been saved, ever be separated from him either on earth or in heaven.

In this faith, your brother,

D. BARTLEY.

TURIN, N. Y., August 16, 1875.

ELDER BEEBE:—The inclosed letter I received of Elder Isaiah J. Clabaugh, and send the same to you for publication, if you should think proper. It shows the unfeigned gratitude of Elder Isaiah Wagoner toward those who have rendered him timely aid.

Yours in hope of eternal life,
ABIGAIL KENDALL.

CALDWELL, Neb., July 24, 1875.

DEAR SISTER:—I now wish to say that your order for five dollars was received. Brother Wagoner says he has received enough to make him comfortable, so I will send it back to you, or apply it to others if you wish. The grasshoppers all left us about the 25th of June. They ate up the crops near the streams, and the prospect was for a while that there would be nothing left. My own crops were more than half ate out, and my brother near me lost all his crops. But, dear sister, we have a little stock and good farms, and do not wish to ask for aid as long as we can live without it. We shall, however, be compelled to sell out and leave, as we are in debt, and my farm mortgaged to a banker in Cambridge, N. Y., for three hundred dollars, and I am in danger of losing the place in consequence of failure; so I shall have to sell at a very reduced price to meet my debts. But, dear sister, God is good, and he will do all his pleasure. He has seen fit to bring this plague upon us, and it may be the way to send us elsewhere to labor in his vineyard; if so, we are sure it will be to his glory, and we desire to say, Thy will, not ours, be done. We certainly have passed through very pressing times, but prospects are better, I think, for the future. I think there is as good a prospect for corn as I ever saw, with the exception of our farms near streams. I wish now to say that in behalf of our brethren, such as have responded so liberally to our relief, that they have our heartfelt thanks. Brother Wagoner is a very worthy brother, and I could not refuse to comply with sister Wagoner's request, when I could not relieve them as I felt they needed. So this is my reason for writing to the "Signs." And now, as they have received sufficient, and more, we wish to send back to those that will accept, and I think our dear sisters should have the preference to others. So I write you, and await a reply. The poetry that I inclose with this was prompted by reading your letter, where you say, "I'm near the end of my race." The last verse my wife adds, and it is addressed to you; and it and the other letter is at your disposal. Should you feel so disposed, send it to the "Signs," if not, all well.

I now close this letter, hoping I have not wearied your patience. The Lord bless you.

ISAIAH J. CLABAUGH.

LAWRENCEBURG, Ky., Aug. 30, 1875.

MY DEAR BROTHER BEEBE:—In compliance with a promise made to many friends, I send you for publication in the "Signs" a brief account of our visit to the east and north.

My wife and self left Kentucky on the 26th day of May last, and on the 29th reached the Delaware Association, the first meeting we attended in the east. From there we visited the Delaware River, Warwick and Chemung Associations in New Jersey, New York and Pennsylvania; and without descending to particular persons and things, will say that it was a peculiar season of refreshing to us, for we surely could not ask a more cordial reception or more hospitable treatment than we everywhere received by our very kind brethren and friends who entertained us, and to whom we tender our sincere gratitude. From the Chemung Meeting we went immediately to Canada, and were joined there by brother Beebe, who continued with us ten or twelve days. Then in company with brother Beebe and brother S. H. Durand, visited the Quarterly Three Days' Meeting at Ekfrid. That meeting is fondly cherished in my memory. Surely the Lord was with our dear brethren Beebe and Durand, in proclaiming "the unsearchable riches of Christ." I was made there to feel in a peculiar manner my own littleness and weakness. So signally was that insufficiency impressed upon my mind on that occasion, that I must particularly refer to it here. So amply did the good Lord fill his servants with the fullness of God, that it came to me, and doubtless to others, like a refreshing shower from the presence of the Lord. I was made to blush at the thought of my own weakness, and think that if the Lord would enable me to exhibit the truth in such charming colors, I would willingly spend and be spent in the heart-cheering work. We continued in Canada for more than three weeks from the time that we reached there; and I can safely say that I never met with more devoted kindness and hospitality anywhere than with the brethren and friends in Canada. My wife and self tender our kindest regards to them, and hope to be remembered by them. From the numerous meetings we attended in Canada we visited Niagara Falls, and left there on the evening of the 13th of July, reached Baltimore City on the evening of the 14th, was kindly entertained at Dr. Thorn's, [regretting that his lady was absent] and on the next day reached brother Broder's, in Alexandria. On Friday we visited the city of Washington, and on Friday night returned to Alexandria, and had meeting with the church there. On Saturday morning we set out for Broad Run Church, in Fauquier Co., Va.; had a pleasant meeting there, and lodged at night at our excellent brother Hunton's, with his very agreeable family, five of whom are members of the church, himself, wife and three daughters. There I was in the place

of my infancy, my father and mother having been members of Broad Run Church more than seventy years ago, myself not having seen the place for fifty years. In the "Old Dominion," we visited and passed through the counties of Fairfax, Fauquier, Prince William, Culpepper, [the county of my birth] Albemarle, Fluvand and Louisa, and perhaps two or three others, visiting in the time my wife's two sisters and brother, who were very kind and interesting.

Those "Old Virginians" have been ruthlessly trodden down by brute force and tyranny, yet all this has not destroyed the traces of nobility, friendship and liberality which are so characteristic of the people. On Monday, the 9th of August, we returned to Alexandria, had another pleasant meeting there, and on Tuesday morning set out for the Old School Corresponding Meeting of Virginia, which commenced on the following day with the Mill Creek Church, Berkely Co., W. Va. This was the last and very pleasant meeting we were blessed with the privilege of attending while on our long journey. There, as everywhere else, we met with dear brethren and kind friends. This meeting was attended by Elders Beebe, Furr, Rose, Chick, Francis, and our young and interesting brother Smoot. We tarried, and had a pleasant meeting with the church on Sunday, after the meeting, and on Monday morning left the comfortable residence of our kind friend, Mr. David Thompson, near Martinsburg, and on Tuesday morning at 5 o'clock reached Cincinnati, and the same day Lexington at 12 m., and remained with our dear, venerable and deeply afflicted brother, T. P. Dudley, not having heard of the saddening loss of his dear companion until the shock met us in his lonely room. From sad experience I think I know how to sympathize with him, who has been and yet is a dear friend and brother to me. May the God of all comfort sustain and console him with his divine presence through the remaining part of his pilgrimage here. On Wednesday morning we left Lexington, and reached home at 10 a. m., finding all well. Many pleasant reminiscences occupy my mind while reviewing our long journey. We were nearly three months from home, and traveled perhaps more than six thousand miles.

The first and not the least important consideration is the unity of "the faith of God's elect," that was so conspicuously portrayed in the body of testimony proclaimed by so many "able ministers of the New Testament," with one weak exception, that has already been seen in the "Signs of the Times," and that, when compared with the "doctrine of God our Savior," and so ably exhibited by his able servants, seems but as the small dust of the balance. Aside from that little squib, it is delightful to contemplate upon "the unity of the Spirit in the bond of peace," that was seen and felt at all the meetings that we had the pleasure of attending.

In conclusion, dear friends, while the whirling wheels of time are fast speeding us onward to our final happy destiny, may the God of peace prepare us to appreciate that precious boon of unity, that heart-cheering peace and consoling concord that so often cheered us while together.

Your brother in hope,

J. F. JOHNSON.

P. S.—I will here say that we had the pleasure of seeing our dear brother Pollard baptize four of our Father's children at Ekfrid, and I baptized two at Broad Run, Virginia, all of whom gave satisfactory evidence of their calling and election.

J. F. J.

MARCH 25, 1875.

It has often come to my mind of late to write something more of my experience than I have written.

I was born in 1832. My parents were strict formalists, and when we became restless on Sunday, we were told to take our bibles and read. This was no burden to me, for the bible was a very interesting book to me, as I was very fond of reading, and as I went to Sunday School, and often learned to commit some of it to memory. I would often think of passages, and ponder over their impossibilities, such as being born again, and for a camel to pass through the eye of a needle; and I could not understand why it should be that putting to death so pure, good and holy a being as Christ could or had benefited mankind. At seventeen I was married, and left home. I now began to think a good deal of temporal things, and one day as I was reading my bible I was much impressed by the words, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." I pondered on these words many days, and wondered how I could seek his kingdom; there was a mystery in it that I wished to know, and desired to understand, and I know now that God has kept that promise to me. A burden of sadness grew on my mind from that time; heavier and heavier it grew for a couple of years, and I thought I was the worst of sinners. Many good old hymns were a great comfort to me. I did not think at this time that any other person ever suffered as I did; I thought it was because I was so great a sinner; I had never heard or read of a gospel experience. It was about this time that the Methodists were holding a great protracted meeting; but I took no notice of it, and did not feel as if I had any hope; I had settled down in a kind of hopeless despair. One night I thought I would go to their meeting, and as I was going out I picked up an old hymn book and put it in my pocket; I do not know why, as I never carried one to meeting before. Their meeting had not commenced yet, and after sitting there a few minutes the words came to me, "Arise, my soul, arise! shake off thy guilty fears." I wondered what they meant, and did not recollect ever hearing them. I took out my hymn

book, and looked in the index and found the hymn, and read it. Every word and every line seemed to be spoken to and written for me. It seemed as if I could now see that Christ died for me, and how "His Spirit answers to the blood, and tells me I am born of God." A few minutes afterward the congregation arose and sang a couple of verses of the same hymn. I soon after got up and went home, for I wanted to be alone. When I got home I took my bible, and when I laid my hand on it I asked God if there was one people nearer right than another, he would lead me to that people. This I think he did in his own time and way. I had a feeling sense of the justice of my condemnation. I thought of David, who preferred falling in the hands of God than of man, and I felt willing to perish, if it could be, at the feet of Jesus. The next day I went to see some of my New School Baptist friends, and I thought nature never appeared so lovely before. The birds seemed to be singing praises to God. When there I was soon telling my friend the thoughts and feelings I had experienced. When her husband came in she turned to him and said, Here, A. has been born a Baptist. I felt frightened and surprised; I thought I had told them something that had deceived them, and I went home sad. But I now saw the Redeemer in a different light. Once I could not understand how his death could benefit mankind if they but walked uprightly; now I could not see how they could exist had he not paid their ransom. He, the pure, the mighty one, stricken, smitten, bending his bruised and mangled head for my transgressions. O how I loathed and hated myself, sinful and vile; death alone could disrobe me of sin. I often felt a desire to be with the people of God. I went to a New School Baptist, but it did not satisfy me. I went to the Methodists, but I could not walk with them; they told how glad they were they had started to serve Christ, but I did not feel as if I had started. How faithful they were; I feared I had not faith as a grain of mustard seed. What great things they could do; I was getting worse every day. I went to the Reformed Church. Here I heard many good sermons, and picked up many crumbs; but I was timid, and they were proud and formal, and I was kept from joining them.

The Old School Baptists I never thought of joining; I had called them bigoted, selfish, and there was something about them I felt I could not reach; it seemed to me they had no feeling for such poor sinners as me. Some friends loaned me some "Signs." I there read strange some things, of people that had experienced the same thoughts and feelings that I had. They told my travels better than I could; and one old minister told how the law was as a school-master; how it was line upon line, precept upon precept. I could then see all the way I had been led. Some time after this I heard Elder Hewitt preach, and if a person were

starving, and were set down to a rich feast, they could tell what his preaching was to me. I was baptized by Elder L. P. Cole, who is a faithful teacher in Zion. I know that the doctrine of election never drove me from Christ. I thought if God had a chosen and elect people, he would not save one so sinful and low as I; and why he should have taken me, one of a family, led me to a poor and despised people, showed me his wondrous love and power, fed me with crumbs from his table, and feasted me with fat things, is because he chose the poor and weak, for so it seemed good in his sight.

A. E. MIERS.

BENTON COUNTY, Ark., Aug. 3, 1875.

ELDER G. BEEBE:—I write you a few lines for publication, if after an examination had you may judge them worthy a place in your valuable paper, the "Signs of the Times."

Dear brother, there has appeared several pieces written by brethren and by yourself on Adoption, all professing some doubts as to a thorough knowledge of that wonderfully sublime subject, in which we are all very nearly related, and, of course, as much interested. After long forbearance, I have determined to drop a few thoughts on the subject, as my mind has been called upon to do so. If I know any thing about the spirit of adoption, it is coupled with my experience. I was born July 8, 1809, of the flesh. In the summer of 1853 my mind was arrested, to the upper world for judgment, and in a moment I saw that I was a sinner, and I passed condemnation upon myself; and as I had been taught that repentance and reformation, and keeping the commandments, were the conditions of forgiveness, I began the work in good earnest. I thought by these works I could convince the Lord of my sincerity, and he would forgive my sins, which up to that time I thought were but trifling, and that I could and would control them, and would be a bright christian. But alas for me! I found my heart the seat of sin, and deceitful above all things, and I could not control it. I made promise after promise to reform my conduct, but only to find myself helpless. I did not know till then that my whole soul, spirit and body, was enmity to God. Then I saw my need of a Savior indeed. I was helpless and hopeless for about five months. When evening would come, I thought I never could live until the next morning, and in the morning I felt like I could not live until night. In that awful, exciting, condemned state of mind I dragged along, until one night when I felt like I was altogether forsaken, and to hell I must go, without mercy. But my great desire was at that time that if possible I might go there without sin; that it might be truly said that one soul went to hell praying, believing at the same time that God was just in sending me there. And as I thought I was plunging headlong down to the bottomless pit, all at once a light shined in and

through me, taking away my sins and condemnation, and made me free, placed me upon a strong foundation, brought me to the New Jerusalem, and put a new song in my mouth. He brought me to his banqueting house, (he whom I had so shortly before thought to be my enemy) and his banner over me was love. Thus I was taken out of darkness and translated into the kingdom of God's dear Son, if all is not a delusion.

Now, my worthy brother, or brethren, that is my adoption, if I have any. Now, I go back to where I originated, and where I was captivated, by whom, and the recaptivation. O, it is Jesus who came to seek and to save the lost. He said, "I am come to seek and to save that which was lost." Brethren, I think I was lost in Adam, the first, and saved and justified by the second Adam, the Lord from heaven. As in the first and natural Adam I was natural, born of that natural family; but in receiving the spirit of adoption, I hope I was born of the Spirit. The kingdom into which I have been translated is diverse from the kingdoms of this world; therefore it took the same power to adopt a Jew that it did a Gentile. The new covenant relation was just as new to the Jew as to the heathen; for to Jew and Greek it was a stumbling-block and foolishness. Taking the same work to adopt one as the other, for it is the Spirit that quickeneth; the flesh profiteth nothing. As the new covenant differed from the old in the subjects, it was made necessary to change the laws. So it is not only a fact that if any man be in Christ Jesus he is a new creature, but there is a new field of labor, which, if faithfully followed, will make the world hate you, or the followers of Christ.

Brethren, I have only given a concise sketch of my mind and feelings, but I am admonished to be short, knowing that a word to the wise is sufficient. May God bless all his dear children, and give them one mind and one heart. May all search the scriptures, and be conformed thereto, as they cannot be a unit upon any other theory. Then, whatever the Lord says do, do it.

Will the faithful in prayer remember poor me, the most unworthy of all the family?

Yours in tribulation,

S. W. DODSON.

(Editorial remarks on page 225.)

ROCKLICK, Ind., Aug. 23, 1875.

DEAR BROTHER BEEBE:—As numbers of brethren would be glad to see this letter from sister Stewart in the "Signs," I send it to you, without her consent, hoping she will not object to giving this cup of cold water to many thirsty pilgrim-disciples of Jesus, who will be refreshed and cheered by her precious words.

D. BARTLEY.

WADE'S MILL, Ky., June 27, 1875.

DEAR BROTHER IN HOPE OF LIFE:—You will please pardon me for neglecting so long to answer your kind

and very comforting letter. I have not known for some time where to direct a letter to you. This, joined with an ever present conviction that I know so little, that I am so very far from being what I fain would be, deters me from writing often to any one. Words, either written or spoken, are but empty things without the spirit of grace. And I feel sometimes that it is vain for me to say that I would love and serve my gracious King, when I am told that they that worship him must worship him in spirit and in truth. It is the Spirit that quickeneth, the flesh profiteth nothing. Am not I carried about by the flesh evermore, always? And if the law of the spirit of life has made me free from the law of sin and death, I truly feel that I am a very, very poor, feeble, murmuring, incompetent witness of the same. Those who think otherwise, if any do, do not know me. God grant that none may be deceived in me; and yet, while I write the above sentence, the thought flashes across my mind, that some of us, and I in particular, do try to hide our worst faults from our brethren—our daily walk and talk, would we be willing for them to follow us through all our manifold temptations? Oh! we want them to love us; we would hide the evil, all from their loving eyes. Their love and tender sympathy are the brightest rays that shine on our earthly pathway. We seem at times almost to forget that there is one who searcheth, and can always know the hearts of us all. And O how softly, sweetly, consolingly, come just here the divine words to my poor heart, "In his love and in his pity he redeemed them, and he bare them and carried them all the days of old." Hardly has this word, redeemed, ever appeared so large, so significant, as just now. It ought to cover many such little pages as this. That wonderful love, that infinite mercy, is my only hope; for I cannot walk in the way, I am unprofitable and unholy, my arm is short and weak, and cannot save, and vain is the help of man. There is little here to rejoice our hearts and make us glad. Dear brother, we know that we are journeying swiftly toward the tomb, and if we are "traveling home to God," we have nothing to fear. Here we find little else but sorrow and pain; there, in the morning of the resurrection, we hope to realize perfection in Christ. I believe that we all are made to feel, as you said in your last good letter to me, that this world is not our home, but that heaven is our home, or we have no home. Our dearest, most fondly cherished friends are taken away, our sweetest earthly hopes are oft times blighted, and we know that we can never have any resting place here. God has ordered it so, and should we wish it otherwise? If I could only be strong in faith, and stagger not through unbelief, and rest in his love, as you used to tell me to do. Sometimes I think I can almost rest in his love, but am most often beset with fears, cast down, troubled on every side, per-

plexed but not in utter despair. God has been, and is very good to me, and I desire to be thankful. He took me away from the paths which my girlish mind had laid out and lined with thornless roses. He pointed me to the dear dying Lamb, and said, Behold the way to God; and, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And I was dead. I vainly thought I might sometime find a home among those with whom my school-days were spent. Their churches, as they called them, were grand and spacious, they had educated divines, they were many in number, and their members were not like the few scattered, strange, old fashioned people that I saw when I went with my mother to her meeting. But ere I was fourteen years of age I began to see a difference. The rosy path was getting thorny, my way was hedged with difficulties, and I began to think, and even to know, that their home could never be a resting place to me, so cold and proud and formal were they. The love and christian unity which I thought ought to be the foundation of religion, was wanting—bound together by pride, as I once heard Elder Durand say, who had realized the truth of it ere he said it. And now, my brother, all those youthful, ambitious dreams of popularity and distinction are over, and I am living among that scattered, unpopular few, hoping that I may be kept from bringing dishonor on them; resting, at least to some extent, under the shadow of that great Rock in a weary land; hoping that I am nearer to my Father's home to-day than I ever have been before. My Father's word can never fail. If I am one of his children, I am indeed nearer home; if not, all will be well. Still, in the same breath will come the prayer, "Yet save a trembling sinner, Lord," &c. Our days are rapidly bearing us away to eternity, and I feel that those whom I love best and most tenderly will be gathered home to God, but will this poor wanderer be there? Many doubts and discouragements are mine; thick clouds hover around my way, and the darkness of night overtakes my faltering, tired feet, and shuts out the beauteous, glorious New Jerusalem from my longing eyes; but can we not sometimes almost see within its pearly gates and behold the Lamb, who is the light thereof, and the nations of them who are saved, walking in the light thereof? Oh! there shall be no night there. My soul is ever thirsting for the living God. He can enable me to deny myself and take up my cross daily and follow him. I never noticed that word *daily*, until after I was baptized, and it struck me as being peculiarly and beautifully significant: that daily cross which ought to be easy and light; but I am so tangled with earth and self that it is hard to me.

But I must really close, my dear brother. All these things you know much better than I. Will you pray for a feeble, sinful child, who is very

unworthy of any favor? May the God of all grace guide you, shield you from the evil of this world, and finally receive you in heaven, if it is his will. Sometime when convenient drop a cheering line, please, to a tempest-tossed, erring one, who often thinks kindly, gratefully of you.

LUCY STUART.

FRANKLIN, Ind., Aug. 6, 1875.

DEAR BROTHER BEEBE:—Through the kindness and mercy of the everlasting God, we, a few names of us here who profess to be followers of the dear Redeemer, are preserved in this world of sin and sorrow, but we must soon pass through the valley of the shadow of death.

I will try to tell the brethren and sisters who read the "Signs" what I hope the Lord has done for me. My parents were members of the Old School Baptist Church for years, but are now both dead. My father died about twenty-three years ago, and my mother about three years ago. I hope our loss is their eternal gain. When I was a small boy and attended meetings with my parents, I thought if I was only as good as they and some others were, I would be glad; but the doctrine which they held I thought was very hard. As time rolled on, my mind became more serious on the subject, and I became very much concerned in regard to my own salvation, and my concern increased more and more. I read the bible, and the more I read the more clearly I could see that the doctrine was according to the scriptures, and I at length became satisfied with the doctrine; but fears began to arise in regard to myself. I continued in this way several years. Sometimes all was dark and gloomy, at other times my fears would pass away, and for a short time all things appeared to be praising God for his goodness. Still as time passed on my weight of guilt grew heavier and heavier, and the more clearly I could see that God was just, even in my condemnation; for I saw and felt more and more that I was a sinner, of the deepest dye. Some of the brethren would urge me to do my duty, and go and tell the church what God had done for me. But O I felt too unworthy. I would set some time in the future, but when the time would come my heart would be so hard that I would defer it. I felt a great desire to be with the children of God, but feared that I should deceive them. So I worried along in this way, under these burdens, until my dear companion offered herself to the church and was received for baptism; then I became still more burdened, and had a heavier cross to bear. My cross became so heavy that I could bear it no longer, so I also went before the church and tried in a few words to tell what I hoped the Lord had done for me. But O how little and unworthy I felt. But I was received, on Saturday, May 22, 1875, and on the next day I was to be baptized, and it was a great dread to me until we came to the water, when my dread all left me, and myself and wife were baptized by Elder P. K.

Parr. So I thought some of my trials were over, in regard to following the meek and lowly Savior. But I still have many other trials and temptations while in this world of sin, pain and affliction. But my hope is in my Redeemer, through whose death and resurrection we have a hope beyond the grave. If Christ be not risen, our faith is vain, and we are yet in our sins. But now is Christ risen from the dead, and become the first fruits of them that slept. O what consolation it is to trust in him as our full and every way complete Savior, firmly believing that by grace we are saved, through faith, and that not of ourselves, it is the gift of God. If then the christian is saved by grace, it cannot be by works; for grace and truth came by Jesus Christ. If grace came by Jesus Christ, it did not come by our works; for he is both the author and finisher of our faith. And if he is the author and finisher of our faith, is not that enough? Let us not then be led off or driven about by any winds of doctrine which are taught by men. O how glorious is the theme of salvation by grace! Truly salvation is of the Lord.

Dear father in Israel, may the Lord bless and sustain you in your old age, and when he shall have no more for you to do or say on earth, may you fall asleep in Jesus, and awake with his likeness, and see him as he is, and with all the redeemed sweetly sing the new and everlasting song of Moses and the Lamb in the world of immortal glory.

It would be gratifying to me if I had ability to write something comforting to the saints that are scattered abroad throughout the land.

Brother Beebe, if you think this worthy of a place in your valuable paper, please insert it; but if not, cast it aside, and all will be right.

Your unworthy brother in hope of eternal life,

HIRAM KERLIN.

LEXINGTON, Va., June 30, 1874.

ELDER BEEBE:—I take pleasure, with the convenient opportunity now offered, of sending you a few questions, on which I ask your concise dissertation. The first one of which I call your attention to is as follows: "And the men which journeyed with me stood speechless, hearing a voice, but seeing no man."—Acts ix. 7. Again, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice." In the first verse above, we read that they heard a voice; in the second, that they heard not the voice. Now, how do you reconcile the contradiction? Surely it must not have been the author's intention for it to be taken in its literal sense, but in a very liberal sense.

Second, on Predestination. Could God have known from all eternity who would be saved, unless it had been fixed from eternity? If so, who fixed it? Did not God know from all eternity that Adam and Eve would partake of the forbidden fruit? If so, since he was the Maker of Ad-

am and Eve, did he not make them of that nature to do as they did? If he foreknew that they would eat of the forbidden fruit, (which doubtless he did, or else he would not have been omniscient) must not it have been fixed from all eternity? If so, who fixed it? I can conceive of no other answer than that God fixed it. But this won't do; for the bible tells us that God is not the author of sin. But pray tell me, if God be the author of Adam and Eve, and know from the beginning what they would do when put in the garden of Eden, (and I think it must necessarily follow that it was fixed that they should do as they did) who was, or were the authors of that sin first committed in the garden of Eden? There must essentially be an originator of that transgression; for according to logic, there cannot be an effect without a cause; cause produces effect, and undoubtedly there must have been a cause to have occasioned that effect which brought such calamity on mankind. Yes, in the melancholy, deplorable, sorrowful and doleful, but beautiful and eloquent language of Milton,

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our
woe," &c.

But some might say that the serpent was the author of that offense; but does this better it any? for, was not God the Maker of all things? And I am sure that the serpent was a thing, and a vile one, too; for God said to the serpent, "Because thou hast done this, upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life; also, that the seed of the woman shall bruise the serpent's head."

Many other intricate points have occurred to my mind while writing this, which I would like to have your views on; but having been more lengthy than I expected, and knowing I have wearied your patience by asking questions, perhaps silly to you and your readers, I will not add them now. I expect my questions will seem to you weak, nevertheless I am willing for you to expose my ignorance, provided you favor me with answers.

Accept my best wishes for your future welfare, and the long continuance of the "Signs," until it shall have reverberated and sung its sweet songs throughout the land, and in some future day not far hence be read with an eager eye by a great part of that people who to-day disdain its doctrine.

I remain your humble servant,
R. C. MCKINNEY.
(Editorial reply on page 226.)

BACK NUMBERS WANTED.

In overhauling the back numbers of the "Signs of the Times," we find that No. 11, of Vol. 42, (June 1st, 1874) and No. 6, of Vol. 41, (March 15th, 1873) are missing. If any brother or sister have either of these numbers, and can spare them, we would be obliged if they will write us, but not send the papers until they hear from us by letter.—[ED.]

CIRCULAR LETTERS.

The Maine Old School Baptist Conference, with the church at North Berwick, Maine, Sept. 3d, 4th and 5th, 1875, to the churches and associations with whom she corresponds, wishing that grace, mercy and peace from God the Father and from our Lord Jesus Christ may be with you.

DEARLY BELOVED BRETHREN:—In the glorious hope of eternal life given us in Christ Jesus before the world began, and made manifest in the gospel of the Son of God, we in accordance with our usual custom address you again, taking for our subject the everlasting security of the saints of God.

"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."—John xvii. 24. This is not the petition of one that is corruption from the crown of his head to the soles of his feet, and powerless in and of himself to do one good thing; but the fervent, effectual prayer of the immaculate Son of God. In unassuming submission he had glorified the Father, and had finished the work that he gave him to do; the dread penalty of the law had been borne, the atonement completed, and now his last prayer on earth, his dying testimony, is that those which were given him, the purchased possession of his blood, should behold his glory. His parting wish is that their happiness and joy might be equal with his own. He not only prayed that they might behold his glory, but that they might be with him.

Dear brethren, heaven would be no heaven without the presence of Christ. The greatest consolation we can have in the bliss of our future condition, is the presence of Christ. "Be with me where I am." It is his ardent prayer that the countless millions redeemed by his blood should inherit eternity in union and communion with himself, feasting from the fountain of his eternal love, gazing with delight upon his glorious image, and drinking from the ocean of his own joy.

"I will that they behold my glory." Upon what reason does he ground his plea for its bestowment? For (equivalent to "because") thou lovedst me before the foundation of the world. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. The same as saying, My glory cannot be complete unless thou dost love, exalt and glorify my redeemed people; and by loving and glorifying them, thou art loving and glorifying me. Brethren, that all prevailing voice at this moment is pleading for us within the veil, and blessed thought, our glorious Intercessor never pleads in vain. The Savior said to his disciples, "Because I live, ye shall live also." Brethren, the Savior lives, and his life is the guarantee of thine own. The apostle Paul says, "For ye are

dead, and your life is hid with Christ in God." That life of his is all that is between us and everlasting ruin. But with Christ for our life, how certain our security. For when Christ who is our life shall appear, then shall we also appear with him in glory. This is the record, that God hath given unto us eternal life, and this life is in his Son. Paul further assures us that there is no condemnation to them who are in Christ Jesus, and no separation. And why no separation? Because the life of the believer is incorporated with that of his adorable Head and Surety; so that before the believer's spiritual life can be destroyed, Omnipotence must become powerless. Satan must first pluck the crown from the glorified head of the Son of God, before he can touch one jewel in the crown of his people. One pillar of God's temple cannot be taken, without first taking the throne. And, "Lo, I am with you alway, even unto the end of the world." When he uttered these words he was about to ascend to the presence of his Father, but his thoughts were on the little flock he was to leave behind. "Lo, I am with you alway." How blessed to think that if we are the children of God we are not without his guardianship. When we awake in the morning to behold the beams of the rising sun, the brighter beams of the Sun of Righteousness are shining upon us. When the shadows of evening are gathering about us, the guardian of our souls is near. He never changes; but in sickness and solitude, in joy and in sorrow, in life and in death always the same. "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my Father's hand."

Dear brethren, as you go panting on in your pilgrimage, weary and heavy laden, sighing for the believer's rest, behold the Shepherd of your souls, pointing his crook upward to the shining gates of glory, saying, "It is your Father's good pleasure that you should enter therein."

"All worlds are his. The sun and moon
May be dissolved, and fall as soon
As those may fail to see his face
Whom he's renewed and saved by grace."

May a consideration of this security, this everlasting and eternal rest cheer us on our pilgrim journey, until we shall receive the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Through the tender mercy of Israel's God we are permitted the high privilege of again assembling ourselves together in associate capacity, and to hear from the several churches composing our body. We have been greatly edified and comforted by your letters and messengers, and still desire a continuance of your christian correspondence.

Our next Conference will be held with the North Berwick Church, York Co., Maine, if the Lord wills, on Friday, Saturday and Sunday preceding the second Monday in September, 1876.

WM. QUINT, Mod.
J. C. HATCH, Clerk.

The Elders and messengers composing the Lexington Old School Baptist Association, convened in Schoharie, N. Y., Sept. 1st, 2d & 3d, 1875, to the churches of which she is composed sends greeting.

DEARLY BELOVED:—Through the tender mercies of our covenant keeping God we are spared and permitted to see the close of another year of our mortal life, and another meeting of this association, and in accordance with a custom of long standing we propose to address you at this time on the subject of brotherly love. "Let brotherly love continue."—Heb. xiii. 1. These words are recorded in the close of the epistle to the Hebrews, and in them we are given divers admonitions. Relationship is implied in the words, "brotherly love;" but we look alone to Christ as the source from whence it arises, together with every good and perfect gift. The inspired penman in contemplating this glorious subject, arranged in infinite wisdom, says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Therefore, if we have understood this portion of the word of God, together with numerous other declaration of divine truth, we cannot conceive of any spiritual blessing which the church ever has or ever shall receive, that she was not blessed with in Christ before time; and loved they were with an everlasting love. Is not the love which God bears unto his people the moving cause of all that follows this love that was manifested in the sufferings of the dear Redeemer when he laid down his life for the sheep? If so, those who are addressed in the text are partakers of the love of God; it being shed abroad in the heart of believers, and by this they are to know they have passed from death unto life, because they love the brethren.—1 John iii. Then let brotherly love continue. There is in this relation something very dear to the hearts of those who are united in the love of God. Brethren, on the ground of being born of God, are children of the same family, and are enabled by the Spirit to cry, Abba, Father.—Gal. v. 6. And if children, then heirs, heirs of God, and joint heirs with our Lord Jesus Christ. John, in all his epistles, has written at large on this delightful theme of love, and the manifestation of it in believers, pointing out the path in which it leads and the commandments it observes. "If ye love me, keep my commandments." So the love of God must be manifested by a faithful observance of what Christ has commanded, and also avoiding what he has not commanded. We are to love one another with a pure heart fervently.—1 Peter i. 22. On the contrary, let no man put a stumbling-block, or an occasion to fall, in his brother's way.—Rom. xiv. 13.

Now, dear brethren, in conclusion, having quoted some portions of the word of God, and given such views as we have, we submit what we have written for your consideration, hoping that nothing may occur in and among us to interrupt the free exercise of brotherly love. Let, O let brotherly love continue.

ISAAC HEWITT, Mod.
R. W. SANFORD, Clerk.
J. A. MORSE, Ass't Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, now in session with the Bowdoinham Church, to the sister associations and meetings with whom we correspond, sends love and fellowship in the Lord Jesus.

BELOVED BRETHREN:—We have been permitted by the God of Jesus Christ, who rideth upon the heavens in our help, to meet once more. We have received your minutes, for which we feel thankful, that we are still remembered by you. Your messengers came to us, bringing a good report. We feel to say that our meeting has been profitable. We believe that it is good for us to meet together in this capacity once a year. The preaching has been Christ and him crucified, as set forth in his gospel, and crowning him Lord of lords and King of kings. We have felt to rejoice in that finished salvation, and in the covenant which is well ordered in all things and sure.

Our next meeting is appointed to be held again with the Bowdoinham Church, commencing on Friday before the second Monday in September, 1876, when and where we hope to again meet you.

H. CAMPBELL, Mod.

C. A. CLOUGH, Clerk.

The Lexington Old School Baptist Association, in session with the Scholastic Church, Sept. 1st, 2d & 3d, 1875, to the sister associations in correspondence with us, send our annual cordial greeting.

DEAR BRETHREN:—The Lord has been favorable to us, and we are permitted to hold one more annual meeting. We have enjoyed a season of spiritual comfort with your messengers and the ministers who have visited us. Your messages of love have found a hearty response in our hearts, and we desire to express our continued fellowship for you, and comfort in your correspondence. We have had a harmonious meeting. The preaching has been in demonstration of the Spirit and of power.

Another church has been received into our association at this meeting, namely, the Old School Baptist Church of Utica, N. Y., and we hope the connection may be mutually pleasant and profitable.

We cannot tell you of perfect peace in all our churches, as in some there appears to be some trouble; but we hope that by the blessing of God causing mutual carefulness and forbearance on the part of brethren, their troubles will soon disappear.

We ask for a continuance of your correspondence, and will, to the extent of our ability, endeavor to reciprocate the same.

ISAAC HEWITT, Mod.

R. W. SANFORD, Clerk.

J. A. MORSE, Ass't Clerk.

On the last page of this sheet will be found a list of the names and addresses of my agents in the sale of the first and second volumes of the book of Editorials, of whom the books can be purchased at the same prices as at this office, for which see advertisement on last page.

B. L. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1875.

ADOPTION.

Remarks on the letter of brother S. W. Dodson, on page 222.

We fully recognize in his relation of personal experience the unmistakable evidence of a new and spiritual birth, and the leading of the Spirit in the doctrine of God our Savior; but we think he has misapprehended our views on the doctrine of Adoption. It was not our intention to express any doubts in regard to the manifest distinction which the scriptures make between the adoption, "To wit, the redemption of our body," and the spirit of adoption by which we now cry, Abba, Father. This spirit of adoption the apostle says we have already received.—Rom. viii. 15, 16. "For ye [the saints or sons of God] have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." This spirit of adoption we receive as soon as we are born again, of an incorruptible seed, by the word of God which liveth and abideth forever.

But the same apostle who assures the saints that they have received the spirit of adoption, in the same chapter tells us that the adoption of our body is yet in the future. "For," says he, "I reckon that the sufferings of this present time [that is, after we have received the spirit of adoption, and are by it enabled to cry Abba, Father] are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God."—Rom viii. 15—20. What creature is this which is now unwillingly subject to bondage, and groaning for deliverance, and which is now subjected in hope, and which shall be delivered from the bondage of corruption and into the glorious liberty of the children of God? It cannot be the spirit of adoption, for two reasons: first, that spirit is not a creature, or a created spirit or thing; it is born of God, and not created of the dust of the ground. Secondly, it being born of God, is not subject to vanity; and it cannot sin, because it is born of God. It is not waiting for the manifestation of its heavenly origin or birth, for the spirit beareth witness with the spirit of all who have received it, that they are born of God, that God is their Father, not merely their Creator, therefore they cry Abba, Father. The creature, the man, woman or child who has received, by being born of the Spirit, this spirit, though still in their fleshly nature subject to vanity, and a bondage of

corruption, a "body of this death," and groaning for deliverance, shall be ultimately delivered from vanity, bondage and corruption, at the adoption, or resurrection, when this mortal, which has now received the spirit of adoption, shall put on immortality, and this corruptible shall put on incorruption, or when death in them shall be swallowed up of life, then shall they receive the adoption, or resurrection of the body, which shall then be changed and fashioned like the glorious body of him who is the first begotten from the dead, and the first born of every creature, or the first born among many brethren.—Verse 29.

The apostle certainly makes a distinction between the spirit of adoption, and the adoption of which it is the spirit, and the earnest. He says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves." The subjection of all the earthly creation to vanity, includes the earthly nature, or creatureship of those who have received the spirit of adoption, which to them, in an experimental sense, is the first fruits of the Spirit, so that "ourselves also," as well as the rest of the natural creation, "ourselves also," who, in distinction from all the rest of mankind, are held fast in the bondage of corruption, causing us, notwithstanding the spirit of adoption within us, to groan within ourselves, WAITING, not for the spirit of adoption, for that we have already received; but waiting for the adoption itself, *to wit*, the redemption of our body. This redemption of our bodies is to deliver them from the bondage of corruption, into the liberty of sons, by changing them from corruptible to incorruptible, from mortal to immortal, from natural to spiritual, from earthly to heavenly bodies, and from bearing the image of the earthly Adam to bear the image of the heavenly Adam, and is the adoption for which we are waiting, and which the spirit of adoption, which as the first fruits of the Spirit, we have already received, as the sure and certain pledge that we shall in due time fully realize the adoption, *to wit*, the redemption of our body. "But," says Paul, in the ninth verse of this same eighth chapter to the Romans, "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

This quickening of our mortal bodies does not refer to our reception of the Spirit in the new birth, for that has already taken place if the spirit that raised up Christ from the dead now dwells in us; but if it dwells in us, our bodies, which still are mortal bodies, and held in the bondage of corruption, which makes us groan being burdened, are temples in which it dwells, and are sealed with this holy spirit of promise. "Now he which stablisheth us with you in

Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. i. 21, 22. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. Now, shall we inquire, What is the purchased possession which is sealed to the day of redemption? Not the spirit of adoption, for that was not purchased. Not that life which is hid with Christ in God, for Christ himself is that life. Not that which is born of God, for that cannot sin, because it is born of God, of incorruptible seed, by the word of God which liveth and abideth forever. What possession then has been purchased? We answer, his people which were under the law, in their earthly nature; they like sheep had gone astray, were involved in transgression, and captives, sold under sin. Christ came under the law, to redeem them that were under the law, and gave himself for them, that he might redeem them from all iniquity. Hence the solemn charge to the Elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood,"—Acts xx. 28. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."—1 Cor. vi. 19, 20. Our bodies and spirits in which we have sinned, which were created in the earthly Adam, fell in him, and which are redeemed from the earth, and out of all the kindreds of mankind, by one offering which Christ, as our High Priest, through the Eternal Spirit has made unto God, and for whom he has obtained eternal redemption.

Their eternal life which was sanctified by God the Father, preserved in Jesus Christ, and made manifest as the gift of God, through Jesus Christ our Lord, is not (in our understanding) a purchased possession; for it is the gift of God. It had not sinned, for it is incorruptible, and could not be corrupted; it was not redeemed from the earth, for it is not of the earth. It is in the Son of God, so that he only that hath the Son hath this eternal life. But we in our earthly being and nature, as children of the earthly Adam, are bought with a redemption price, and this purchased possession of our Lord Jesus Christ is predestinated to the adoption of children, and when called by grace and quickened by the Spirit we experimentally receive the spirit of adoption, and by it our poor vile bodies, which are redeemed, are sealed with the holy spirit of promise, which is the earnest of our inher-

itance until the redemption of the purchased possession, to the praise of his glory. Now while groaning here in the flesh, having received the spirit of adoption, as the earnest of our immortal inheritance beyond the grave, we wait. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Every christian knows what it is to hope for that we see not; for we walk by faith, not by sight; and it doth not yet appear (it is not yet seen) what we shall be; but we know that when he who is our life shall appear, we shall be like him; and this we know because God has given us the earnest of the bright inheritance, and our hope of eternal life is founded on what God, who cannot lie, promised before the world began. And this hope we have, as an anchor of our soul, both sure and steadfast, which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made a Priest forever, after the order of Melchisedec, who holds his priesthood by the power of an endless life. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

REPLY TO R. C. MCKINNEY, ON
PAGE 223.

Our understanding of the first question has been given since the date of this inquiry, and will be found on the last page of No. 22, Vol. 42, issue for Nov. 15, 1874.

In regard to the origin of sin, we can throw no light upon it. Two great mysteries are spoken of in the sacred scriptures. One is called the Mystery of Godliness, and the other is called the Mystery of Iniquity. All we can know of either is what God is pleased to reveal to us. Of both, we have some experimental knowledge, if we have been taught of God. It is declared in the scriptures that we were conceived in sin and shapen in iniquity, so that all the children of Adam are by nature involved in sin. Of the mystery of Godliness we have some spiritual instruction, but in the amazing depth of both mysteries our finite minds are left to gaze and wonder, and confess our insufficiency to comprehend either.

Of the perfect foreknowledge and predestination of God we have not the shadow of a doubt, and that his predestination has irrevocably set all the metes and bounds by which sin and rebellion against him shall be extended or restrained, and kept within its appointed limitation, so that the wrath of man shall praise him, and the remainder of wrath shall be restrained, the scriptures leave us no room to doubt. And that our God will overrule all things, so as to secure his own glory and the best good of all who are the called according to his purpose, we most unwaveringly believe.

We are no disciple of Milton in his theory that devils were once holy angels, who raised rebellion in heaven, and were cast out, and so became devils; nor do we believe the doctrine that the devil is self-existent. All we know, or care to know of his origin, or where, or when, or how he became a malignant wicked monster, is just what is said of him in the bible, and what we know by sad experience of his devices. If it had been the pleasure of our God to give us any farther account of the devil, the origin of sin, or mystery of iniquity, such knowledge would undoubtedly been given. Logic and science belong to earthly beings, things and events; but only revelation of God by his Holy Spirit can enlighten us in regard to the two opposite mysteries, holiness and sin.

Men have run into the greatest absurdities, in their vain attempts to measure by finite lines infinite things. Our friend does not tell us in what part of the bible we are told that God is not the author of sin. It is a passage which we have not found. If by the word *author* is meant to charge that sin has originated in God, the thought is preposterous; for sin is the transgression of the law, and God has an eternal right to do his pleasure, whatever his pleasure may be; for his will is the supreme standard of righteousness. But if by *author* is meant that his creatures which he has made have, or have not sinned, who could have had no being, or power to do either good or evil, without him; or if those who use the words mean that God had no power to prevent, control, limit, and to overrule it for his own glory, they know not whereof they affirm. God is holy, pure and righteous, though he has made all things for himself, even the wicked for the day of evil. It is not for poor feeble men, creatures of yesterday and who know nothing, to arraign him at their bar, and pronounce his ways unrighteous or unjust.

EPHESIANS I. 12.

"That we should be to the praise of his glory who first trusted in Christ."

Brother Jacob Lake, of Sipe Mills, Pa., has requested our views on this text. We presume the point of inquiry is, Who was, or is it, that first trusted in Christ? Some have supposed that the apostle in this text referred to God the Father, reposing in the hands of our Lord Jesus Christ, as the Mediatorial Head of the church, the responsibility of saving his people, was the first who trusted in him, and that the redeemed family of God are to be to the praise of the glory of the Father. The doctrine expressed in the above we will not dispute; but our text, taken in connection with the context, we think, does not here speak of the Father's trusting in the Son; but simply that Paul and his Hebrew brethren were called by grace, quickened by the Spirit, and made to trust in Christ as their only and all-sufficient Savior, before he was preached to the Gentiles. In the

order of time the remnant of Israel according to the election of grace, were first called by grace. But Paul is speaking of the several dispensations of times, or the dispensation of the fullness of times, in which God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. These times are dispensed to the Jews first, then also to the Greeks, or Gentiles. This word of truth, this gospel of our salvation, was first preached to the Jews. Jesus said to his disciples, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Paul and Barnabas said to the Jews, It was necessary that the word of God should first have been spoken unto you; but seeing ye put it from you, &c., lo, we turn to the Gentiles; for so hath the Lord commanded us.—Acts xxiii. 44-47.

We, Paul and those of the Jews who were first called to an experimental knowledge of Christ, first trusted in Christ. Not however first of all who ever trusted in him; for Abel and Enoch, Noah and Abraham by faith saw his day, rejoiced in it and were glad; long before Paul and his cotemporaries in the primitive days of the apostles had received that faith by which they trusted in Christ, and still longer before the Gentiles had heard the word of their salvation. The apostles and converts from Judaism, first in the order of time, received the word of truth; and the Epesians, who were Gentiles, also trusted in Christ, but not until after that they heard the word of truth, the gospel of their salvation. Then they also believed and trusted in Christ, just as their Hebrew brethren had done before. The words, *trusted* in Christ, in this text, is rendered in the margin, *hoped* in Christ, which term would be wholly inappropriate to apply to the God and Father of our Lord Jesus Christ. "For hope that is seen is not hope."—Rom. viii. 24. And all things are naked and open to his eye.

A transposition of the words would do no injustice to the text, but relieve it from some obscurity; thus, "That we who first trusted in Christ should be to the praise of his glory." We first, that is, before you Epesian Gentiles: but in whom ye also trusted afterwards, that is, after you had received the word of truth, the gospel of your salvation; for then ye were sealed with the Holy Spirit of promise.

TO DELINQUENTS.

Since our last issue we have sent out to our delinquent subscribers about seven hundred bills, varying in amounts from two to ten dollars. Our reasons for sending them are,

First, that our receipts at this time of the year are less than the expenses of the paper.

Secondly, we are constantly in receipt of notices from the post-masters that some subscriber's paper coming to their office is not taken out, the person having removed, and almost invariably they are one or two years behind; they having left, and the post-master failing to notify us under a year or two.

We believe our patrons will justify us in attempting to defend ourselves from these losses, when we tell them that since the "Signs of the Times" started we have lost over fifty thousand dollars by delinquents, not including the hundreds of gratuitous subscribers we carry.

It is not our design nor wish to press any brother or sister for their subscription, when it is not convenient for them to send it, but we do wish to avoid sending papers that lie dead in the post-offices through the negligence of the post-masters to inform us of the fact. To those receiving bills we would say, that if they are correct, and it is convenient, we should be pleased to receive the amounts; but if not correct, if they will inform us we will cheerfully make the corrections. If any are not able to remit at present, but hope to be able soon, we will, if they will inform us, continue their paper and await their remittance. Or, if any are not able to remit at present, nor do not know as they shall be, but yet love to read the paper, if they will write us to that effect we will, as far as we are able, send their papers gratuitous. We are compelled to take this course to avoid a heavy loss to us which is no gain to our subscribers.

PRICES OF THE EDITORIALS.

Having received word from two or three of my agents that the prices of The Editorials was too high, I will request all who may be of that opinion, to price a few of the books in the book-stores in their respective localities, and if I am not mistaken they will find that a book of seven hundred and sixty-eight pages, bound in cloth, will cost more than two dollars and thirty cents. (\$2.30.) One brother says he can buy the bible cheaper. The Editorials do not pretend to compete in price with the bible. There is no book published that sells as cheap as the bible in proportion to its size. The bible is published by societies and printed by millions. If I had sale for a million of The Editorials, I could sell them much cheaper. Suppose there was market for but one ear of corn, which of my brethren could afford to raise that ear and take it to market and sell it at the same rate he gets for it when sold with the rest of the bushel? The idea of The Editorials competing in price with the bible is as impossible as for the corn to be sold at the same proportion should the market become reduced to one ear.

B. L. BEEBE.

ORDINATIONS.

CLAYTON, Texas, July, 1875.

In compliance with the call of Mt. Carmel Old School Baptist Church, the following named brethren met with said church in council, on the fifth Sunday in July: Eld. T. Morris from Union Church, Eld. H. Barton from Mt. Moriah, and brethren M. Liles and Harley.

Eld. C. Haulkum, Moderator, called the church to order, when the church presented brother Morrison to the presbytery and council for examination, to be ordained a deacon.

Brother Smith acted as mouth for the church, and Eld. T. Morris led in the examination.

Singing, and ordination prayer by Eld. H. Barton, with the laying on of hands by the presbytery.

Elder C. Haulkum delivered the charge.

The right hand of fellowship was given.

After an intermission of ten minutes, Elder Morris preached from the stand, followed by Elder Haulkum.

Dismissal by Elder Barton.

C. HAULKUM, Mod.

BROTHER BUDD, Clerk.

APPOINTMENTS.

LOCKTOWN, N. J., Sep. 14, 1875.

If the Lord will, I expect to visit Virginia this fall, and will meet with the Upper Broad Run and Mt. Zion Churches at their October meetings, and with Quantico, Bethlehem and Ebenezer at their November meetings. At Pleasant Valley on Thursday, Oct. 28, and at Frying Pan the fifth Sunday, 31st. Brother Smoot may arrange appointments in the vicinity of Occoquan between the fifth Sunday in October and the first Sunday in November.

Yours to serve in the gospel,

A. B. FRANCIS.

Elder S. H. Durand will be at Burdett the last Saturday of October to attend a church meeting, and preach the next day (fifth Sunday) at 11 o'clock a. m., and in the evening. We expected him the first Sunday of November, but I have received a line from him stating that he would have to make the change.

HIRAM B. ELLIOTT.

Elder P. Hartwell has on hand a quantity of the first and second volumes of the "Editorials of the Signs of the Times," and can supply any demand for them in his vicinity.

Orders for our Hymn Books, or any other of our publications, can be supplied by Elder Hartwell on the same terms as at the office of publication.

MARRIAGES.

At the residence of the bride's parents, in Alexandria, Va., Sept. 9, 1875, by Elder Wm. M. Smoot, Mr. H. B. Ives, of Washington, D. C., and Miss Mattie E. Grimes, of Alexandria, Va.

OBITUARY NOTICES.

DIED—In North Berwick, Maine, Aug. 4, 1875, Mrs. Martha A. Twombly, aged about 64 years. She was a fine woman, beloved by all that associated with her. She entertained a hope in Christ for years, and was an Old School Baptist in belief. She was well reconciled to her fate, and had gentle dismissal from time to eternity. She has left three children to mourn.

WM. QUINT.

Please publish the death of our dear mother, Margaret Krewson, who departed this life July 29, 1875, aged nearly 84 years. She was sick four weeks. Her sufferings were very great, which he bore with a christian spirit, and with a desire to depart and be with Jesus, which she said would be far better. Jesus would she speak in prayer and praise to him who had blessed her, a sinner, with a good hope through grace. She told me, a day or two before her departure, that Jesus had always been good and kind to her, not only in the things of this world, but above all, had given her a good hope that all her sins were forgiven.

Elder Hartwell was with us, and spoke very comfortingly to us from the 23d Psalm, in connection with 2 Cor. v. 1.

We mourn, but not as those who have no hope, for we feel that our loss is her gain.

HENRIETTA KREWSON.

Davisville, Pa.

Samuel Parker died at his residence in Perry County, Ohio, June 30, 1875, aged 69 years, 4 months and 4 days.

Mr. Parker was born in Loudoun Co., Va., Feb. 26, 1806, near where he resided until the time of his death. He gave satisfactory evidence that he was born of the Spirit, several years ago, but for some reason he never united with the church, but was a firm believer in the doctrine of salvation by grace. His house was a welcome home for the Baptists. He was man of sound mind and energetic disposition, and was highly esteemed by all who knew him. He was a kind and indulgent father, an affectionate husband, and a good neighbor, and possessed of all the qualities that adorn a truly good and useful citizen. His disease was paralysis, which confined him to the house for several months; but he bore his affliction with patience.

A funeral discourse was preached by Elder J. J. Vanhorne, from 1 Cor. xv. 57, to a large and attentive concourse of people.

He leaves a wife and six children with numerous friends, to mourn their loss, but not as those who have no hope.

Dearest father, thou hast left us,

Here thy loss we deeply feel;

But 'tis God that hath bereft us,

He can all our sorrows heal.

May the Lord sanctify this affliction to the good of his family and the large circle of friends, and may they bow to the will of the Lord at all times.

Yours in hope,

JOHN CROY.

DEAR BROTHER BEEBE:—A few weeks since, I received a letter from sister Harriet Lewis, of Hamburg, N. J., informing me of the death of her sister, Mrs. Sarah C. Munson, wife of Mr. John Munson, and eldest daughter of our deceased brother, and sister, Benjamin and Maria Lewis, who in life were sound and consistent Old School Baptists, and well known to many of the readers of the "Signs." Mrs. Munson was in the 53d year of her age. She had been an invalid for more than five years, and much of the time her sufferings were very acute. In an interview I had with her a few years since, she gave a very satisfactory evidence that she had a good hope, through grace, of eternal life, and that hope rested alone upon the finished salvation of our Lord Jesus Christ. She spoke of her departure, which she felt to be at hand, with the greatest composure, and expressed a wish that I should preach her funeral. Sister Lewis alluded to this in her letter, but adds, "The going was very bad, and so many of our neighbors were

moving, and having no relatives living near, we were obliged on account of distance to give it up." She says, "My sister died trusting alone in the finished righteousness of a once crucified, but now risen Savior, and with the poet could say,

'Jesus! my Lord, I know his name,

His name is all my trust,

Nor will he put my soul to shame,

Nor let my hope be lost.'

Mrs. Munson died the 6th of last April. She never made a public profession of religion. She spoke to me upon the subject, and said that it would be a great privilege to have a name and home among the people of God; but there was no organized gospel church near, and her health was too poor to permit her to go to a distance to be baptized. The day she was buried, her husband had a paralytic stroke, from which it was thought he would never fully recover.

Our dear sister Harriet Lewis is greatly afflicted, suffering from a painful affection of the eyes, she has an invalid sister, so helpless that she cannot stand upon her feet, but she has comforts which the world can neither give nor take away, for she writes, "If I know my own heart, I can truly say that today finds me as deeply in love with the doctrine that teaches salvation by grace alone as at any former period of my life." May God comfort the bereaved and deeply afflicted husband, family and relatives of the departed.

Yours in gospel bonds,

W. L. BENEDICT.

Warwick, N. Y., Aug. 11, 1875.

DEAR BROTHER BEEBE:—By request of the relatives, I again send you an obituary notice of our dear and beloved sister **Sallie Crooks**, one of your old subscribers, who fell asleep in Jesus in April last. She was born in the last year of the 18th century, (1799) consequently she was in the 76th year of her age. I am not informed what state our sister was originally from, but she had been for many years a resident of Spencer County, Ind.; neither am I informed whether she was ever married. I have known sister Crooks ever since my removal to this state, and can bear witness to her high standing as a member of the Regular, or Primitive Baptist Church at Bethany, Spencer Co., Ind. In all the trials that the old order has been called to pass through in this country, Missionism, Fullerism, with all its etceteras, this dear and aged sister stood aloof from all of them, and continually warned the brethren to stand fast in the truths of the everlasting gospel of our Lord Jesus Christ; that while men were erecting their banners, and setting them up in the house of God, she knew of but one that would ever avail a poor sinner—the banner of God's eternal love, in which she was enabled to glory, to her last day here upon earth. She had made a profession of the Redeemer's love shed abroad in her heart nearly forty years ago, and ever adorned her profession here by a well ordered life and godly conversation. She was a kind neighbor, liberal to the poor, and ever ready to bear her part in the house of God. The church at Bethany has lost a dear and precious member, and society a most excellent friend; but the churches of Little Zion Association who knew her, sorrow not as those who have no hope, for they confidently believe that their loss is her eternal gain. May the Lord in mercy remember the relatives of our dear departed sister.

Your brother in hope of eternal life,

JOHN H. GAMMON.

Cynthiana, Ind., Aug. 16, 1875.

ELDER GILBERT BEEBE:—Please publish the death of our beloved grandmother.

DIED—August 10, 1875, at the residence of her son-in-law, H. Cochenous, in Van Buren county, Iowa, Catharine Armstrong, wife of Elder Joseph Armstrong, deceased, in her 75th year.

The deceased was born in Maryland, in the year 1800, was married to John Tomer, and moved to Ross County, Ohio, in 1819, and in 1847 moved to Van Buren County, Iowa, where she buried her companion, and subsequently married Elder Joseph Armstrong, who in a few years was called away, and she

was again left alone. She joined the Baptists in 1832, in Chillicothe, Ohio, was baptized in the Sciota River by Eld. John Smith, and remained a firm believer with the Old Baptists until God called her home. She was a reader of the "Signs" for many years, and seemed to take much comfort in them. She was afflicted with paralysis for the last two years, but bore it patiently to the last. Mr. Rolland preached the funeral discourse, to an attentive audience, from Heb. x. 4—7. We feel deeply the loss of our dear old mother and grandmother, but know she has made a happy exit from this unfriendly world, to live with Jesus; and to-day, while we mourn her gone, she is safely housed in heaven; and we know it is thy will, O God, and try to say, "Even so, Father, for so it seemeth good in thy sight." She has left us a bright example of patience and meekness. Although she has had many trials and afflictions, she did not murmur or complain. She was the mother of eight children, five of whom preceded her, we hope to that happy land where she now joins in the praise of God and the Lamb. She has left three children, many grand-children, great-grand-children and friends to mourn their loss, which we know is her eternal gain.

Farewell, dear happy loved one,

For your earthly work is done;

You have gone across the river,

You the victory have won.

For the Savior bid you welcome,

You have joined the happy blest,

Where the wicked cease from troubling,

And the weary are at rest.

Yours in affliction,

M. A. CUPP.

My dear old grandfather fell asleep in Jesus February 17, 1875, in the 85th year of his age. His disease was lung fever. He had been a member of the Old School Baptist church for about thirty-five years, and was baptized in Illinois by Elder Rogers. He was one of the oldest settlers in Scott County. After living here a while, he with others were organized into an Old School Baptist church called Friendship, one mile west of Winchester. And I say, indeed and in truth he was a father in Israel. He leaves a wife and eight children to mourn his death. His funeral was preached at Friendship Meeting House.

GEORGE MURRY.

How blest is our father, bereft

Of all that could burden him here;

How easy the soul that has left

The wearisome world behind.

BLUFORD HAMILTON,

(son of J. O. Hamilton.)

NEBRASKA RELIEF.

Monies received by Eld. I. Waggoner:

| | |
|--|---------|
| Abigail Kendall..... | \$ 1 00 |
| Julia Durland & J B Halsey..... | 3 00 |
| C S Dudley..... | 5 00 |
| S P Moshier..... | 15 00 |
| Gilbert Beebe..... | 3 00 |
| R D Christie..... | 5 00 |
| T M Poulson..... | 30 00 |
| W M S..... | 1 00 |
| W F Kercheval..... | 2 00 |
| John Varns..... | 2 00 |
| B F Hamilton..... | 1 00 |
| M & E Hanna..... | 2 00 |
| Sarah Connell..... | 1 00 |
| Jas C Brock..... | 5 00 |
| Susie L Hoofua..... | 1 00 |
| Elder Respass..... | 1 00 |
| Sarah Sayer..... | 1 00 |
| From a sister in Cal (letter misplaced)..... | 3 00 |

Monies received by I. J. Clabaugh:

| | |
|--|-------|
| Eld J G Williams..... | 10 00 |
| John Vandewater..... | 6 00 |
| Mrs M M Hanna..... | 5 00 |
| Charleston & Sullivan church..... | 16 00 |
| J R Respass..... | 1 00 |
| Twelve brethren and sisters, by hands of George Livesay..... | 17 00 |
| Mrs Abigail Kendall..... | 5 00 |
| Eld Jacob Gander..... | 11 00 |

Total\$153 00

In behalf of the brethren I tender our thanks and grateful acknowledgements to the donors for their liberality in this time of trial. Through the blessing of our God we can say that the future is brightening. The grasshoppers left in time to save a half crop of small grain, and corn is good. This statement is of the whole country, in our knowledge. However many farmers had their entire crop eaten out; but there is enough for all. May the blessing of Zion's King rest upon all his subjects.

Yours in hope,

ISAIAH J. CLABAUGH.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

John McMillan Miss \$2 00

SECOND VOLUME.

Eld L P Cole N Y 2 30, G M French N Y 2 30, Sarah Hawk Ind 2 30, Eld A B Brees Mich 6 90.—Total \$13 80.

RECEIPTS.

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DELAWARE—B C Cabbage 2, Mrs M Furey 2 17, M E Griffiths 3..... 7 17

MARYLAND—Rebecca Darby 2, D J Staton 4, Gertrude Laws 5..... 11 00

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MISSOURI—W G Howard 2, L P Terry 1, Cyrus Colly 2..... 5 00

KANSAS—J C Jent 1, S F Wilkinson 2..... 3 00

OREGON—Wm T Tinsley..... 4 50

IOWA—Elijah Wright..... 5 00

KENTUCKY—Mrs D B Judy 2, E P Wood 6..... 8 00

ONTARIO—J D Hall..... 2 00

Total.....\$301 77

ASSOCIATIONAL.

The Salisbury Old School Baptist Association will be held with the Nasiongo church, in Wicomico Co., Md., 7 miles east of Salisbury, to commence on Wednesday after the third Sunday in October, and continue three days.

A general invitation is extended to all who love the truth. Come, brethren and friends, we want to see you at Nasiongo, and hope you will not forget us, especially the brethren in the ministry.

Those coming by way of Baltimore or Philadelphia should take the morning train at either place, and take tickets for Salisbury, where the friends will meet them and convey them to the place of meeting. They should all, if possible, come to Salisbury on Tuesday.

J. L. STATON.

The Western Corresponding Association of the O. S. Baptists of Missouri will hold their next meeting with the Three Forks of Nodaway church, Taylor Co., Iowa, 10 miles west of Bedford, 10 miles south-east of Clarinda, 9 miles north-west of Hopkins, and 2 miles north of Buchanan, at North Star School House, to commence on Friday before the first Saturday in October, and continue three days. Brethren and sisters, especially the ministry, are invited.

JAMES S. JONES.

YEARLY MEETINGS.

The Hickory Creek church, of Jasper Co., Ill., will hold a three days meeting, ending on the first Sunday in October.

Visiting preachers and brethren are cordially invited. Those who go by rail will be met at Casey, on the Short Line R. R., on Thursday before, at 1 p. m., if they will write to G. W. Jones, Willow Hill, Ill.

D. BARTLEY, Pastor.

There will be an Old School meeting held with the Olive & Hurley church, in Olive, Ulster Co., N. Y., on the 10th & 11th of November. A general invitation is extended to all who love the assembling of the saints.

Those coming by public conveyance will be met at Beaver Kill, Olive, or Shokan, on the Roundout & Syracuse R. R.

A. BOGART, Clerk.

The yearly meeting of the church of Gilboa will be held, if the Lord will, at their meeting house at Gilboa, Schoharie Co., N. Y., on the second Saturday and Sunday in October.

Visiting brethren and friends will be met at Moresville station, on the Roundout and Syracuse R. R., at 11 a. m., on Tuesday the 8th.

The yearly meeting of the Lexington church will be held, if God permits, on the first Sunday in October and Saturday preceding. Brethren and friends generally are invited to attend.

The O. S. Baptist church of Fairfield will hold a yearly meeting at their meeting house in Fairfield, Lenawee Co., Mich., to commence on the 8th of October, and continue three days.

Elders John H. Biggs, Wm. Pollard, and J. A. Johnson, are invited to attend, and all others of our faith and order wishing to make us a visit are cordially invited.

CHARLES LIVESAY, Clerk.

The O. S. Baptist church of Columbia, Jackson Co., Michigan, will hold their yearly meeting at their meeting house one-half mile north of Woodstock Depot, commencing on Saturday before the third Sunday in October. Those from the south and east will come to Neaplian, and those from the west and south will come on the Fort Wayne Road to Bankes, and there change and come to Woodstock.

W. S. CARPENTER, Clerk.

There will be a yearly meeting held with the church of Otego, if the Lord will, on Wednesday and Thursday after the second Sunday in October, (13th & 14th) to commence at 10½ a. m., when we hope to see all the watchmen that can possibly meet with us, with all the brethren and sisters of like precious faith.

Otego is on the Albany and Susquehanna R. R., 50 miles from Binghamton, and 75 miles from Albany.

The friends will be met at the depot on Tuesday p. m., and cared for by the brethren.

G. M. FRENCH.

There will be a three days meeting held by the Old School Baptists at the school house 1½ miles north of the village of Deerfield, Lenawee Co., Mich., to begin at 11 a. m. on the 15th of October.

Eld. Wm. Pollard of Canada will attend with us, and to other ministering brethren of like faith and order we extend a cordial invitation; and to all our dear brethren we say, come and see us.

Those coming by rail will come to Deerfield station on the Lake Shore & Michigan Southern R. R., where they will be met and conveyed to the meeting and to places of entertainment.

SAMUEL CARPENTER, Clerk.

Our yearly meeting at Welsh Tract, Del., will be held, providence permitting, on the third Saturday and Sunday in October. We extend a cordial invitation to our friends, especially the ministering brethren, to visit us at that time. Those coming by railroad will be met at Newark station on Saturday morning and conveyed to the meeting.

WM. M. CAMPBELL.

AGENTS

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., OCTOBER 15, 1875.

NO. 20.

POETRY.

FAREWELL TO EARTH.

Soon shall I bid this world adieu,
And enter soon the world above;
The eternal day bursts on my view,
The radiance of eternal love.

Weep not, my friends, 'tis not my loss—
My purest joys are all to come;
When far removed from every cross,
I reach my sweet, my heavenly home.

The shadows fly, the glorious light
Bespeaks the holy city nigh;
Behold, the day excludes the night—
My soul, is this eternity?

The first-born form a sacred train
Around the Lamb, whom they adore,
While safe beneath his gentle reign
They chant his praises evermore.

I fly to join the victor's cry,
To taste their transport all divine;
I fly to share the bliss on high,
And in my Savior's glory shine.

Release me now, ye heavy chains;
Burden of flesh, drop down and die;
Ye piercing griefs, ye earthly pains,
From you forever do I fly.
Come then, Jesus, quickly come!

M. M.

Written for the "Signs of the Times."

PSALM CXV. 1.

"Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and for thy truth's sake."

Not unto us, O Lord, for we
Have crucified thine only Son;
So blind we were, we could not see
His mournful look of agony,
While hanging on the shameful tree.
So lost—we did not think of thee,
Or own the work our hands had done!

Not unto us, O Lord, we fall
Beneath the wondrous cross he bore,
Before we pass the Judgment-hall,
The crown of thorns, the spear and gall,
In sad array we see them all,
And vividly we now recall
The look of tender love he wore.

Not unto us, O Lord. As well
Might sinners claim thy throne above,
So far from thee in sin we fell,
That only love like thine could tell
The way to save from death and hell,
And all its raging terrors quell,
By thy supreme, unchanging love.

Not unto us, O Lord—To thee
Belongeth praise forevermore.
The blood of Jesus is our plea;
It speaketh peace; in it we see
The all-prevailing remedy;
The way by which we come to thee;
And grace and pardoning love implore.

Not unto us, let angels sing
The joyful anthem round thy throne;
There let our trust and hope still cling;
For sinners saved by grace should bring
All honor to their Lord and King,
While heaven's eternal mansions ring
With praise and glory all thy own.

S. M. B.

June 20, 1875.

CORRESPONDENCE.

MAPLE HALL, Ky., Sept. 25, 1875.

VERY DEAR BROTHER BEEBE:—
I have been a reader of the "Signs" since the second year of its publication, and a subscriber for thirty years, and although so many able and very precious writers have fallen asleep, the Lord has raised up others to fill your columns with the same glorious truths, to comfort, edify and instruct his widely scattered flock. I think I have often in my weary pilgrimage thanked God and taken courage when reading the communications of some dear brother or sister whom I had never seen, and probably never heard of before. Many editorials and single letters were worth more to me than the whole year's subscription.

Brother Beebe, I do not recollect one now living, except brother T. P. Dudley and yourself, who were writers in the "Signs" when I first became a reader of them, and I also recollect that it was through brother Dudley that we became acquainted with the "Signs." I hope I have often felt deep emotions of gratitude to God for the estimable gift; for I consider the "Signs," editor and contributors, are all gifts from his bountiful hand, and can be nothing more to us than just what he please. If it be the will our heavenly Father, may you be long spared to wield "the sword of the Lord and of Gideon;" and when he calls you home, may he raise up one like-minded to continue our dear family paper to those coming after us.

I inclose the relation of sister Helen Corban's hope in Christ, written to me. I think it worthy its room in my old friend, the "Signs." If you agree with me, I shall be glad to see it there; if not, throw it aside, and there will be no harm done.

May the Lord himself be with you. Farewell.

MARY B. BRISTOW.

UNION, Ky., July 15, 1875.

MY DEAR SISTER:—I have seated myself for the purpose of trying to write you what I claim as my experience. I am continually conversing with you in my mind, and I have a desire to open my heart to you; but I am so unworthy, as well as poorly qualified to write, I fear I shall fail to express myself as I wish.

Dear sister, I can distinctly recall times in my early childhood when I longed to be a christian; yet there was no sudden awakening to a sense of my condition as a sinner before a holy God, until four years ago; and if God's Spirit ever began to work in me it was at that time. My mind

seemed to be drawn from the things of this world, and set on things above. At the beginning of my troubles I was made to understand that I could do nothing towards my salvation. I could only cry for mercy. One night after I had retired, and every eye but mine was closed in sleep, I felt a change come over me. My room was suddenly lighted up, and I could see every thing around me. I found I was perfectly helpless, and could not raise a hand or foot, nor speak. It seemed to me there was an object at the head of the bed that I wanted to go to. I would try to raise my hand to touch it, but could not. It appeared plain to me that peace and happiness was there, but I had no power to go to it. I remember my trying to speak these words; This is the light of the Lord. It seemed so plain to me that salvation is of the Lord, and unless he gave it to me I possessed no strength to exercise it. I was not alarmed at my strange feelings, nor at the strange appearance in my room at the dark hour of the night. I felt no fear nor surprise, but a calm, composed mind. It seemed if I only had the power to raise myself up and go where I thought that object was, I would there find peace and rest forever. It has seemed plain to me ever since that this was done to show me what a poor weak worm of the dust I am. All I could do was to beg for mercy. Often have I sought some retired place where none could see or hear me, and tried to pour out my cry unto God for mercy, and ask him to forgive my sins; for it did seem to me that I was the greatest sinner in this wide world, and that there was nothing that breathed the breath of life but what was better than I. Sometimes I thought I had no friend on earth, and was afraid I had none in heaven. I could not see how God could forgive such a sinful creature as I saw myself to be, for I appeared hateful in my own sight. Often when attempting to pray it would seem that all my words were mockery, and my lips seemed at times to be sealed; at other times my very breathings were, Lord, have mercy on me. I mourned because I could not mourn. I was troubled because I thought I was not troubled enough. I tried to pray to God to reveal himself to me in any way, so I might know it was him; for I felt I could not get relief from any other source. My soul longed for something that I knew this world did not afford. I would take the Testament where no one could see me, and search to see if I could find anything

to comfort me. I could find many precious promises therefor the Lord's people, but none for me. I would lay the Testament aside and think I would not read it any more; but I would find myself with it in a short time, searching more earnestly than ever. Sometimes I would have a great desire to go to Sardis to meeting, to hear preaching, for I felt that that was the place to hear what my soul was longing for. At other times I would think I would not go any more, for I felt unworthy to sit with christians. Often when starting to go to meeting I would form resolutions that I would not go near any of the members, nor speak to them; but these resolutions were sure to be broken. I could not stay away; their company was what my heart desired.

Dear sister, you remember the three days meeting at Sardis, when my dear mother joined by letter. I remember so well as she walked up and took her seat, of my trying to ask the Lord to make me as good a christian as I believed her to be, and give me wisdom to understand his will and word, and make me willing to bear any thing for his sake.

Time passed on in this way about three years and a half, before I was relieved of my trouble. It did not leave me suddenly, as I have heard some express it, but there was a calm rejoicing in my heart that is beyond description. I had a peaceful feeling towards everybody and every thing. I wanted to praise the Lord for remembering such an unworthy one as I. I loved him and his people. It seemed that a new light dawned upon my soul. I could read the scriptures with so much pleasure, and the letters seemed entirely changed; a light seemed to shine around every word. What a sweet satisfaction it gave me when I felt that I could understand them. It is when the soul is in sweet communion with God that we can rejoice in our blessed Jesus. He fills us with that love, and breathes into us that spirit which can never die. I felt that if he had forgiven my sins it was all of his grace, not for any thing that I had done to deserve it. I have feared many times since that I was deceived, and that all my joys were imaginary. I was so much afraid I was mistaken, that I never told my troubles or joys to any one. I often found myself wondering if I had really met with a change. But when I would review my past life, and see how many crooked paths I had made, how much I was in love with the world and all worldly pleasures and amusements, I

was full of doubts. Yet I could but say, Surely I have met with that happy change; for the world seems dead to me, and my greatest enjoyment is to meet with the Lord's people, and with them I wish to live and to die. This blessed assurance often comes, dear sister, to strengthen my hope, "We know that we have passed from death unto life, because we love the brethren." It seemed there was something constantly repeating the words to me, Believe and be baptized. The Old Baptists were the people I wanted a home with; but I felt too unworthy to ask for a home with them, and I was fearful I would bring a reproach upon the church and cause by even attempting such a thing. Thus time passed, until I hope the Lord made me willing to forsake all and follow him. I was sitting alone, meditating, sincerely desiring to know what was my duty, when a voice whispered in my ear, Take up thy cross and follow me. (This was on the 15th day of February last.) I arose to my feet, and felt that I must go right then and be baptized. O the sweet comfort I enjoyed for three days cannot be expressed. "Jesus all the day long was my joy and my song." I could not keep my mind on any thing I was engaged at. I had such a desire to read the bible, I wanted it in my hands all the while. It seemed my mind was directed to the fourteenth chapter of John, and O how often I read it over. It seemed that I never had read it as I did at that time. We had company, and O how I did long for them to leave. I was no company for them, and they were none for me. I was all the time repeating in my mind, Blessed be the name of the Lord. My rejoicing did not last longer than three days, before I began to doubt, and to fear I was deceived. I went off by myself. I felt like I wanted to hide from every eye. I had not more than concealed myself when that same voice whispered, Fear not, I am with thee. Oh, I thought, why do I doubt my Savior? Dear sister, the strong love I felt at that time for the Lord's people I cannot tell you. I had O such a desire to be baptized. It was four weeks before the next meeting. I felt that I could not wait. And when the time for the meeting came, I was disappointed. O how it hurt me that I could not go. My dearly beloved kindred, can I ever forget that time? The second Saturday and Sunday in March last. It seemed that I must fly to you all, and take you by your dear hands. I imagined I could see you all as you gathered, and could hear your voices as you sat there at Sardis, talking lovingly to each other. For surely I have never witnessed such love and harmony among any other people. As I had always believed the Old Baptists to be the true church of God, therefore I had no trouble in deciding where to go. The next meeting was in April, and I was favored with the opportunity to go and try to tell my little experience to the church. When I was received

for baptism, I thought, What a sweet privilege, to follow my Savior into the water.

"How unspeakably favored am I!
Gathered into the fold,
With believers enrolled,
With believers to live and to die."

On the day following I was baptized by our much loved brother, Elder W. T. Winston, the very one I desired should lead me into the water and there bury me beneath the waves, and raise me, to walk in newness of life. How happy I felt as I walked into the water. This scripture came into my mind, "Let not your heart be troubled, neither let it be afraid." My soul was filled with a sweet peace, a calm, trusting repose in my Savior. And when I was raised from the water I felt that I wanted to stay there forever. It seemed that the glory of the Lord filled the place. O that happy day, and many following it. How I love to think on them. But dark clouds have hovered over me many times since then.

For fear of trying your patience, I will close. My prayer is that the Lord may keep me from disgracing his cause, and guide me by his Holy Spirit in my walk and conversation. And I desire the prayers of my brethren and sisters everywhere. May grace, mercy and peace be your stay through life. May you be guided, dear sister, into all truth by the Spirit of the Lord.

I remain your weak and unworthy sister, if a sister at all,
HELEN CORBAN.

DEAR BROTHER BEEBE:—The following letter was written by a dear and highly esteemed sister, who with her husband was baptized last fall by our much beloved and faithful pastor, Elder R. M. Thomas. As we all so dearly love to read the dealings of our Father in heaven with his little ones, this will be read with interest. KEZIA WATSON.

MIAMI, Mo., March 2, 1875.

TO MR. AND MRS. J. M. WATSON—DEAR BROTHER AND SISTER IN THE LORD:—As my health has been so that I could not attend meeting since the first time we went over, I think it is my duty to write you a few lines. I often think of you, and your kindness to us shall never be forgotten. You were both like a father and mother to us, and I feel under many obligations to you. O that God may bless and protect you, and that you may live long, and be a comfort and blessing to poor, trembling saints that are thrown in your company. I do love to hear good preaching, and to hear brethren and sisters converse on the subject of religion. I love to read the "Signs of the Times;" they always come laden with great comfort to me, as I so seldom go to meeting, or see any of the brethren or sisters. I felt more than paid for going over there to meeting, for I enjoyed it so much; and I thought I never heard such preaching in my life, it was such food for me. Brother Thomas is a worthy and able minister. I think we would be truly blessed if we were settled

close to our church, where we could go to meeting once a month, and have our children brought up to hear true gospel preaching.

I will tell some of the exercises of my mind, as I was in such a state of feeling that I could not talk as I wished. I did not think they would receive me into the church, when I could not say more than I did. I have long desired to live in the Old School Baptist church, if I were only worthy of so great a blessing. I used to wish that I was as good a christian as father and mother, but it did not trouble me much. I did not see what a great sinner I was. I must go back seventeen years. My dear father died, and I felt that my troubles were more than I could bear. I was weeping over him, and saying, why was he taken from us? when these words run through my mind, He is in heaven; do not ask for him back to a world of sorrow, sin and trouble. I then saw myself a poor, lost, condemned wretch, not fit to live or die. I would go off to my room by myself and weep, and fall on my knees and try to pray God to have mercy on me, a poor, condemned wretch as I felt myself to be. I thought I was too unworthy to ask the Lord to have mercy on one so vile as I. O, how miserable I was. I lay down on my grandmother's bed, and while meditating about my awful condition, I went to sleep, and dreamed that I was over a consuming fire. I thought I was just ready to be plunged into eternity forever, and there was nothing to save me. I was trying to pray to God to have mercy on me, a poor, lost sinner, when my grandmother awoke me, and asked me what was the matter; but I did not tell her. I thought I would like to ask mother and grandmother to pray for me, but I did not want to tell them of my troubles; I thought they had troubles enough, and I did not want to burden them with mine, but would keep them to myself. I could not keep from thinking of that consuming fire as my doom, and I was never to see my father in heaven, which was an awful thought to me. I would try to pray to God, and ask him to show and teach me what was right in the sight of the Lord. When I went out in company I went with a sad and aching heart. I would try to be cheerful, but O how gloomy I was. O that I could prostrate myself at Jesus' feet! I would tell him that I was a wretch undone, without his sovereign grace. I would try to read the bible, but I could not get any comfort from that, for it only made me feel more sinful than before. I felt too unworthy to read the bible. At night I would toss myself from side to side, and often wet my pillow with tears. I thought it would be just in the dear Lord to cut me off from him; I could not see how he could do otherwise and be just. I saw no good in myself, and I could do nothing to raise myself; and if the good Savior did not show his merciful kindness to me I would be forever lost. I went on in this way

about a year, when one day, as I was imploring the Lord to have mercy on me, these words were spoken to me, "Put your trust in God; by grace are ye saved." My burden left me, and I did not know where I was. I was so happy I felt to praise the Lord Jesus and everything around me; I never was so happy in my life. I thought I would tell my mother of the sweet, precious words that had been spoken to me, but I was afraid that I was deceived, and would deceive her. O, how can the great divine being speak peace to one so unworthy as I am! I soon had doubts and fears to drive away my happiness. I thought I would talk to some of the Old School Baptists, but I could not have the fortitude to do so. Sometimes I would wonder if I was deceived or not; I was afraid it was imagination. I would try to ask my dear Savior if I was deceived to be merciful: O God, be merciful unto me, for my soul trusteth in thee. The words would roll through my mind, "Trust in the Lord; by grace are ye saved." These sweet, precious words have been of great comfort and pleasure to me.

In a year after I had a pardon of my sins, (as I hope) my husband and I were sitting alone, and I was thinking of my soul's salvation, the words were spoken to me, "Take up your cross and follow your Savior." I caught myself jumping up, clasping my hands together, saying, Glory to God! O how happy my poor, sinful heart was made. How thankful I was that my Savior had brought me from great darkness into his marvelous light. I hope I had a desire to join the church and be baptized from that time until I did join the church, which you know was last October, (1874.) I had long desired to see my husband go and join the church; and how thankful I felt when he went forward, and told what the Lord had done for him; I felt to praise God with all my heart. While we were in the water my thought was, O Lord, are we right in the sight of God? O what a beautiful light shone around me, and my heart was made to praise the Lord for what he had done for us. O what a good and glorious Savior!

One thing I do know, if I am one of God's children, it is not through anything that I have done to merit it; but it is through the goodness and grace of the merciful and sin-atoning God; by him alone I have been brought to see and feel my entire dependence on a blessed Savior. My mind has been more at ease since I joined the church than it had been for the last seventeen years. Although I have doubts and fears, I feel to trust my soul in the Lord Jesus, the King of all.

I did not think of writing so much when I commenced; I fear you will tire of reading it. Excuse mistakes. May the God of all grace strengthen and uphold you. Mr. Eastin joins me in sending love to you and family.

Your unworthy sister, if I was one with Christ when he arose from the dead,
NANCY E. EASTIN.

MOUNT BRYDGES, Ont., June 20, 1875.

ELD. DURAND—DEAR BROTHER:—After some years having elapsed since I promised to write to you, I shall now endeavor to fulfill my promise; but I hardly know where to begin, for in contemplating the theme of redeeming love, as manifested to so unworthy a creature as I am, it is so great and so boundless as to be entirely beyond my capacity to fully express it.

Perhaps I may as well begin like Christian and Hopeful, where I trust God began with me. I was born in the county of Halton, Ontario, and had in my infancy a Presbyterian baptism; but my mother dying when I was only seven years old, I went to live with an uncle, who was a Methodist, where I remained a little over eight years, when with my father and brother I moved to Middlesex County, where I now reside. In the winter of 1840 I went on a visit to my uncle's, (my former home) where I remained several weeks. During my stay there was a cousin at my uncle's, who was sick, and came to stop with him. He was a very exemplary and professedly religious man, though a great sufferer at times, and my uncle used to read the scriptures and have prayers with him when sitting up at night; and the room I slept in was only separated from his room by a board partition, so I could hear them quite distinctly; but their religious exercises made no particular impression on my mind at the time. But one night, on awaking, and hearing my uncle reading the scriptures, my mind became very much troubled, and now for the first time in my life I saw my sins rising like mountains before me, (I was now in my seventeenth year) and I wept until my pillow became wet with tears, and I felt a strong inclination to go from my room and tell my troubles; but courage failed me, and I kept them to myself. In the morning I felt more composed, and said nothing to any one about the state of my mind. After some time the sick man died, and I attended his funeral, my mind being still troubled. There was a protracted meeting going on, and I went with my uncle's family to it. When at the meeting I felt much pressed down with my sins, and when the invitation was given for those desiring to seek religion to come forward, I felt a desire to go; and on being solicited by a friend I went, but on kneeling at the anxious-seat all my good desires seemed to leave me, and while I felt like weeping before, my heart now became as hard as the nether millstone. I could not pray one word nor shed one tear, although friends were praying around me; and one old man in particular expressed how delighted he would be to see me as happy as he was. But I felt very much disappointed, and wished myself away from the place, and but for shame, probably would have left at once. However, I resolved in my own mind that I would not again place myself in the same position. On attending the meeting the next night no persuasion

could induce me to go forward. I now endeavored to drive away all serious thoughts from my mind, and to indulge in the frivolity of young people as before.

Soon after this I started for home, and on parting with my uncle he made some remarks about the necessity of religion, but I told him nothing about the state of my mind. After leaving I found my trouble of mind was not so easily got rid of, and I felt very miserable. I arrived at home, and for several months I remained in much the same condition, sometimes trying to pray, and at other times not knowing what to do. The next winter the Methodists had a revival, and were holding a protracted meeting not far from where I lived. I was again induced to try the anxious-seat, to see if I could get any relief for my trouble, and my mind at this time took quite a different turn, and began to feel a degree of self-complacency and pride that now at last I had taken on me a profession of religion. I joined the church, and thought that all would be well with me; and thus for nearly a year I lived a proud Pharisee, thanking God that I was not as other men, &c. But it so happened there was a strange preacher came to preach, and he took for his text 2 Cor. xiii. 52. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves? how that Jesus Christ is in you, except ye be reprobates." These words destroyed all my legal hopes, and I felt my case to be ten times worse than ever before. I would have given a world, if I had had it, to have never made a profession of religion, and what to do I knew not. My acquaintances in the church wondered at me when I began to tell of my troubles, and said, "Why, I thought you enjoyed religion; how is it?" And now it would be impossible for me to describe to you the troubles I underwent for nearly two years. And this was the time that my mind was taken back to your preaching in Ekfrid, when I asked you for an interview, to tell you that in my experience I could bear testimony to the truthfulness of your statements.

But to proceed. I now attended prayer meetings, protracted meetings and camp meetings whenever I had an opportunity, that if it were possible I might be rid of my troubles and obtain a well-grounded hope, but without avail. I had went so often to the anxious-seat that my friends wondered at me, and I became ashamed and disheartened myself. They would say, "Why can't you believe? Just give up all, give God your heart; he is waiting to receive you. If you are not saved just now it is some fault of your own. It is the easiest thing in the world to be saved, if you are only willing to be saved in God's own way," &c. And thus you see that according to this teaching, if I could pay but a small portion of the debt, God would forgive the rest. But it could do me no

good to be forgiven nine thousand nine hundred and ninety-nine talents, on condition of my paying but one, when I was without means or strength to pay that. I now felt that my case was desperate, and that every person in the world could be saved before me. I was not only the worst of sinners, but also the most helpless to do anything that would be acceptable to God. I had witnessed numbers of people professing to have received the pardon of their sins, and to be made happy; but there was no happiness for me, every one could get into the pool but myself. But when coming home from a prayer meeting one evening alone, in the summer of 1843, and pondering over my lost condition, the moon shining brightly, and coming to a turn in the road I knelt down, as it were, for the last time, to ask God to have mercy on me. My knees had scarcely touched the ground when I sprang to my feet, feeling such a change come over me as I never felt before. In a moment every tear was dry, and I had a full view of the Savior looking down on me with a smiling and reconciled countenance. My load of trouble which had for so long bore me down was gone, I could not tell where, and I felt myself to be altogether a different person from what I was before.

And now I have submitted a few things, in connection with my history, to your consideration, yet not without doubts in my mind as to whether it is best for me to send it or not. I have thought of Bunyan and his pilgrims, "Some said let them live, and some said let them die," so I have ventured to send it.

Since I have obtained a hope, (though it has been so small many times that I scarcely knew whether it entered within the veil or not) I have passed through many severe trials; yet thus far the Lord has kept me, and now for nearly seven years I have had a name (unworthy as I am) among the Old School Baptists; and I often feel, when looking within, to abhor myself, and to conclude that if my brethren and sisters in the church could see me as I do myself at times, they would spurn me from their company, instead of owning me as a brother.

Write to me as soon as you have leisure; and may that God who has kept us and fed us all our life long, keep us unto life eternal, through Jesus Christ our Lord.

Yours in hope,

JOHN THOMPSON.

AUGUSTA, Ky., Sept. 16, 1875.

DEAR BROTHER BEEBE:—I cannot suppress the earnest desire to communicate a few of my thoughts to you and all the rest of my much esteemed brethren in Christ, especially those whom I had the most happy privilege of meeting at the Licking Association, which convened with the Georgetown Church, Ky., Sept. 10, 1875, continuing over Sunday. I feel sensibly that one so incompetent and unworthy as I should scarcely dare address you. But my poor sinful

heart is made to overflow with unbounded love toward you, my Father's children, and my soul doth magnify the Lord for the manifold blessings we received at his hand, in permitting so many of us to meet in the bonds of love and peace, once more to assemble in his most holy name, to worship him in deed and in truth, enjoying as we did the pleasant society and sweet fellowship of each other, for a little season, while our thirst and famishing souls were made to drink deep of the pure sparkling fountain of life, and feast bountifully upon the rich food administered by his faithful servants. Truly we were blest with many able ministers, all declaring the same glorious truth, preaching the gospel, not with words of worldly wisdom, lest the cross of Christ should be made of none effect, but in the spirit and power of God. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent."

For the benefit of those who were absent, I will mention the names of the ministering brethren who were present with us: G. Beebe of New York, J. Furr of Virginia, S. H. Durand of Pa., H. Wright of Ind., D. Bartley of Ill., W. F. Jones of Kan., R. M. Thomas of Mo., T. P. Dudley, J. F. Johnson, Samuel Jones, N. A. Humston, Spencer Jones, J. M. Theobald, J. H. Wallingford and J. T. Moore of Ky.

I am made to feel so humble, and oh so thankful, that I, the least in my Father's kingdom, was permitted to be numbered among you, and to receive so many tokens of your christian regard and fellowship, and I tender my heartfelt thanks to the kind and hospitable friends who entertained us. I bade you farewell with much sorrow and sadness, sorrowing most of all for the thought that I perhaps should see no more the pleasant countenances of our dear and venerable fathers in Israel, and faithful veterans of the cross. But a happy change came over my gloomy feelings on Monday morning, after our separation, while waiting with my pa at the Paris depot for the train. I trust my mind was made to wander far away from sinful self and worldly surroundings, to dwell upon the glorious Lamb of God, and the bride the Lamb's wife, a peculiar people, a holy nation, a royal priesthood, and the glorious plan of salvation by grace, in which this true church, redeemed by the precious blood of Christ, out of every kindred, tongue and nation, ever delight to rejoice; a plan which furnishes a firm foundation, both sure and steadfast to every child of grace. I felt to exclaim, Great is the God of my salvation! and his mighty and wonderful works should sing forth everlasting praises unto his high and holy name. "O sing unto the Lord a new song, for he hath done marvelous things. Sing unto the Lord and praise his name; he telling of his salvation from day

to day. "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever the earth and the world was made; even from everlasting to everlasting, thou God." And with what exceeding great joy did I reflect upon his saving power and grace, manifested by many of his lambs without the fold, during our excellent meeting, some of whom it seems had previously concealed their real feelings, or at least greatly desired to; but now they were made to cry out, and to show forth the mighty power, love and mercy of God in bringing them from nature's darkness into the marvelous light of his dear Son; expressing their great desire, and at the same time their feelings of unworthiness, to take up their cross and be buried with Christ in baptism, thereby receiving a name and place among the people of God. Speaking, I trust, from experience, I will say to those doubting ones, (if one so weak and feeble should presume to advise) You can have no real enjoyment or peace of mind until you obey the sweet command, "Arise and be baptized." O what a solemn and soul-ravishing privilege is that of representing the death, burial and resurrection of our now exalted Prince and Savior. Yet how often did we, unworthy creatures, when impressed with this christian duty, shrink from it, sometimes as though it were a great cross—something to make our burden heavier, and more grievous to be borne. And after having been laid in the liquid grave, we went on our way rejoicing. But do not understand me to say or believe you will have no more trials, temptations, doubts or fears, as the unworthy writer once erroneously believed concerning her case, while experiencing that sweet peace of mind and consciousness of having done her duty. "In the world ye shall have tribulation." Trials must needs come, but the Savior says, "In me ye shall have peace." Tempest-tossed child, are you not weary of wandering from your God? If so, does he not bid you welcome, in the following beautiful language? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

"Jesus, and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee, whom angels praise!
Whose glories shine through endless days!
Ashamed of Jesus! just as soon
Let midnight be ashamed of noon:
'Tis midnight with my soul till he,
Bright Morning Star, bids darkness flee.
His institutions will I prize,
Take up my cross and be baptized;
Dare to defend his noble cause,
And yield obedience to his laws."

Methinks I hear some trembling little one say, I am not ashamed of Jesus, but I fear he is ashamed of me, and that I might dishonor his cause. Had he not intended to own you, he would never have called you. Again, you may say, I doubt that he ever called me. If he has not, why

that yearning and longing desire to follow him, and to be identified as one of his? Whence cometh that love you cannot restrain for his followers? Did you always feel thus? Your answer must be, The things I once loved, I now hate; and the things I once hated, I now love. And unless you have been taught in the school of Christ, and have passed from death unto life, you cannot testify to these things; for the Savior has said, "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me." He brings his sons from far, and his daughters from the ends of the earth. He makes them a willing people in the day of his power. O for a thousand tongues to sing his redeeming love, and shout anthems of praise forevermore.

"Weak is the feeblest effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought."

Dear father Beebe, I submit this lengthy and desultory scribble entirely to your judgment and disposal, either to be corrected or suppressed.

I will say to each of the dear sisters who requested me to write, I have forgotten your address. Should you still desire me to write you, send me your post-office address, and I shall with pleasure try to comply with your request.

Now, may the God of peace sanctify to each and every one of us our deepest distress, be a present help in time of trouble, never leaving nor forsaking us, but lead us all our journey through, and finally take us to dwell with him through all eternity, where all sorrow and sighing shall flee away, is the prayer of your very unworthy sister,

FENTIE BEAN.

SALISBURY, Md., Sept. 1, 1875.

DEAR BROTHER BEEBE:—My mind has been greatly exercised ever since I was baptized about writing and telling the dear brethren and sisters what I hope the Lord has done for poor unworthy me. It seemed that I could tell them so little before I was baptized, that it has seemed to sound in my ears ever since that I should tell it with my pen.

From my childhood I had serious thoughts about death, and would tremble at the thought of dying; but these troubles soon wore away, and were choked by the cares and vanities of the world. I thought I would get religion at some future time, for I thought it was in my power to get it whenever I chose. After a while I united with the Methodists, and staid with them a while, but finally grew very dissatisfied, and would not stay with them any longer. I wandered along for nine long years before I found any home; but thanks to my Father in heaven, I hope I have found one at last, and it is a very sweet home to me.

In 1863 my father died, which gave me great trouble. I studied a great deal about my sins, and it seemed as if I could see nothing but sin attending every thing I did or thought. I was confined at home with the care of a family, so that I could seldom get to hear preaching. I had no idea of the plan of salvation by grace. I did not think that religion could be obtained in any other way than to go to an altar and be prayed for; but it seemed as if something said to me in my dark hours of trouble, You need not want to go to meeting to be prayed for; pray yourself, all alone; the Lord knows every thought of your heart. It seemed to me that I knew he did, at that very moment. I would often go off alone and try to pray, but it seemed that my prayers did not reach as high as my head. I finally came to the conclusion that I had sinned away my day of grace, and there was no forgiveness for me. The thought would often occur to my mind, that the prayers of the wicked avail nothing, and I thought I must be the most wicked person that ever offered one. I traveled along in this way a long time, sometimes trying to keep my mind off such things all I could. I had become afraid that my mind would be destroyed; but, poor mistaken worm of the dust that I was, it was only gaining knowledge. In the fall of 1863 my husband moved in Springhill neighborhood, and nearly all my neighbors were Old Baptists. I thought at first I could never stay there; but in a short time I became satisfied, and though I never before had such nice neighbors. The thought occurred to me one day, while studying, I wish I did know which church is the true christian church, or if there is any difference; for my constant prayer had become, Lord, be merciful to me, a sinner, and show me the right way. And it seemed as if something said, Read the scriptures, and what they teach you, that believe. I got the New Testament, and thought as I did so, These are the words of our Lord and Savior Jesus Christ, and I know they are true. I commenced to read, and the thought occurred to me that I must read it through, and I hoped the Lord would give me some understanding and light from it. I read all the time I could get to read, and understood as I never had before. It was food to my poor hungry soul. I understood the Old School Baptist doctrine. It seemed that I could see nothing else. I thought at that time that my mind could dwell on it always; but when I would leave off reading and go about my daily work it would occur to me that I had more to contend with than any one else, until one night it seemed as if something said to me, Do you not know that you have the world, the flesh and the devil to contend with? And it seemed to relieve my mind a great deal. I had never thought of having these things to contend with. I wanted to hear the Old Baptists preach, and the first gospel sermon I ever heard preached was at one of my neighbors' one night, at Spring

Hill, by Elder Durand. He preached from Acts x. 11. Some one said he preached one hour and a quarter, but it did not seem to me that it was a quarter of an hour. But I was in a great deal of trouble for some time. It seemed I could see these things, but thought they were not for me, until one night in the summer. The weather had been squally all through the day, but it cleared away with a very great redness in the sky. After all the rest of the family had retired, it seemed there was no rest for me. I went out in the yard and looked at the sky, and thought I never saw it look so angry before. I began to tremble, and something occurred to my mind about the judgment day, and it seemed as if said to me, Be not afraid, you believe in God, believe also in me. I felt calm, and that very sky looked beautiful to me. I went into the house, and to bed, but not to sleep. It seemed that my mind was carried away on heavenly things. I was greatly opposed by my family, and I thought I would never say any thing about my feelings to any one; that I was just as safe, and the Lord would take care of me. I lived in this way for some two years; but it seemed when I would have these thoughts something said to me, Don't you know you are disobeying your dear Lord and Savior's command, by not being baptized? I was a poor miserable being. I had no rest day nor night. I seemed to be all alone in the world, and away from the people I loved. I lived in this way, a poor miserable soul, until May of 1871. My dear sister told me that Elder Durand was coming in May, and there would be church meeting on Saturday. My prayer was, Lord, give me strength to go forward and try and tell a little of what I hope thou hast done for me. I told my family of my intention, and it seemed they could say nothing against me at that time. I went, but it seemed to me that I did not know when I went forward. I could tell them scarcely any thing, but I was received, and baptized on Sunday morning by Elder Durand. I never felt happier in my life. I felt that I had discharged my duty, done what the Lord commanded me, and have never been sorry that I did it, for it gave me great peace of mind. I have felt ever since that I have got home, and among the people I love. When brother Durand gave a dear sister and myself the right hand of fellowship, he told us that we had passed through a great many trials, he had no doubt, but he expected we would have a great many more severe ones to pass through. Those words have been a great comfort to me in my trying hours.

Your unworthy sister in tribulation, if one at all M. J. H.

DEBRUIN, Mo.

DEAR BROTHER BEEBE:—I wish to say to you that our family paper, like an evangelist, comes to us regular, laden with the precious things of our Master's kingdom, for which I feel thankful, and rejoice in hope of

the glory of God. If I live to see the last day of December, 1875, I will be seventy-four years old. My bodily strength is fast failing, which measurably hinders me from meeting with my dear brethren and sisters in the church. Therefore all the preaching I receive is from reading the "Signs of the Times," which makes me feel desirous of letting you and the dear brotherhood hear from a poor lonely pilgrim away here in the west. When I was young, like the balance of Adam's race I was walking down in sinful ways, and rolling sin as a sweet morsel on my tongue, till it pleased the Lord to show me a better way, through the blessed teaching of the Holy Spirit, thus breathing into my soul a new and living way, enabling me to realize Jesus as my Savior, the chiefest among ten thousand and altogether lovely. I know I shall fail to give in this a full description of the Lord's dealings with my poor soul. But, as the poet says, it is better felt than expressed. I knew that I was a great sinner in the sight of God, and my sins like mountains seemed to be pressing me down, as I thought never to emerge. My trouble became so great, and the way so dark, that I had no desire for the company of my young associates. I would, time after time, resort to a secret grove to ask God for mercy; but my poor petitions appeared to fall into the ground before me; and my grief, fast increasing every moment, seemed fraught with horror and woe, like a taper burning out, enveloped in darkness, and approaching judgment for which I felt myself unprepared. My every thought and feeling was pervaded with the cry, O my soul, my poor guilty soul! What shall I do? for my own efforts were all vain, and the works of the law condemned me. So I gave up all hope, ready to launch into an awful abyss of irretrievable misery. While in this awful condition, about the middle of November, in the year 1841, the blessed Savior was presented to my view, and suddenly all my load left me, and my tongue cried, Glory to God! In fact I was in a new world, and every thing seemed beautiful, giving praise to my Redeemer. On Wednesday night, about ten o'clock, in old Tennessee, this glorious new day of comfort and ineffable joy shone around me, above the brightness of this mundane world; and while my companion and children were all in bed and asleep, I was running around my little house, clapping my hands in praise to my blessed Savior, and it seemed to me that I could see the angels in heaven (by an eye of faith) singing around the throne of God and casting their glittering crown at his feet, and with their voices saying, Hosanna to the King of saints. All things appeared lovely, and the forests bowing in adoration to God. I commenced talking to my husband, feeling that I could convince him of the error of his way. The language of Job passed through my mind—"Thou speakest as one of the foolish women,"—which composed my

mind to a considerable extent, and I tried to give slumber to my eyes for a few minutes. Meditating upon the goodness and mercy of the Lord, I thought I saw my little infant (which was just before buried) lying in a trunk, with a plate of gold on its breast. I kissed my baby, and awoke, with the impression that all my trials were gone. I continued in this frame of mind for several days, and on Saturday following one of my neighbors came by, going to his meeting. He stopped, saying, Aunt, I want to talk with you. I replied, I am ready to talk, and commenced telling him what great things had come to pass, how my burden of sin was gone, and that I would see no more sorrow. Tommy said, "Aunt, your trouble will return again, and you will be assailed with doubts and fears." And for the last thirty-four years I have found poor little Tommy's words all true. The same month, by the help of God, I went forward to Mount Pleasant Church and tried to relate my feelings to the brethren, and was received into the fellowship of the church. This was on Sunday, and the next week I was baptized by Elder Lewis Heath. There I held my membership for five years, after which time I moved to this country, wandering round and round for twenty years before I found my home again among the dear Old Baptists. I feel that I am now dwelling with the people I love—a poor and afflicted people—under the pastoral care of Elder Asa Howard, a faithful minister of the New Testament. The poet has well described my feelings of the rugged road I have traveled, lo these many years. Dark and thorny is the desert through which pilgrims make their way.

Dear father in Israel, it would be too tiresome to mention every little incident that occurred to me in the way. I have only given an imperfect sketch of my travels, yet God's children are all acquainted with one another's joys and sorrows. Do with this as you think proper, and all will be right with me. May the Lord bless you and all the household of faith, and save you in his kingdom, is the prayer of your unworthy sister, through Jesus,

PHEBE HOGAN.

HARES CORNER, Del., Sept., 19, 1875.

BROTHER BEEBE:—Some few days ago I heard of the death of Mr. David B. Stout. The announcement of his death brought up to my mind several reminiscences of the long past, which, while they are on my mind, I will try to trace out on paper. When the "Signs of the Times" was in its early youth, and its publisher was also in his youth, David B. Stout was a subscriber and supporter, and also an agent for the "Signs." He served the church of 2d Hopewell, or Harberton, for a time as pastor, and also served a small church at Lambertville, N. J., which was then a sound Baptist Church. I was personally acquainted with Mr. Stout, and frequently saw him at my father's house. I cannot now call to mind

any reason to doubt his sincerity. In the summer of 1833 you copied from a New School journal, and published a remarkable dream. It was called "Titus' Dream." But it was not the Titus of old who dreamed it, for he was not a dreamer of dreams, but a man of sound speech that could not be condemned, but a modern Titus of an entirely different stamp, giving heed to fables, &c. Well, this dream was published, and I heard Mr. Stout relate it all over to my father, and he seemed to be fully in accord with the editorial remarks that accompanied its publication in the "Signs." As well as I recollect, it was about two years after this that Mr. Stout suddenly left the Old School Baptists, and thenceforward affiliated with the New, and so continued as long as he lived. This movement was so sudden as to take his most intimate friends by surprise. He and I of course became strangers, and I have never seen him but once since. I never learned from him the influences that brought this apostasy. During the protracted meeting at Kingwood that soon followed, and that resulted in wresting from that church the material to form a New School Church, Mr. Levi Stout from Hopewell attended and took quite an active part in the exercises of that meeting. He was the father of Eld. David B. Stout. You recollect that the revivalist was a Mr. Ketchum. This Mr. Stout during the progress of the said meeting said to me that he had been a member of the Baptist Church before Mr. Ketchum was born. I will add to this that he had also been for many years a deacon of the 1st Baptist Church of Hopewell, N. J. Now what I wish to notice is, that it was not only the birth of Mr. Ketchum, but of *protracted meetings* themselves, and of every revivalist in the land, that had succeeded Mr. Stout's membership with the Baptist Church. Of course he had a chance to know for himself all these innovations, and that *anxious-seats*, *inquiring meetings*, and a multitude of societies and institutions for the purpose professedly of converting sinners, had been born and nursed up since his profession. He had seen with his own eyes some departing from the faith, and others turning away their ears from the truth and giving heed to fables. But with all this knowledge and experience, of which members of late years have been deprived, he went, as I have said, heartily into the exercises of the protracted meeting.

One evening, as members were engaged in the initiatory prayer meeting, one after another praying for the success of their efforts, Mr. Stout took his turn among the rest, and in the midst of his praying his voice faltered, and he sallied to the floor, struck with paralysis. It comes up now vividly to my recollection how I saw him borne by a number of men like a corpse from the place. He lived for some time afterwards, but I do not know that he ever saw or acknowledged any error in his course.

It appears that those in old times who were carried away with the strong delusions that abounded, although professing the truth, had not received *the love of it*. It is a painful thing to have to think that this has been the cause of all the *falling away* in our times.

If there was a needs be for all these things to be developed, there was also a needs be for material to carry them on.

Forty years have passed since then, and with them the actors in those scenes have nearly all gone to their final account.

E. RITTENHOUSE.

SULLIVAN, Ind., Sept. 7, 1875.

DEAR BROTHER BEEBE:—Permit me through our family medium to write to the many dear ones with whom sister and myself met in our recent visit in the eastern part of the state. The yearly meeting at sister Sawin's was a very pleasant one, and we formed many pleasant acquaintances which will be long remembered by us. The preaching we heard from our dear brethren Sawin, Bartley, and old brother Nay, (whose health is very feeble) was all of a piece, without a discordant sound; also the monthly meeting of Bethel Church. The Lord seems to have revived his work in this part of his vineyard. There have been a number added to this church recently. It is indeed comforting to see the love and fellowship that is manifested in this church. Language fails to express the enjoyment and pleasure we experienced while among them. To one who was almost starved, and had received but the husks for food for so long a time, it was indeed a feast, to be permitted to sit at the Master's table and mingle with the saints and feast on the gospel truth, and to which we were led as to a banquet. We felt like exclaiming with good old David, I will dwell in the house of the Lord forever. We feel very thankful to the brethren and sisters for their many kindnesses toward us. O that the Lord may keep me humble, and teach me to know and do his will. O that I may be kept in the dust of humility, and at the feet of Jesus. It is said that it is through much tribulation we shall enter the kingdom. But our Lord has said, "When thou passest through the waters they shall not overflow thee." But O how often I feel to be in deep waters, and the waves closed over me, and it really seems to me that I am alone. But when I read in our family paper, the "Signs of the Times," the many comforting letters from the many who are scattered throughout the length and breadth of our land, I feel that we all acknowledge the same Teacher. I am made to exclaim with the psalmist, "Hear my prayer, O Lord, and let my cry come unto thee." I am deeply sensible of my unworthiness to be had in remembrance by the family of Jesus, yet I have no place to go but to Jesus and his children to unbosom my feelings. Has he not said he will be as a hiding place from the wind,

a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land? David has said, speaking of the majesty of God, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power." And when the eyes of our understanding are enlightened, and we are enabled by faith to look to Jesus, there we see the bread and water of life; for he has said in his precious word, "My flesh is bread indeed, and my blood is drink indeed. He that cometh to me shall never hunger, and he that believeth on me shall never thirst." O that the Lord would revive his work in our midst once more, and send us a refreshing shower from his divine presence. He has promised he will be with us to the end, and when we walk through the dark valley his rod and his staff will comfort us.

May you, my brethren and sisters, be admonished to write often to us who cannot write as you, and who are so situated that we are not privileged with hearing preaching. It is indeed refreshing; and though we are strangers in the flesh, I trust we are not strangers in the spirit, but are of that royal priesthood and chosen generation.

The Editorials are very precious to me. As some brother has said, I hold my family paper next to my bible. I preserve every number.

Now, dear brother, do with this imperfect scribble as you see fit, and all will be right. And may the God of Israel strengthen you in the inner man, and enable you to cry aloud and spare not, till you shall receive the summons, Well done, good and faithful servant, enter thou into the joys of thy Lord.

As ever your unworthy sister,
ANNA M. THOMAS.

WILBER, Saline Co., Neb., Aug. 16, 1875.

VERY DEAR BROTHER BEEBE:—It is through the tender mercies of God that I am blessed with the privilege of writing to you, and the dear brethren and sisters that are scattered over the face of the earth. This leaves us all well. You said in your letter that you hoped by the time it reached me my prospects would be better.

My dear brethren and sisters, I am truly thankful to you and to our heavenly Father for the assisting hand you showed to me in administering to my necessities. Had it not been for the kindness you showed me, we surely would have suffered by this time. This is the way it looks to me, a poor finite creature; but God does not see as man sees; for as the heavens are higher than the earth, so are God's ways above our ways, and his thoughts above our thoughts. And I am truly glad that we have such a God to worship, who sees all our needs, and helps in every time of need. I have found him a present help in time of great need. Bless his holy name, he has promised never to leave nor forsake his people. When thou passest through the wat-

ers they shall not overflow thee, and through the fire, it shall not kindle upon thee. He will be with thee in six troubles, and in the seventh he will not forsake thee. He may hide his lovely face from us for a small moment, yet with mercies he returns to us. Though the hills may be removed, and the mountains depart, yet his loving-kindness he will not take from us, nor suffer his faithfulness to fail.

My dear brethren, we are kept by the power of God, and holy is he. He works all things after the counsel of his own will. What he does is forever, and all things he does is right, and no puny arm of flesh has any right to say to him, What doest thou? I am satisfied that he never sends any affliction, trouble or trial upon his children but what they are able to bear, through his sustaining grace.

My dear brethren, there are many things I would like to write about, but have not room. I will say to you that it has pleased the Lord to bless us with a bountiful crop of small grain, and the prospect for corn never was better.

Brother Beebe, the Old Baptists here are somewhat scattered, but are sound in the faith, contending for the faith once delivered to the saints. We are at peace one with another.

I will give you the names of the brethren and sisters that sent me relief.

Dear brethren and sisters, may the Lord bless you abundantly, and sustain you through life's uneven ways, and when you are called to lay your armor by may you all receive the welcome plaudit, Well done, thou faithful servant, which is the prayer of

Your unworthy brother,
ISAIAH WAGGONER.

WESLEYVILLE, Pa., Dec. 31, 1874.

BELOVED FATHER BEEBE:—Your paper comes an ever welcome messenger, bringing precious tidings. Although I am personally acquainted with but few of its correspondents, they seem like long tried and faithful friends, my heart has been so many times gladdened by their communications. When I have been particularly comforted and strengthened by some message, I feel as though I would like to take the writer by the hand and tell them what comfort they have given to one who, though the most unworthy of any who have named the name of Christ, loves the doctrine of salvation by grace.

I see in the last number of the "Signs" that another long tried and faithful servant has been called home. As we read in the Obituary Department the names of those faithful soldiers who have been called away, we feel sad, that we can no longer receive their messages of counsel, admonition and warning. The laborers are few, but the Lord is able to raise up and send laborers into his vineyard. He will not leave his children to want for bread, but he will give them their meat in due season, and cause them to drink of the well of living water.

MARY R. TOMPKINS.

BISMARCK, Ill., Aug. 25, 1875.

BROTHER BEEBE:—Having finished the business part of my letter, which required my attention at this time, I have a strong inclination to try to fill some of the remaining space with a short communication. But as you have so lately assigned or allowed to me a large portion of valuable space for the insertion of three lengthy communications, which I sometimes fear were unworthy of the space they occupy, if not totally unprofitable and worthless, I feel like there is reason to conclude that another from me at this time, short as it may be, will exhaust entirely your already over-taxed toleration and wearied patience, and that of the readers of the "Signs." Hence if what I have written, in connection with what I am about to write, should not appear in the columns of the "Signs of the Times" on account of the foregoing, or of its unworthiness, or of its bungling diction or arrangement, I shall not be much surprised or disappointed; and shall not feel sorry, except that my stupidity was further allowed to attempt to tax your toleration and patience, or to further oppress the generosity I had already burdened.

As I have just returned home from visiting the Lebanon Association, held this session with the Mount Gilead Church, Hancock County, Indiana, and being so well pleased with the christian conduct, kindness, courtesy and manifest love and fellowship of the brethren and sisters who were "gathered together" there, who, to me, were almost all of them entire strangers in the flesh, I desire that "all the faithful in Christ Jesus," who are readers of the "Signs," at least, should have this opportunity to hear and rejoice that, in that locality at least, and to all appearance throughout their correspondence, God's children are "with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Because having "the love of God shed abroad in" their "hearts by the Holy Ghost, which is given unto" them, they are enabled by grace so to do, and "to walk in the truth;" that their "love" may be without dissimulation, abhorring evil, and cleaving "to that which is good." "Kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord." I have never yet had the pleasure and comfort in visiting an association in which the same soundness and steadfastness of faith was so clearly manifest throughout; and such unanimity in preaching "the doctrine of God our Savior" in its simplicity and purity.

Among the many precious brethren in the ministry of this association whom I met there, and heard preach "the unsearchable riches of Christ," were Elder Wright, of White Water Association, Ind.; Elders Nay, Jackson, Martindale and Jones, of Conn's Creek Association, Ind.; Eld-

er Morehouse, of Mad River Association; and Elder Seitz, of Indian Creek Association, Ohio.

I listened with admiration and comfort to nineteen different discourses, from the convening of the brethren in the vicinity, to their departure to their respective homes, and was not able to detect a single discord, conflict or deviation from sound doctrine in the whole. I was much pleased that no departure was manifest, and that I could heartily and cheerfully endorse every doctrinal sentiment presented; both in the preaching, and the free and private interchange of views during recess; and I thought there were the fewest misapplications of scripture in that number of sermons, from different men, I ever saw or heard made in my life. There was no allusion made to, or anything spoken in favor or support of, modern, new-coined and man-made theories of "man's total corporeity or materiality;" or of there being "nothing but organized dust necessary in man's composition to constitute him a living soul, or a rational and responsible being;" or of the eternal existence of the "humanity of Christ," or of his human body and manhood, as the "humanity of God;" or of "two distinct natural and fleshly families: one of which as born of the flesh, and before regeneration are all children of God; and the other the literal children of the devil, as coming out of his loins;" or of the "regeneration" of the entire man, "outward" as well as "inward," in the new birth, prior to the resurrection of all the saints. While the prevalence and preaching of such sentiments are causing such strife, hatred, variance, envy, seditions and divisions in some four or five associations in Indiana and Illinois, such sentiments were not so much as hinted at in this association as being revealed in the record of God's eternal truth. But the theme of all was sovereign grace and "Christ crucified;" "unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." And although a profitable diversity of gifts was clearly manifest, yet every one having received the gift so ministered "as good stewards of the manifold grace of God;" and "as of the ability which God giveth, that God in all things" might "be glorified through Jesus Christ."

In conclusion, I would say to the brethren of the ministry, not that I feel capable or worthy to comfort or admonish any of them, needing myself as much as any one else their watch care "as ensamples to the flock;" but in the language of an inspired apostle, continue to "feed the flock of God which is among you, taking the oversight;" "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." "Be sober, be vigilant;" and may the God of all grace who hath called

us unto his eternal glory by Jesus Christ, after ye have suffered awhile, make you perfect; stablish, strengthen and settle you. "To whom be praise, glory and dominion forever and ever." "As I suppose I have written briefly, testifying that this is the true grace of God, wherein ye stand." "Peace be with you all that are in Christ Jesus. Amen."

Your unworthy brother in love, through affliction and much tribulation, "if so be" I "have tasted that the Lord is gracious,"

GEORGE Y. STIPP.

SCHUYLER, Neb., Sept. 10, 1875.

ELDER BEEBE—DEAR BROTHER:—Although I am a stranger to you in person, you are not so much so to me, for I have seen you and heard you preach from time to time for more than forty years, even before the first number of the "Signs of the Times" was printed, and have been a reader of them more or less from that time to the present. In the year 1838 I think I was experimentally made acquainted with the doctrine they contain; and could I tell the trials that I passed through for the next fifteen years, it would fill a volume; but I shall not attempt it, for my nerves are so very unsteady that it is with great difficulty that I can write. Suffice it to say that in 1857 myself and husband were baptized by Elder J. L. Purington, into the Lexington Church, in Greene County, N. Y. That year my husband subscribed for the "Signs of the Times," and continued to take them until we left New York State, in 1863, and came here to Nebraska. Now we, like most of the farmers in this new country, have more ways for than means to procure money. The grasshoppers have destroyed the crops for the last two years, but this season the crops are good; but the excessive rains for the last three weeks have spoiled a great deal of wheat. We have been kindly remembered and supplied with the numbers of the present volume by Elder I. B. Whitcomb. I have often felt when reading the communications from brethren and sisters, that I would like to respond, for they would describe my feelings better than I could; but knowing my inability, have not made the attempt. But while reading a communication in the June number a few days since, from a brother in the southern part of this state, the thought occurred to me, perhaps there may be an Old School Baptist somewhere in this region of country, north of the Platte, that thinks, like me, they are all alone, and I thought that by writing to our family paper, perhaps we may find each other out, if any such there be. I have been made to rejoice while reading the "Signs" that there is a people throughout this land that speak the same language, and have been taught in the same school, which I trust is the school of Christ. It gives me courage to hope that if eternal life be their reward, I shall possess the same. I have several volumes of the back numbers of

the "Signs," which have supplied all the gospel preaching I have had since I came to this state; and I have seen only one person professing our faith, and he left the state soon after we came.

I have been an invalid for two years; and last fall I was prostrated with paralysis, from which I am only partially recovered. I thought much about Elder Purington while lying helpless on my bed last winter, not knowing that he had gone to that land of rest that I have heard him speak of and sing of with so much animation. Unworthy as I know myself to be, I hope soon to meet him there, for I am only waiting the Lord's time for the messenger that shall set me free from this body of sin and death.

CHARLOTTE E. VANHOUSEN.

P. S.—Brother Beebe, if you find, as I am sure you will, that this is unworthy the space it will occupy in your paper, you know your privilege is to throw it into the waste basket. My nerves are so uncontrollable that I have made my paper very much to resemble my own righteousness.

C. E. V. H.

CREAM RIDGE, N. J., Sept. 12, 1875.

DEAR FATHER BEEBE:—I was reading the "Signs" for Sept. 1st, this morning, and was reminded by sister Mary S. Duval's letter of the similarity of our situations. I, too, have no church to meet with, no preaching to listen to, not even a single brother or sister to converse with—save in the silent language of the pen. I feel very cold and lifeless, with but little interest in spiritual things. Sometimes I wonder how I can feel so indifferent and composed when I seem to have so little ground for hope.

To-day the little church at Rock Springs is, I trust, enjoying the preaching of our beloved pastor. I have been thinking of them, and fain would pray that they may all be comforted and instructed, though I am far from them. I've wondered, too, if any have thought of me, and if Elder Grafton would pray for the absent ones.

I have only heard two gospel sermons since I saw you at Hopewell in June, and I cannot say that I heard them, though I find a pleasure in being present. Last Sunday I was in Philadelphia, and thought I would go to meeting; but when I got there I found only three; however I was not sorry I went. I think I preferred it to any place else in Philadelphia. I hope to go whenever Elder Purington is there, but that is very seldom. My situation here is pleasant and easy, only lonely. I left all in usual health at home a little over a week ago. Since I left home I have learned that uncle James Jenkins has been called home. He had been very ill and had suffered very much for some time, and was ready, willing, and even anxious, to lay his armor by. While we feel that we have one earthly friend less to love us, we cannot grieve that "the languishing head is at rest."

Dear father, I will not longer tax you. I only meant to write a few

lines. I would be remembered in love to sister Beebe, also sister Phebe, and though all unworthy of it, I crave your dear fatherly love. With an earnest desire for your temporal and spiritual welfare, I am your very little sister, if one at all,

ANNIE E. JENKINS.

ROXBURY, N. Y., Sept. 15, 1875.

ELDER G. BEEBE—DEAR BROTHER:—I see I am in arrears for the "Signs," and I now forward you five dollars. I do not wish to do without them. I am satisfied that the sentiments advanced by you are in accordance with the truth of God, as taught in his word. I was much pleased with your editorial on Adoption, in the number for June 15th, present volume, and now, dear brother, with your permission, I will present a few scattering thoughts to your readers.

We hear the prophet Isaiah exclaim, (xxxiii. 16) "His place of defence shall be the munition of rocks; bread shall be given him, and his waters shall be sure." Think of this, child of God, "when the enemy comes in like a flood; the Spirit of God will lift up a standard against him." Think of your safety—your defences are rocks. How secure behind such fortifications! This rock, too, is invincible, impregnable. Your enemies may harass and perplex you, but they cannot overcome such obstacles. They are durable, too; no danger of decay in the Rock of Ages. He is not only a rock, but he is a wall of fire round about, and the glory in the midst. Your defence will forever remain.

Bread shall be given him. Israel, when in the wilderness, murmured against God because they had no bread; but he gave them a daily supply in the journey to the promised land, without plowing or sowing. So spiritual Israel will be supplied without labor. Bread shall be given. O how different to have bread given, than it is to be compelled to labor for it. Your enemies have to labor for their bread; but yours is given. This implies no labor, money or price on your part.

His waters shall be sure. How different from the fluctuating streams of your enemies. Sometimes theirs flow in great abundance, in accordance to their works, and among them is a drouth when they cease to labor, and their waters cease to flow. But your waters shall be sure. Although you are within your defences, surrounded by your enemies, your waters shall be sure; no danger of failure, for they are living waters. Do you suppose there is any danger, inclosed within your rocky fortress, with a good supply of bread, and sure waters? Oh no! You are safe. But some may ask, What is your rock? A very natural question; for there are other rocks. "For their rock is not as our Rock, our enemies themselves being judges." Our Rock, or munition, is no other than the Rock of Ages—Christ Jesus. He is the Rock, his work is perfect. The great

Hebrew legislator smote the rock at Horeb, in the wilderness, from whence flowed water enough for all Israel in their journey through the wilderness. So when our great anti-typical Rock was smitten, water flowed out abundantly, enough for all spiritual, in this wilderness world of sin and sorrow. Hence their waters shall be sure. They are living waters, proceeding from the throne of God and the Lamb. That is their source. "There is a river, the streams whereof make glad the city of God." In it shall be found no galley with oars, neith shall gallant ship pass thereby. Think then, child of God, how safe you are, inclosed in rock for defence, with bread given, and waters sure. You can endure a siege. Your enemy is ever alert, seeking whom he may devour; but your walls and bulwarks are salvation, and gates thereof praise. Your Rock, which is Christ, is the foundation on which his church is built; and he is the living bread that came down from heaven, and he, too, is the source of the living waters that spring up to everlasting life. Well then might the prophet say, "Let the inhabitants of the rock sing; let them shout from the tops of the mountains." Then sing for joy, child of God; your God reigns; he will protect you; he will keep you night and day. But how troubled and fearful you are in the night. Although it is dark, and all the beasts of the forest move, you hear them howling around, that is their hour; you cannot see, but his eye never slumbers nor sleeps; he will watch over you; he will guard you; for darkness and light are both alike to him. O then, troubled one, rejoice, for your God and Captain is gone before you, he has fought your battles for you, he has vanquished your foes, and you are more than conquerors through him. No weapon that is formed against you shall prosper, and every tongue that rises against you in judgment he will utterly condemn. Then sing, yea, shout from the top of the mountains; for your God, the Rock of your salvation, is ever watchful; he is your help and defence, a very present help in time of trouble.

"Then give all the glory to his holy name,
To him all the glory belongs;
Be yours the high joy to sound forth his praise,
And crown him in all of your songs."

Dear brother, if you think the saints would derive any comfort from the above, please insert it, and I shall be amply paid. Of course I leave it with you.

As ever yours, &c.,

WILLIAM RELPH.

Elder P. Hartwell has on hand a quantity of the first and second volumes of the "Editorials of the Signs of the Times," and can supply any demand for them in his vicinity.

Orders for our Hymn Books, or any other of our publications, can be supplied by Elder Hartwell on the same terms as at the office of publication.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, now in session with our sister church at Georgetown, Scott County, Kentucky, to the churches composing the same, Greeting.

DEAR BRETHREN:—Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy and unfailing compassion has not only preserved our lives through another year, but has bestowed upon us the exalted privilege of again meeting in our associate capacity for social worship.

God has been pleased that in all the ages the faith of his people should be tried, tried as gold is tried in the fire. In the experience of every saint there are seasons of prosperity, and also of sad adversity; and this is true not only of the children of God individually, but also of the churches. David's experience is the same as the experience of the children of God now. He testifies, "And in my prosperity I said, I shall never be moved." Of the nature of this prosperity we may judge from what is said in the first part of this psalm: "I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord, my God, I cried unto thee, and thou hast healed me; O Lord, thou hast brought up my soul from the grave, thou hast kept me alive that I should not go down into the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrances of his holiness. For his anger endureth but a moment; in his favor is life. Weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. Lord, by thy favor thou hast made my mountain to stand strong."—Psa. xxx. In the enjoyment of this prosperity we are in the banqueting house of the heavenly bridegroom; we look up at his banner, the ensign of the unutterable love of God; we go about Zion, tell her towers, mark her bulwarks, and consider her palaces; and above all, we realize that the name of the wondrous King who dwells there in unapproachable light, "is a strong tower, into which the righteous flee and are safe." O what assurance of hope is here, "I shall never be moved." Here the sweet voice of that great Shepherd of the sheep is heard in tones of inexpressible comfort, saying, "I will never leave thee nor forsake thee." And the now confiding child responds, No, no, dear Lord, I believe thou never wilt forsake me. I am my beloved's, and my beloved is mine. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."—Psa. xxiii. 6.

Now all this that is said in our hearts in the day of prosperity is true, with a great deal more that has been said and recorded in the scriptures of truth, all of which was written for the instruction of the people of God, that they through patience and comfort of the scriptures might

have hope. Yet it is true that only in prosperity can they truly be said by the saints.

It is with reluctance that we leave the contemplation of this blessed prosperity, but the limits of a Circular Letter admonish us to be brief, and for a while to trace the exercises of the same people in adversity.

In the last clause of the thirtieth psalm the writer says, "Thou didst hide thy face, and I was troubled." The light of his face constitutes the only day to the sons and daughters of the Lord Almighty. To hide his face is to make a total darkness to them, and then do all the beasts of the field creep forth, and make the night hideous with their ravaging. In this dark trial good old Jacob, the beloved of God, was made to cry, "All these things are against me."—Gen. xlii. 36. And Job, the upright man who feared God, in his hour of trial, said, "Mine eye shall no more see good."—Job vii. 7. And David, in the day of trouble, said, "I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search. Will the Lord cast off forever? Will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" And again, Jeremiah, that prophet to the nations, said, "I am the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness, but not into light. Surely against me is he turned. He turneth his hand against me all the day, my flesh and my skin hath he made old. He hath broken my bones," &c.—Lam. iii. 1-4.

The tendency of these trials is to show us the awful pit into which sin and rebellion against God has sunk us, our perfect helplessness therein, and the absolute sovereignty of that "grace which bringeth salvation." For never really do we utter that great cry for mercy until we realize that we are in the belly of hell; and in every instance when we have experienced deliverance we have vowed, "Salvation is of the Lord."

Such being the tendency, dear brethren, of these trials, do we not recognize a necessity for that heaviness we often experience under the manifold temptations into which we fall? These temptations are not only many, but they are very sore; yet they are needful, for

"He that would to Jesus press
Must fix this firm and sure,
That tribulation more or less
He must and shall endure.

"From this there can be none exempt,
'Tis God's most wise decree;
Satan the weakest saint will tempt,
Nor is the strongest free."

But we are admonished not to think strange of these trials; therefore we must conclude that the same are being accomplished in all the brotherhood of Christ Jesus our Lord; and we should thankfully remember the exhortation which speaketh unto us as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of

him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 5-8. But when we are assured that the object of all this grief is that we might be partakers of his holiness, how appropriate is that other exhortation, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy."

But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen.

Done by order of the Association.

T. P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

JAMES DUDLEY, Ass't Clerk.

The Tygart's Valley River Association of Regular Baptists, now in session with the church at Ten Mile, Harrison County, West Virginia, August 27th, 28th and 29th, 1875, to the household of faith, Greeting.

VERY DEAR AND BELOVED BRETHREN:—Agreeable to our annual custom we present to you this, our annual epistle of love, in which we desire to set forth the doctrine of our Lord and Savior Jesus Christ.

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 21. O, dear brethren, what a sure foundation the people of God have to rest their hopes upon! He saves them from their sins, from sins past, present and to come, by the washing of regeneration and renewing of the Holy Ghost. He will bring the blind by a way they knew not; for in a state of nature they are all blind, dead in trespasses and in sin, and were by nature the children of wrath, even as others. Then Jesus will save his people. Hear him say, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. He also says, in the 44th verse of the same chapter, "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day." Then Jesus will save his people from their sins at the great day of judgment, when the Son of Man shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep

on his right hand, but the goats on the left.—Matt. xxv. 31-33. We might call your attention to many other passages of holy writ, to prove that Jesus came to save his people from their sins, but the limits of a Circular Letter will not admit. The question may be asked, Who are the people of God? We have to answer, All whose names were written in the Lamb's book of life from the foundation of the world. The objects of the world's hate. We need not expect the love of the world if we belong to Christ. "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 17-19. Dear brethren, we, as a denomination, are hated because we oppose all the unscriptural notions that other denominations have set up, such as Sabbath Schools, celebrations, and many other such things, which are highly esteemed among men. But, dear brethren, let us remember the words of our Lord, "That which is highly esteemed among men, is an abomination in the sight of God. They that sleep, sleep in the night, and they that are drunken, are drunken in the night; but ye are not of the night, but of the day. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." O that the Lord may enable you, dear brethren, to make full proof of your ministry by earnestly contending for the faith once delivered to the saints. O that he may fill your earthen vessels with the rich treasures of his grace, that you may rightly divide the word of truth. May the God of all grace strengthen you by might in the inner man, that you may boldly declare salvation by grace. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Dear brethren, may love be with you. See that ye fall not out by the way. Remember the admonition of your Savior, "Take heed not to offend one of these little ones." See that you love one another with a pure heart, fervently. O may the Lord guide you in all your deliberations, when you meet in your associate capacity, and at all times while remaining in this earthly tabernacle; and when God has served out his righteous will with us in this sin-deluded world, O may he receive us up to that house not made with hands, eternal in the heavens, where the wicked cease from troubling, and the weary are at rest.

The grace of our Lord and Savior Jesus Christ be with you all. Amen.

J. S. CORDER, Mod.

H. CHENOWETH, Clerk.

The Clover Old School Baptist Association, in session with the East Fork Church, Highland County, Ohio, to the churches composing her body.

DEAR BRETHREN AND SISTERS IN THE LORD:—According to the established custom we address you this, our Circular. Through the goodness, love and mercy of God our Savior we poor, finite creatures have been blessed with another opportunity of meeting together in an associational capacity. We were made to rejoice and extol his great and majestic name, that peace and fellowship prevailed throughout our borders; and though we are few in number, compared with the so called churches of the world, we have the consoling promise of the Son of God, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Then let us take the scriptures as the man of our counsel, contend earnestly for that faith once delivered to the saints, ever looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is forever set down at the right hand of the Majesty on high, expecting till his enemies be made his footstool. May we be enabled to walk worthy of the vocation wherewith we are called, and watch and pray, lest we be tempted above measure, and bear one another's burdens, and thus fulfill the law of Christ. We are thankful to the Lord for calling us out of darkness into his marvelous light, in translating us out of the kingdom of Satan into the kingdom of God's dear Son, and in bringing us to see we are poor, helpless sinners in Adam the first, that we have sold ourselves for naught, that our hearts are deceitful above all things, and desperately wicked, and who can know it? When we were brought to despair, and could do nothing to save ourselves, we were then led to Christ, as the only way of life and salvation. We then know it is by grace we are saved, through faith; and that not of ourselves, it is the gift of God.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever. Amen.

E. M. REAVES, Mod.
JEFF. BEEMAN, Clerk.

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists, now in session with the church at Georgetown, Scott Co., Ky., to the associations and corresponding meetings with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—God, who is rich and bountiful in mercy, has in his loving kindness toward us permitted us to meet again, under the most favorable auspices, for which we desire to feel grateful, and especially that he has sent among us a goodly number of your messengers,

with messages of christian love and fellowship. They came hundreds of miles, from different points of the compass, cheering our hearts, by speaking the truth in the love of it, with admonitions to stand fast in the liberty wherewith Christ hath made us free.

We refer you to our minutes, which we send, as to what we have done while together. Our meeting is a pleasant one, and we pray our God, who is the God of all comfort, and the Father of all consolation, to keep us as one people, and enable us to keep the unity of the spirit in the bond of peace.

Our next meeting will be held, the Lord willing, with the church at Bryans, Fayette Co., Ky., where we hope to again greet your messengers and receive your messages.

Done by order of the association.
THO. P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.
JAMES DUDLEY, Ass't Clerk.

The Tygart's Valley River Old School Baptist Association, now in session with the Ten Mile Church, Harrison County, West Virginia, to the associations with whom we correspond, sendeth greeting.

DEAR AND BELOVED BRETHREN:—Through the goodness and favor of God we are privileged to meet again in our associated capacity. We have a good attendance of the brethren generally. We are glad of the reception of your messenger, E. Bell, who has come to sit with us in council. We have peace and harmony among ourselves, so that we can say, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Dear brethren, we are surrounded with a great many people, professing to be servants of Christ, who, we believe, do not follow him or patronize the bible, for they are united with what are called Odd Fellows, Free Masons, Grangers, &c. We do discard all such organizations, as being enemies to Christ's church, and that we will not fellowship them, nor any church that upholds the same. We love and fellowship all such as patronize the bible and are followers of Christ. Dear brethren, stand fast in the truth as it is in Jesus, and obey the laws of Christ, that we may all live to the honor and glory of God, is our prayer for Christ's sake.

J. S. CORDER, Mod.
H. CHENOWETH, Clerk.

The Clover Regular Old School Baptist Association, to the associations with whom she corresponds, sends this, her annual epistle of brotherly correspondence.

DEAR BRETHREN:—We have again met together in an associational capacity, and have enjoyed the blessed privilege of the fellowship of the gospel of Christ, and the truth proclaimed has been, as it were, as cold water to a thirsty soul; and we have been fed with heavenly food, and our souls have rejoiced in the glorious plan of redemption, as set forth by the servants of Christ that have met

with us. Our session has been harmonious, and fellowship has been fully appreciated and felt between your messengers and us. We still desire the continuance of your brotherly correspondence.

Now may God meet with you, and keep you from falling, and all the household of faith, is our desire and prayer to God. Amen.

E. M. REAVES, Mod.
JEFF. BEEMAN, Clerk.

The following letter from Elder Dudley was read by Eld. G. Beebe, by request of its author, with some appropriate remarks, on the presentation of a complete file of the Minutes of the Licking and Elkhorn Associations from the first that was published of Elkhorn to those of the last session of the Licking Association.

To the Licking Association of Particular Baptists.

Our kind and merciful God has allowed me a place and a name among you better than that of sons or daughters, largely over half a century. The church of my membership, accounting me worthy of her confidence, has chosen me a messenger to represent her in part, for fifty-four consecutive years, at your annual anniversaries. I feel to thank my God, and you, my dearly beloved brethren, for the expressions of christian love, fellowship and confidence I have uniformly received at your hands since that long succession of years; only being hindered two years from meeting and mingling with you in the worship of God. I have been with you in trouble and in joy, in persecution for the truth's sake; yet have I never known you, my dear brethren, to falter in holding up the hands of your servants, when they battled for the right. I desire to thank God that it has been my fortune to be associated with brethren so faithful and true, unworthy though I be. You have stood by me in trials almost unbearable, whilst I have "contended for the faith which was once delivered to the saints."

I am too deeply sensible of my own weakness and imperfections, to suppose my life among you has been faultless, but you have kindly exercised that heavenly grace towards me, "Love hides a multitude of faults."

Your partiality has been further manifested in selecting me as your Moderator for more than forty years; not that I possessed any peculiar fitness for the position, but because of sympathy, for one who has been faithfully engaged to maintain the faith and order of the church of the living God. For these expressions of affection and confidence I desire to thank God, and you, my dearly beloved brethren.

Licking Association now, and for more than quarter of a century, occupies the position I have most ardently sought that she should occupy, united and harmonious, "of one mind and of one judgment, contending for the faith of the gospel, and in nothing terrified by her adversaries." "Behold how good and how

pleasant it is for brethren to dwell together in unity." I sincerely hope "we have the mind of Christ."

We have great cause to thank God and take courage, for that he has, as we confidently believe, raised up several young men in the ministry, who love the truth more than the popular breath, and who are not ashamed nor afraid to preach "the unsearchable riches of Christ." Dear brethren, allow me to exhort you to prove your appreciation of the blessing, by discharging your bible duty towards them. In my old age, I feel to exclaim with the psalmist, "I have been young, and now am I old; yet have I not seen the righteous forsaken, nor his seed begging bread." I feel every confidence in the promise, "Bread shall be given them, and their waters shall be sure."

I feel that my race on earth is well nigh over, that the time of my departure is near at hand, and at the end of that race I could not make a more appropriate bequest to my dear brethren and sisters than a complete file of the Minutes of Licking Association, from her first session up to the last year, containing a faithful and true history of the body.

In conclusion, allow me to "commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all those who are sanctified in Christ Jesus."

Yours to serve in the gospel while life and health permit,

THO. P. DUDLEY.

SEPT. 1, 1875.

P. S.—Whether I have contributed any thing to the advancement of truth and godliness, in the fifty-four years in which I have published the heart cheering news of Jesus and salvation, is not for me to say; but I may be allowed to say I have, with the ability God has given, endeavored to declare the truth faithfully, and to abide the consequences. Thus have I endeavored to *deserve* the confidence and fellowship of God's afflicted and tried people.

T. P. DUDLEY.

APPOINTMENTS.

LOCKTOWN, N. J., Sep. 14, 1875.

If the Lord will, I expect to visit Virginia this fall, and will meet with the Upper Broad Run and Mt. Zion Churches at their October meetings, and with Quantico, Bethlehem and Ebenezer at their November meetings. At Pleasant Valley on Thursday, Oct. 28, and at Frying Pan the fifth Sunday, 31st. Brother Smoot may arrange appointments in the vicinity of Occoquan between the fifth Sunday in October and the first Sunday in November.

Yours to serve in the gospel,
A. B. FRANCIS.

Elder S. H. Durand will be at Burdett the last Saturday of October to attend a church meeting, and preach the next day (fifth Sunday) at 11 o'clock a.m., and in the evening. We expected him the first Sunday of November, but I have received a line from him stating that he would have to make the change.

HIRAM B. ELLIOTT.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1875.

WHAT IS DONE FOR THE ADAMIC MAN
IN THE WONDERFUL ECONOMY OF
SAIVATION?

This question has often been asked by those who object to our views of the doctrine of the New Birth, and some have charged that we deny that anything is done for the Adamic man. Some have presumed to represent us as holding that the spirit of Life which was given us in Christ Jesus before the world began, in time comes down from heaven and enters into the sinner, and there remains as long as the sinner lives, and then goes back to heaven, leaving the sinner to perish, or cease to be. Whether any *sane* person has ever honestly believed that we hold such sentiments or not, we will not attempt to say; we leave those who make the charge to settle the matter between themselves and the heart searching and rein trying God, who judgeth righteously.

If we may be allowed to speak for ourself without any gratuitous interpreter, to distort or misstate our views, we will say in answer to the question at the head of this article, that in the election of grace the sinner who was created in Adam of the dust of the ground, who sinned and fell in Adam, is a chosen vessel of mercy, predestinated to the adoption of a child, redeemed from sin, death and hell by the precious blood of Christ, washed from all pollution, guilt and wrath, by the washing of regeneration, freely and fully justified through the redemption which is in Christ Jesus, and in the new birth he is the recipient of a new, spiritual life which was treasured up in Christ Jesus for him from everlasting, and in the development of this new life he is sealed unto the day of redemption. This seal of the Spirit when received is an earnest, a sure and certain pledge that this chosen vessel, this now Adamic man, this vile body, shall hereafter be changed from a vile, sinful, mortal, corruptible, natural, earthly, depraved body, to a pure, immortal, incorruptible, spiritual, heavenly, righteous body, and shall in the resurrection bear the image of the second Adam, the Lord from heaven, as he has, and does now, bear the image of the earthy Adam. In all candor we ask, Is not this doing something for the Adamic man?

We hold indeed that all that is done in the great and marvelous work of redemption and salvation was and is done for the sinner who is first born into this natural world, of the flesh, who develops the nature of the earthy Adam. In that nature all the redeemed of the Lord were dead in sin, and children of wrath even as others; in that earthly Adamic nature we all sinned, were all condemned by the righteous law of God, and we all were dead in trespasses and sins. "But God, who is rich in mercy, for his great love wherewith he loved us,

even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This, we think, is doing something for the poor sinner. In view of this, the psalmist could say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Psa. lxxvi. 16. "I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God."—Psa. xli. 1—3. All this has God done for poor lost, helpless and guilty sinners of Adam's race. He has chosen them unto salvation, redeemed them from sin, death and hell, called them by his grace, quickened them by his Spirit, given them eternal life, and declared that they shall never perish. And Jesus has given his word that he will raise them up at the last day, and that in their resurrection they shall put on immortality and incorruption, and reign with him in glory.

All this, and much more than we can express, has God done for poor sinners of the race of Adam. All this we believe and contend for, and yet because we do not believe that by the new birth our vile body is changed to a spiritual body, as it would be if it were born of the Spirit, (for that which is born of the Spirit is spirit) we are charged with denying that anything is done for the Adamic man. We hold that our birth of the flesh has produced or developed a fleshly nature which was provided for us in the earthly Adam; and that this fleshly nature, even after the new birth has developed in us a new and spiritual nature, is still flesh, not spirit, is still mortal, not immortal, still corruptible, not incorruptible; nor will it be, until God shall change and fashion it like the glorious body of our risen and glorified Redeemer. It is charged that we deny that anything is done for the Adamic man. Why, dear reader, when by the new birth Christ was formed in us the hope of glory, we were sealed with the holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. It is the infallible pledge that this body in which the Spirit of God now dwells, and has sealed, shall be delivered from the bondage of corruption; and though it be now mortal, it shall put on immortality, though it be now corruptible, it shall be raised from the dead in incorruption; and then, not till then, shall be brought to pass the saying that is written, that death is swallowed up in victory. The apostle John says, "Beloved, now are we the sons of God," for we have in the new birth received the spirit of adoption, whereby we cry, Abba, Father. As many as are led by the Spirit of God, they are the sons of God. Yet, the body (which is born of the flesh) is dead, because of sin; but the spirit (which is born of the

Spirit) is life, because of righteousness. Therefore John adds, "And it doth not yet appear what we shall be." This would certainly appear now, if the new birth which we have experienced had effected that change, from a natural to a spiritual body, which we are assured shall be effected by the resurrection of our bodies. "But we know that when he (Christ) shall appear we shall be like him."—1 John iii. 2. Brethren, do any of you feel as though your mortal bodies, your natural minds, your disquieted and restless spirits are yet like the body, mind and Spirit of your risen and glorified Redeemer? Do you see this longed-for conformity yet perfected in you? If you do, you are far, very far in advance of Paul and John and the primitive saints. Paul says, "We who have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved (or sustained) by hope; but hope which is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. viii. 23—25.

That which we do not see, but hope for, John says, doth not yet appear; and that is the reason we cannot yet see it. Still we know we shall see it, and fully realize it: when Christ shall appear, when we shall see him as he is; for then we shall be like him in all respects. "For whom God did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29. John says, "we shall see him as he is." And the psalmist says, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Psa. xvii. 15. But not till he should awake from the slumbers of death would he see thus, and be satisfied.

We have tried to make ourself understood in this article, in regard to what is done for the Adamic man; but if either from misapprehension, or design to misrepresent, any of our readers shall persist in saying that we believe that nothing is done for the sinner in the work of salvation, may God give us a heart to pity and a spirit to pray for them, and grace also that we may bear with patience whatever we may be called to suffer of reproach for the truth's sake.

We claim for ourself no infallibility, we do not even desire that one word of what we say or write should be received as truth, unless it be fully sustained by the scriptures of truth. We have a very high appreciation of the approval and fellowship of our brethren in the Lord; nothing short of the approval of our heavenly Father is more dear to us; but it is too late in the day with us, our sun has declined too low in the evening tide of our mortal pilgrimage, for us to be to any great extent elated by flattery or depressed by frowns. The time of our departure

is at hand, and we shall soon be numbered with the departed.

"Soon the joyful news shall come,
Child, your Father calls—come home."

OUR VISIT TO THE WEST.

Again in the good providence of our God it has been our privilege to attend the annual meeting of the Licking Association in Kentucky, where we enjoyed a most interesting and delightful interview with the Elders and faithful brethren of that association, and also messengers from eight states of the Union; among whom we will name our venerable brother, Elder Thos. P. Dudley, now over 83 years of age, with whom we have enjoyed a personal acquaintance of forty-two years, during which time the most friendly relations have been enjoyed, and in which time an unbroken fellowship has been maintained between us. Side by side have we stood in the most trying times and severest conflicts with the common foe, battling for the same most precious faith. During the past year, as has been noticed in the "Signs," our dear brother has been sorely afflicted, God having called from his embrace a most precious and loving wife, leaving him to finish his mortal pilgrimage lonely and desolate. But notwithstanding the weight of more than four-score years, and all the trials through which he has passed, he is wonderfully sustained, and now enjoys excellent health for one of his age.

Licking Association is in a harmonious and peaceful condition; not a discordant note nor jarring sound was heard during the whole session of three days. After the close of the session we spent about a week very pleasantly with brother Dudley, and in company with brother S. H. Durand visited the Mt. Carmel and the Bryans Churches, and attended the Yearly Meeting of Mill Creek Church in Ohio, Sept. 22d & 23d, on our way homeward, where we arrived in safety on Saturday the 25th.

In performing this journey we had a delightful ride over the Erie and the Atlantic & Great Western Railways, to and from Cincinnati, and we commend this route to our numerous friends and patrons who may have occasion to travel in that direction. The Wide Gauge, roomy coaches, pleasant sleeping and parlor cars, attentive conductors, and competent and faithful engineers, together with the varied and romantic scenery, makes this a very desirable route.

BACK NUMBERS WANTED.

In overhauling the back numbers of the "Signs of the Times," we find that No. 11, of Vol. 42, (June 1st, 1874) and No. 6, of Vol. 41, (March 15th, 1873) are missing. If any brother or sister have either of these numbers, and can spare them, we would be obliged if they will write us, but not send the papers until they hear from us by letter. We do not want but two copies of each of these numbers, therefore do not wish any to forward the papers before writing.

MISCELLANEOUS.

WITH many thanks we acknowledge the receipt of a can of fruit, from our generous friend, Mr. John Brown, of Eugene, Oregon. The plums were the largest and best we have ever seen.—[ED.]

BROTHER BEEBE:—If it is not asking too much, I would like to have your views on the parable of the rich man and Lazarus—what the rich man and the poor man represents, how it was that the rich man called Abraham father, and what the gulf represents. PHEBE HOGAN.

Reply in our next number.—FD.

On the last page of this sheet will be found a list of the names and addresses of my agents in the sale of the first and second volumes of the book of Editorials, of whom the books can be purchased at the same prices as at this office, for which see advertisement on last page.

B. L. BEEBE.

SAVANNAH, Mo., Aug. 26, 1875.

DEAR BROTHER BEEBE:—I see in the "Signs" a request of brother Jonathan Brown of Bloomfield, Ky., for you or some of your patrons to give the post-office address of Elder Hiram T. Craig. Unless he has removed, his address is Martinsville, Morgan Co., Ind.

Brather Beebe, will you tell me through the "Signs" what the two and a half tribes of Israel represent by receiving their inheritance on this side Jordan? H. BAYNE.

[We have no special light on that subject.—ED.]

PRICES OF THE EDITORIALS.

Having received word from two or three of my agents that the prices of The Editorials was too high, I will request all who may be of that opinion, to price a few of the books in the book-stores in their respective localities, and if I am not mistaken they will find that a book of seven hundred and sixty-eight pages, bound in cloth, will cost more than two dollars and thirty cents. (\$2.30.) One brother says he can buy the bible cheaper. The Editorials do not pretend to compete in price with the bible. There is no book published that sells as cheap as the bible in proportion to its size. The bible is published by societies and printed by millions. If I had sale for a million of The Editorials, I could sell them much cheaper. Suppose there was market for but one ear of corn, which of my brethren could afford to raise that ear and take it to market and sell it at the same rate he gets for it when sold with the rest of the bushel? The idea of The Editorials competing in price with the bible is as impossible as for the corn to be sold at the same proportion should the market become reduced to one ear. B. L. BEEBE.

MARRIAGES.

At Baltimore, Md., Sept. 16, at the Memorial Church, Mr. Charles H. Beebe of Norwich, Conn., and Miss Mary E. Harwood, of the former city.

OBITUARY NOTICES.

DIED—Very suddenly, of paralysis, in the city of New York, Sept. 12th, brother **Harri-son Wilkin**, of Otisville, in this county. His obituary will appear in our next issue.

DIED—Sept. 27th, at his late residence at Van Burenville, (in this town) **William Carpenter Esq.**, aged about 92 years. Brother Carpenter was a very highly respected citizen. At an early age he received a hope in the Redeemer, and united with the Primitive Baptist Church many years ago. We have been personally acquainted with him about fifty years, and esteemed him as a very experimental brother, ever ready to converse upon the subject of vital religion. He has left many relatives and friends to mourn his departure.

DIED—Of congestion of the stomach and lungs, on the 13th of September, 1875, **Nancy J. Stringer**, wife of my son, John B. Stringer. The subject of this notice was twenty years old, lacking four days. She has left behind her, in this poor world of trouble, a husband, one child two years old, three brothers and one sister, and others, to lament their loss. May the blessing of heaven richly atound to her disconsolate husband and surviving relatives, is our desire and prayer for Jesus' sake.

JEFF. STRINGER.

Departed this life Aug. 12, 1875, after a brief illness, **Milton Walter**, infant son of Deacon S. M. Kenneday and Malinda Kenneday, aged 1 year, 9 months and 9 days, leaving a little twin sister, and one other sister, two brothers, and his grief-stricken parents to miss the dear prattling boy from their fond embraces. May the Lord resign the bereaved to his holy will.

On the fourth Sunday in September a discourse was preached on the occasion to a large audience, from Matt. xxi. 16: "Out of the mouth of babes and sucklings thou hast perfected praise."

It was a blooming flower,
But oh! it bloomed to fade;
Our hopes were blasted in an hour,
And in the dust were laid.

I. N. VANMETER.

Macomb, Ill.

I am requested to send for publication the obituaries of the following three children of Orvis and Virginia Maxfield, who live near this village; the latter is a member of the Occoquan Church.

Marion was born Aug. 17, 1866, and died Jan. 30, 1867.

William Elmer was born Feb. 6, 1868, and died Sept. 26, 1873.

Laura Virginia was born August 10, 1874, and died July 30, 1875.

A discourse in connection with their death was delivered in our meeting house on the 15th instant, from Heb. xi. 17—19. The parents have our sympathy in their sorrow and bereavement, which I believe they bear with patience and resignation to the will of God.

Yours in love and gospel fellowship,
WM. M. SMOOT.
Occoquan, Va., Sept. 16, 1875.

DIED—In New Garden, Pa., Aug. 23, 1875, **Lydia L. Crawford**, wife of Wm. H. Crawford, aged 68 years, 3 months and 6 days. The subject of this notice was baptized by the late Eld. Thomas Barton, in June, 1833. During the forty-two years which she had been a member of the church, she remained steadfast in the doctrine of God our Savior; and although modest and retiring in her manners, her kindness and sympathy for the lovers of gospel truth were plainly shown by her course of life. An affectionate wife, a devoted mother, and an humble follower of the meek and lowly Savior has been called away from the cares, turmoils and vexations of this life, to her home in heaven. Her funeral was numerously attended, Aug. 26th, at the London Tract meeting house, and some remarks were made from 1 Cor. xv. 56—58.

Our departed sister leaves an affectionate husband and four children; but their loss is

her everlasting gain. May Israel's God sustain them in this, to them, sore affliction, and cause them individually to realize that this dispensation of his providence is ordered by him who cannot err.

WM. J. PURINGTON.

Elder Daniel Whitehouse, of Whitefield Maine, entered into his final rest August 21, 1875, aged about 88 years. His funeral was largely attended on the afternoon of the 22d, and a discourse preached on the occasion from 2 Tim. iv. 6, 7, 8.

He failed rapidly for the last two months, and became entirely helpless some weeks before he died. All was done that could be done by kind hands to make him as comfortable as possible.

In him has passed away one of the best preachers that has ever been raised up in Maine. Seldom is one to be met with possessing more meekness, or having a better understanding in the deep and sublime truths of the gospel. A bold soldier of the cross, standing as firm as a rock against all the false doctrines of men and devils, yet loving and kind to all the little ones of the fold. He never was troubled with much of this world's goods, and in his last years was entirely dependent upon those who had a heart to administer to him of the necessities of this life. He often spoke with much feeling and gratitude of the many kind friends which God had raised up for him. He had been a preacher of the gospel some fifty years, and a member of the Whitefield church thirty-one years. His early history I am not acquainted with.

H. CAMPBELL.

Brunswick, Maine.

DIED—April 5, 1875, in the town of Palestine, Anderson County, Texas, **Eli Bailly**, aged 75 years, 10 months and 8 days. He was born in the state of Georgia, June 27, 1799, and joined the Primitive Baptists in the state of Tennessee, in 1820, and lived a christian life up to the time of his death. He moved to Texas in 1850, then a wilderness, and endured the hardships of a frontier life among the Indians of Texas, and acted his part well in reclaiming this part of Texas from the savage foe. The writer of this was well acquainted with him in the latter part of his pilgrimage here, and can truly say he lived a christian life, and delighted to talk of the goodness of the Lord. He was able to be about until a few days before his death, when he was struck with paralysis, and was never after able to talk. He left an aged wife and some children and grand-children to mourn their loss, which is his gain, as we hope and believe.

His remains were deposited in the cemetery in the town of Palestine, when Eld. James Myers and the writer of this made a few remarks appropriate to the occasion, in the presence of a large and attentive audience of friends and relatives.

BEN. PARKER.

By request of brother Francis Elliott, of Ekfrid, I send the obituary of his beloved wife, sister **Mary Elliott**, who departed this life and entered into her rest July 11, 1875, aged 69 years, leaving her husband and one son and a large number of relatives and friends to mourn their loss; but we feel confident that their loss is her eternal gain. She left this world of suffering in full assurance of faith, firmly trusting in the finished work and righteousness of the dear Redeemer.

She emigrated from Glasgow, Scotland, in the year 1834, where she had attended the ministry of Elder Sherif, an English Baptist. Although she had experienced a hope of an interest in Christ, she did not unite with the church there. After coming to Canada she attended the preaching of Elders Campbell, McColl, and other ministers of the Particular Covenanted Baptist Church of Ontario, and was rejoiced to find the truth preached in the wilds of America. She united with said church soon after, and remained an humble, consistent and worthy member for about forty-one years. I do not remember seeing her place vacant, when she was able to attend, during my acquaintance. In all the relations of life she had few equals. She was kind, hospitable and self-denying, always

ready to befriend the needy in their sufferings.

Her funeral was attended by a large number of relatives, friends and neighbors, and to many her memory is still dear. Her mortal remains were interred in the family burying ground in Ekfrid, there to rest till the sleeping dead shall be raised from the tomb to receive "the adoption," for which the saints are "waiting."

JOHN C. BATEMAN.

DIED—Aug. 24, 1875, at his residence in Lebanon, Warren Co., Ohio, **Elder John A. Thompson**, in the 48th year of his age.

Thus death has invaded our ranks again, and called from the field of earthly toil one of the church's most faithful and able gifts; one whose peculiar ability as an exponent of the christian religion and of the doctrine of salvation by grace alone has distinguished him among his brethren throughout the land, as a man upon whom the grace of God was not bestowed in vain.

Elder Thompson was born in Lebanon, (the place where he died) on the 23d day of March, 1828, and moved with his parents to Fayette County, Ind., in the seventh year of his age, where, in after time, it pleased God to call him by his grace and reveal his Son in him, upon a confession of which he was baptized by his father, Eld. Wilson Thompson, and received into the fellowship of the Lick Creek Church of Regular Baptists, in October, 1849. He was married to Martha J. Martindale the following spring, who still survives him, in widowed bereavement to mourn the loss of a kind and attentive husband, to whom were born two children, a son and daughter, upon whose early life has that relentless enemy cast his dark shadow, taking from them a dear indulgent father. May their father's God be their Father, to shield and keep them from the many evils that belong to this present life, and make them one family, complete in the kingdom and patience of the Lord Jesus.

Elder Thompson was liberated by the church to exercise in the public ministry of the gospel, in June, 1852, and was ordained to the office work of an Elder of the church in 1853. He moved to Howard County the same year of his ordination, where he remained until the fall of 1869, when he removed to Lebanon, O., where he remained until his decease, dividing his time and labors principally among the churches of Miami Association, but attended one church in the Scioto Association, giving it one Sunday in each month, where he was very highly esteemed for the work's sake. He also had a good report of them that were without, commanding a large and respectable audience. He engaged in several public discussions upon the great and vital principles of the gospel, in which he won to himself a wide spread reputation as a most formidable defender of the truth, and able theologian, in which he also distinguished himself as a christian gentleman, kind and courteous, and altogether unassuming, as far from any appearance of egotism as any man we have ever known; careful of the feelings of his brethren in the ministry, and with a broad christian charity, he sought to uphold and encourage those who were less talented than himself, entertaining at all times very strong conceptions of his own imperfections; yet the welfare of Zion and the cause of truth with him was paramount to all other considerations; hence he was uncompromising with what he believed to be error, either in faith or practice, for which he probably sometimes incurred the displeasure of friends. The subject of his last discourse, which was preached at Centerville, Ohio, was the language of the apostle to the Corinthians, "By the grace of God I am what I am." It was his theme to the last. The reign of sovereign grace in the salvation of sinners was the absorbing subject of all his ministry, in which faith he died, with a comfortable assurance of a glorious immortality. He frequently expressed during his sickness an entire submission to God's will concerning him. At one time, in answer to a brother who inquired after the state of his mind, he replied that he was resting on the arm of a faithful God, and that all must be right, for he was trusting in his Savior. At another time he said to a sister,

"I do not know how to be thankful enough to my God for the many gracious manifestations I have from him." Among his last dying utterances were the following lines:

"O thou in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all."

Thus he died, trusting alone in the Lord Jesus for salvation. Hence we sorrow not as others who have no hope, but believe that he shall rise again in the resurrection at the last day.

We endeavored to preach upon the occasion, in connection with Elder Hess, from the language of the apostle recorded 2 Tim. iv. 6-8, to a very large concourse of people, who manifested in their conduct a profound respect for the dead.

W. T. PENCE.

DEATH OF ELDER THOMAS HILL.

We had heard of the decease of this aged brother, but of the time and circumstances of his departure we had not been informed, until a copy of the "Utica Morning Herald" was given us recently, from which we copy the subjoined notice. We have long enjoyed a pleasant acquaintance with brother Hill, and have esteemed him as an able defender of the truth and faithful minister of the word.

"August 9th, 1874, a little after noon, Eld. Thomas Hill died at his residence on West Street. Mr. Hill came to this city from Buckinghamshire, England, some forty-five years ago, and soon after with others organized a church of the Old School Baptist faith, and erected a house of worship on Columbia Street. The edifice yet stands, though so humble and unpretentious compared with modern churches, a stranger would hardly recognize it. Mr. Hill was chosen pastor, or 'Elder,' as his congregation called him, and continued as such up to the time of his death, a period of over forty years. He leaves three children—two sons and a daughter. The latter is the wife of ex-Alderman Townsend. Some two years ago Mr. Hill was stricken with paralysis, and a year after was confined to his bed. His congregation however engaged no other pastor, and held their meetings regularly at the church, and sometimes at his house. Several who joined the church at its organization are members still.

Like his religion, Mr. Hill was a man of the old school. Though not educated for the ministry, he made it his life work. His preaching was plain and straightforward, but characterized by broad charity and deep tenderness. Though simple in diction, it was often eloquent—at all times effective. Personally, Mr. Hill was genial and cheerful, with a kind word for everybody, and ever with caresses for children, with whom he was a great favorite. He lived an exemplary life, practicing ever what he preached, and enforcing upon the hearts of all who knew him the double lesson of precept and example. After four score years of untiring usefulness he has passed away, leaving the record of a life of earnest endeavor, kindly counsel, tender, yet convincing persuasion and christian manhood, that will long remain in the memories of the many who loved him, as an inspiration to follow his example."

ASSOCIATIONAL.

The Salisbury Old School Baptist Association will be held with the Nasongo church, in Wicomico Co., Md., 7 miles east of Salisbury, to commence on Wednesday after the third Sunday in October, and continue three days.

A general invitation is extended to all who love the truth. Come, brethren and friends, we want to see you at Nasongo, and hope you will not forget us, especially the brethren in the ministry.

Those coming by way of Baltimore or Philadelphia should take the morning train at either place, and take tickets for Salisbury, where the friends will meet them and convey them to the place of meeting. They should all, if possible, come to Salisbury on Tuesday.

J. L. STATON.

OLD SCHOOL MEETING.

The New Vernon Old School Baptist Church have appointed an Old School Meeting to be held at our meeting house, near Howell's Depot, on the Erie Railway, on Wednesday and Thursday, Oct. 27th & 28th, to commence each day at 10 o'clock a. m. Brethren, sisters and friends in general, and ministers of our faith and order especially are invited to attend.

The church meeting at Middletown will be held on Saturday the 30th, and communion on Sunday the 31st. This arrangement has been made, that our brethren who live at a distance from the church, who may attend the meeting at New Vernon, may also attend the meetings at Middletown.

Those who come by Erie Railway will be met on the arrival of the Orange County Express from New York, at Howell's Depot, on Tuesday night, and from the west on Wednesday morning. Those coming on the New Jersey or New York Midland will be met on Tuesday at Winterton station.

YEARLY MEETINGS.

There will be an Old School meeting held with the Olive & Hurley church, in Olive, Ulster Co., N. Y., on the 10th & 11th of November. A general invitation is extended to all who love the assembling of the saints.

Those coming by public conveyance will be met at Beaver Kill, Olive, or Shokan, on the Roundout & Syracuse R. R.

A. BOGART, Clerk.

RECEIPTS.

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|--|----------|
| NEW YORK—Jas Linkletter 1, Col T A Harding 2, Mrs H. Wisner 2, Mrs R M Rickett 3, Nelson McEwen 2, Mrs Thomas M King 5..... | \$15 00 |
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| MARYLAND—Mrs M A Rogers 4, M E Robertson 2..... | 6 00 |
| VIRGINIA—Eld J R Martin 2, Pig River Association 15, Eld Wm Carpenter 2..... | 19 00 |
| GEORGIA—Eld Wm L Beebe 10, J L Norton 5, J C Armsted 2 25, A P Kemor 2, A B Belcher 4, G B Hudson 4..... | 27 25 |
| LOUISIANA—E Hayden..... | 2 00 |
| TENNESSEE—Eld J Waggoner 4, R J McKeseech 2 50, Asa Newport 2 55 | 9 05 |
| MISSISSIPPI—R C Bristow..... | 4 00 |
| ARKANSAS—E S Yarrough..... | 2 00 |
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| TEXAS—T B Smith..... | 1 00 |
| OHIO—Wm Sawyer 2, Eld Samuel Danks 2, Clover Association 5 60, Hannah Kiser 2, W F Jones 2, Nancy Bevis 2..... | 15 60 |
| INDIANA—Mrs E Ames 2, Jas Broad street 1, Mrs M Luckett 2, Lotta Hendrickson 4..... | 9 00 |
| ILLINOIS—John Hutchison 2 35, R J McFarland 4, Robt Gray 2 50, James Lee 4, Eld D Bartley 2, P Staggs 3 50, Hiram Bogart 2 17, L J Shepard 3 50. | 24 02 |
| MISSOURI—Wm Putman 3, James Fickas 1, J B Newberry 10..... | 14 00 |
| OREGON—W Weatherford 2, W N Townsend 4, John Huffman 2, Elder M Loveridge 2, John T Crooks 1..... | 12 00 |
| IOWA—Adelia Shepard 2, S Coates 4..... | 6 00 |
| KENTUCKY—Capt James Dudley 2, J M Mallory 2, John Field 2 50, F P Clay 2, Eld J T Moore 2, John Williamson 2, B S Johnson 2, Wm Wolf 6, M Judy 2, Fanny Hamilton 2, J L Neal 2, E H Parrish 2, Nancy Ware 2, Eld T P Dudley 2, C E Stuart 2, Sally Stuart 2, Mrs M Duerson 2, F C Clendening 2, E T Scarce 2 50, Thomas Goodloe 2, J W Royster 2, Mrs S Field 2, Licking Association 30, W A Tamer 3 60, Eld John Underhill 3 50, H T J Montford 2 85..... | 88 95 |
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The "Signs of the Times,"

DEVOTED TO THE
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IS PUBLISHED
THE FIRST AND FIFTEENTH
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BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43.

MIDDLETOWN, N. Y., NOVEMBER 1, 1875.

NO. 21.

POETRY.

A PRAYER.

Dear Jesus, do appear,
Reveal thy smiling face,
Dispel my every doubt and fear,
And save me by thy grace.

Lord, O how dull I feel,
Distress'd and much cast down;
O! pardon on my soul now seal,
And do not on me frown.

Show me my interest in
The dear Redeemer's blood,
Who did redeem from death and sin
The whole elect of God.

O do, dear Lord, appear,
Turn darkness into day,
And let me feel thy presence near,
To drive my doubts away.

LORD, REMEMBER ME.

Jesus, thou art the sinner's friend,
As such I look to thee;
Now in the bowels of thy love,
O Lord, remember me.

Remember thy pure word of grace,
Remember Calvary—
Remember all thy dying groans,
And then remember me.

Thou wondrous Advocate with God,
I yield myself to thee;
While thou art sitting on thy throne,
Dear Lord, remember me.

I own I'm guilty, own I'm vile,
Yet thy salvation's free;
Then in thy all abounding grace,
Dear Lord, remember me.

Howe'er forsaken or distress'd,
Howe'er oppress'd I be;
Howe'er afflicted here on earth,
Do thou remember me.

And when I close my eyes in death,
And creatures' help all flee,
Then, O my dear Redeemer God,
I pray remember me.

A PRAYER.

Jesus, Savior, Lord of all,
Listen to our earnest call;
Fill us with thy light and love;
Lead us to thy home above.

Brightness of the Father's face,
Cheer our hearts with thy rich grace;
Through temptations sharp and strong
Safely lead our souls along.

While we tarry here below,
Give us all thy will to do;
Called from earthly scenes to part,
Let us see thee as thou art.

Passing through this vale of tears,
Quiet thou our many fears;
When we drop this cumbrous clay,
May we rise to endless day.

Take away our unbelief,
Now a constant source of grief;
Let our faith on prayerful wing
Evermore thy praises sing.

More and more with every hour
Fill us with the Spirit's power;
Though all o'er with sin defiled,
May we on thy grace rely.

Calm and peaceful may we be,
Sweetly leaning, Lord, on thee;
Hold us by almighty grace,
Fit us to behold thy face.

CORRESPONDENCE.

LAWRENCEBURG, Ky., Oct. 1, 1875.

MY DEAR BROTHER BEEBE:—
The request of brother Caudle, of Texas, and yours accompanying it, seems to call on me for an effort to comply. My absence from home for near three months at one time, and a considerable portion of the time since my return from that long journey, may suffice for an apology for the delay. The request was that I should give my views through the "Signs of the Times" on the text found in John xi. 25: "I am the resurrection and the life." Although the words are but few and very plain, I almost tremble at the thought of writing on them, for their immense magnitude reaches far beyond my feeble powers to comprehend them. Much has been written and much spoken on this momentous subject of the resurrection, and some seem anxious to explain the whole mystery, while others seem as anxious to explain it away.

The expression of Martha and the reply of the Savior may assure us that the resurrection of Christ and of his people are in one respect identical—indivisible and inseparable, as is evident according to the following texts: "Thy dead *men* shall live, *together with* my dead body shall they arise," &c.—Isa. xxvi. 19. I have under-scored some of the foregoing words, not by way of emphasis, but to show that they are supplied words. I do not know that they change the meaning. But again, "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight."—Hosea vi. 2. In their fallen nature, they are his by redemption, as well as by a gift from his Father. See Psalm lxxiv. 2, Isa. xliii. 1, John xvii. 6. Therefore they are his, and one with him in the resurrection.

"One in the tomb, one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat
And seraphs sung all hell's defeat."

The unity of Christ and his redeemed in the resurrection is fully exhibited in the 15th chapter of the first epistle to the Corinthians, where the apostle clearly shows that unity. Read from the 12th to the 27th verse inclusive. It was the momentous and heart-thrilling theme of the apostles, the joy-inspiring solace of the saints in all ages. "If in this life only we have hope in Christ, we are of all men most miserable." A body of death weighs continually upon us like a miserable incubus, to depress our every spirits, and sensibly feeling our native sinfulness and carnal-

ity of the flesh, we groan daily being burdened.

"Temptations every where annoy,
And sins and snares our peace destroy;
Our earthly joys are from us torn,
And oft an absent God we mourn."

The animating hope of a glorious resurrection when fully realized, affords the careworn pilgrim a soothing pauca for all the woes that flesh is heir to, a comfortable assurance of a final egress from a world of tribulation, and a happy ingress into one of endless felicity.

"This glorious hope revives
Our courage by the way,
While each in expectation lives,
And longs to see the day."

Laboring and heavy laden we trudge along the dismal and rugged pathway of our tiresome pilgrimage, with now and then a flickering light to dawn upon the saddening gloom, but for a moment, and disappear; or if a brighter beam from the "Sun of Righteousness" illumines our dark journey, how soon a sable shade seems to obscure the light, and we feel like exclaiming with Jeremiah, "Thou hast covered thyself with a cloud, that our prayer should not pass through."

While wading through and buffeting the billows of tribulation, how cheering to look by faith beyond the gloomy tomb, and contemplate the brilliancy and blessedness of a luminous resurrection day. One by one we accompany the remains of the dear saints to their earthen dreary resting place, and while covering, and secluding them forever beyond the gaze of mortal vision, may sing in solemn notes the plaintive, pleasant requiem,

O grave, though thy gloom their remains
have enshrouded,
The triumph o'er thee is already complete;
They'll rise, and be borne to the regions un-
clouded,

To hail their Deliverer and sing thy defeat.
Should not this "good hope" of a
blessed immortality bear up our oft
sinking spirits while apparent

"Dangers stand thick through all the
ground,

To push us to the tomb;
While fierce diseases wait around,
To hurry mortals home."

And while appalled with those dangers, troubled on every side, with fightings without and fears within, how consoling for the eye of faith to look away from the gloomy picture to the dear Redeemer, and hear his animating voice proclaim, "I AM THE RESURRECTION AND THE LIFE." With what joy should we contemplate the approaching period when the dear Redeemer "shall appear the second time, without sin unto salvation,"—when "the Lord himself shall

descend from heaven with a shout, with the voice of the Archangel and with the trump of God,"—when the dead in Christ shall rise, and when he "shall change our vile body, that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself."

In writing on this wonderful and sublime subject, I find myself submerged in mystery. Paul said, "Behold I shew you a mystery," and a mystery it must remain until consummated. We would recoil at the idea of the resurrection of our vile body in its present state of vileness, for then it would still be a mass of putridity; but a radical change must take place, not in the new man, for he has no need of a change for the better, but in "this vile body;" and this is the first time that the word *change* is used in the scriptures relative to the "old man" or any part of him. This change is from corruption to incorruption, from dishonor to glory, from weakness to power, from a natural to a spiritual body. Now, Christ has said, "Except a man be born again he cannot see the kingdom of God." In reference to the new man, a nation was born at once. See Isa. xlvii. 8. The old man was first born of the flesh, and this we call his first birth. Christ is the *first* born from the dead—"the first fruits of them that slept;" and I see no propriety in speaking of a first born, or first fruits, if there is no succeeding birth or fruits to follow. I conclude that those who follow him in the regeneration, will follow him all the way through. Through tribulation in a degree, as he was troubled, through suffering as he suffered, to fill up the suffering of Christ in his body, or partake of his suffering, through temptation as he was tempted, through death as he died, and through the resurrection as he was raised. If his resurrection from the dead was a birth, ("born from the dead") will not the resurrection of his people from the dead be a birth also? If so, is not this the second, or new birth of the old man? To me it seems inevitable. Now, my dear brethren, I hope you will not begin to rail, and say this is a "new idea," for it matters not whether it is new or old to us; the question with us should be, is it in accordance with the scriptures?

When this shall have been realized, I think that the assertion of the Savior in John iii. 3 will be fully consummated, and not before; for I do not believe that the natural man while carnal (and Paul says, "I am

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earnal") can see the kingdom of God, for it is a spiritual kingdom; "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Therefore, as before observed, those who have followed Christ in the regeneration will follow him all the way through.

"The Spirit raised my Savior up
When he had bled for you,
And, spite of death and hell shall raise
The friends of Jesus too."

Then let us hopefully wait and patiently endure the tribulations, temptations, persecutions and other afflictions of the gospel, until

"The trump of God shall rend the rocks,
And open adamant locks;
Call forth the dead from death's dark dome,
And Jesus take his ransomed home."

"AND THE LIFE." This is the resurrection life that "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," and the resuscitation of the immaculate head secures the resurrection of every member of his body infallibly. It is the same life that will animate and change our vile body that it may be fashioned like unto his glorious body, and when this resurrection life is given, the mysterious change will be complete; and thus being born again, born from the dead as Christ was born from the dead, we can see the kingdom of God in its spiritual and eternal vitality and effulgent glory. Brethren, this birth from the dead inspires all the hope I have that this corruptible will ever put on incorruption, that this mortal will put on immortality. This resurrection life differs widely from the natural life that animates our fallen and decaying nature which is but a vapor, has been forfeited, and is doomed to death. It is the element in which the new man lives, and baffles and defies the powers of death and the grave. "Whosoever liveth and believeth in me, shall never die," said the Savior. We have this life in him, not in ourselves. "He that hath the Son hath life, and he that hath not the Son of God hath not life." The blessings of this life are all in him. It is spiritual life, and requires spiritual food, drink and raiment to subsist upon. Those and other spiritual blessings are given bountifully to sustain and perpetuate it. Sin and death have no dominion over it. It defies all their powers.

Christ, who is our life, is given us, and with him all this blessedness. Precious boon! "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." ©priceless gift! The head over all things to the church is given us—eternally united to us, and from that vital head forever flows the stream of endless life that vitalizes, ramifies and permeates every member of his body. Paul says, "The life that I now live in the flesh, I live by the faith of the Son of God, who loved loved me and gave himself for me."

Not only is bestowed upon us the living head in whom all fullness dwells, but faith also is given as, by

which we feast upon and participate in all the rich fullness. Having this life, we shall outlive all the tempests and overtop all the billows of time that can assail us, and enter at last, and be safely moored in the blissful haven of eternal repose, of endless felicity.

"Yes, we to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

Now, my dear brother Caudle, I have tried to comply with your request, and have done the best I could, and hope that you and others who may read the foregoing remarks will weigh them in the proper balances, and if found wanting, disclaim them. If I am wrong, the friend that will convince me of my error will receive a reward, and my hearty thanks. Respectfully submitted to, and at the disposal of brother Beebe.

Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

J. F. JOHNSON.

REISTERSTOWN, Md., Aug. 31, 1875.

MR. D. J. STATON—MY DEAR BROTHER IN HOPE:—I received your unexpected note last Saturday, and this morning I will try to pen you a reply. Whenever any of the brethren ask my views of any portion of the word, I have a feeling of surprise and astonishment that they should think that such an ignorant mortal as I can give them any light upon the deep mysteries of the kingdom. I felt something of this surprise when I read your request. I nearly always feel that if I have any light at all it is only in regard to some of the plainest texts, and that I ought to confine myself to them in talking and writing. But as you have wished me to say something upon a text of scripture, either through the "Signs" or by private letter, I do not feel at liberty to withhold such thoughts as I have, and choose to send a private letter, because they are not worth a place in the "Signs."

The text you have proposed is one of those that have seemed peculiarly dark and mysterious to me. I cannot say that I have any positive or decided views of it. I do not wish you to look upon what I may write in any other light than as suggestions for your consideration, which I hope may not be altogether contrary to truth. Wise brethren have differed in their explanations of it, and so it behooves me not to be too positive in what I may say.

The text, 2 Peter ii. 1, reads as follows: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction."

I suppose that the chief trouble in the minds of the saints is to reconcile the text with the teaching of the Spirit in other portions of the word, and in their own experience. And

so I deem it necessary to say a few words, first in regard to what the text cannot mean. In the first place, the scriptures plainly declare that God has from the beginning chosen his people to salvation, that they are chosen before the foundation of the world, that they are elect according to the foreknowledge of God, &c. In the second place, they declare that whom he did foreknow, them he did predestinate to be conformed to the image of his Son; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Here we have a chain, beginning in God's foreknowledge, and ending in the glorification of the saints. In the third place, they say that all that the Father has given to the Son shall come unto him, and whoso cometh unto him he will in no wise cast out.

Now, all these scriptures plainly show that God's people are elect, effectually called, and finally preserved by his power unto glory. Many texts will occur to your mind, showing these truths, which I have not room to quote here. Furthermore, the transgressions of the people of God, we are told, shall not separate them from his love, nor make void the covenant which he has established in his Son Jesus Christ. For the Lord has said, "If his children forsake my law and walk not in my statutes, then will I visit their transgressions with the rod, and their iniquities with stripes; nevertheless my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail." Now, these are fixed truths; and whatever the text in Peter may mean, it does not contradict these words. I have referred to them, dear brother, to stir up your mind to remember these things while investigating the text. For this text is made use of by believers in the conditional system, to prove their unscriptural dogma of falling from grace. Now, if the scriptures I have referred to already, are true, it cannot mean this, but must be understood in some other way; for there can be no contradiction of the one word revealed in the scriptures. No doubt you feel perfectly sure that the text cannot mean a contradiction of these precious truths; but then, what does it mean?

And this brings me to present some thoughts directly upon the text itself. First, you know that the scriptures were written without any division of chapters and verses. In reading, we are not to pay any attention to such divisions. I think this second chapter was divided from the first in the wrong place; for the contrast between the first verse of this second chapter, and the last verse of the first, is obscured to some extent by it.

In the last verse before, he says, "Holy men of old spake as they were moved by the Holy Ghost," &c. Now, he proceeds to contrast with these *true prophets* the *false*, by saying, "But [which word always shows a contrast of two opposites] there

were *false prophets* among the people," &c. That is, many who ran and were not sent, who prophesied, though the Lord did not speak by them. There were many in Jeremiah's time, and in the time of Ezekiel, and in Ahab's time; besides the four hundred and fifty prophets of Baal, there were four hundred that called themselves the prophets of the Lord, among whom, we read, went forth a *lying spirit*, &c. And so, even down to the time of Malichi, the last of the prophets, there were false prophets, or were counterfeits of the true. Now notice, these false prophets were of Israel, and among the people. It was not hard to detect and turn away from open opposers, like Baal's prophets, but these were deceivers, hard to detect sometimes.

Now, even so, "shall there be false teachers among you." The true teachers were the apostles, the evangelists, pastors and teachers, the ministry, whom the Lord had called and qualified, and through whom he spake, even as he did by the true prophets of old. But the false teachers were those who, somehow, had crept into the church in disguise; no doubt professing great love for the truth, and for the cause, and making a great show of zeal. Thus they would blind the eyes of the simple minded saints, by appearing as angels of light. But God had not called them either to be teachers in Israel or even to be children of grace. They were, emphatically, wolves in sheep's clothing. They made merchandise of the flock, trading in their affection for them and sincere love of the truth, for their own personal advantage, even as the false pastors of Israel did. Read the 34th chapter of Ezekiel, for a description of such false teachers in every age.

"Who privily shall bring in damnable heresies." As it is the peculiar work of the true servants of God to search for and teach the truth, and the whole truth, and nothing but the truth, so, on the other hand, false teachers seek for vain speculations, and doctrines that are pleasing to men. And what pleases the world, takes away all the offence of the cross, and is therefore opposed to the truth, or is heresy. Heresy means, of course, every thing that is contrary to the truth, either in faith or practice. Now these false teachers shall bring in such heresies. Notice how strong the apostle's language is—"damnable heresies." That is, condemned of heaven, because so dishonoring to God, and so destructive of the peace and comfort of the church.

Notice again, they are brought in *privily*. If they were presented openly in all their false and glaring colors, they could not be brought in at all. The church would at once turn from them in abhorrence. This has been the course of error and falsehood always. Now the true teachers, who present the truth, have nothing to conceal. They speak upon the housetop what they have heard. They seek no hidden ways for the truth to enter. They, when

declaring the truth, never consult what the world calls policy. They have nothing false to present, and so have no need to conceal any thing. But false teachers know that their falsehoods, if opened to the light of day, would be seen in all their hideousness, and be at once rejected; therefore they *privily* bring them in. Read the history of the church in all ages, for proof of this. False teachers have been adepts in cunning. See how the Roman church has marked her way, like a serpent, in the world, until under the specious garb of religion, and under one false pretense or another, she had at one time gained the control of nearly every government in the civilized world. And not until she had become *bold* in power did she so show heresy that men rebelled against her tyranny. But the same false spirit still lived, and in the ranks of the Protestant daughters of Rome is striving still to deceive men. This institution, that institution, and the other, are presented in fair colors, under the garb of professed charity, and zeal for God, though without one word of authority in the scriptures, and are leading men, in multitudes, away from the truth. Does it not behoove us to watch over our own ranks, to see that false teachers gain no footing? I say to *watch carefully*, because these things are brought in *privily*, and are found among us before we know that there is any danger.

Even denying the Lord that bought them. This is the clause that you specially refer to, and has always been the most difficult to me to understand. I prefer to say a few words first with reference to the phrase, "denying the Lord." Some especial depth of wickedness, in their heresy, seems to be intended, because the apostle uses the word "*even*;" that is, with all their vile wickedness they should *even* go so far as this. I have no doubt that by "denying the Lord" is meant that they deny his power to save, which Arminians do to-day, when they say that he is dependent upon the will of the sinner to carry on the work; and we know this heresy was *privily* brought into the church half a century ago, and what trouble it made. Also by "denying the Lord" is meant, I doubt not, that the divinity of Christ is set aside by them, and that they teach that he is less than God, and only an exalted MAN; thus rooting out (if possible) the very foundation of the christian's hope, and taking away the praise and adoration due to Christ as God. For if Jesus is not God, if he does not contain the very fullness of the Godhead bodily, then fallen sinners, like you and me, can have no sure ground to rest upon; and besides, it is blasphemy to worship him, for we must worship God only.

But the phrase, "*that bought them*," presents a difficulty that no other part of the text does. How, in what sense, had he bought them? We know how Jesus has bought his people, but it is evident that these false

teachers, and deny the Lord, cannot be called his people. Some have seen so much difficulty attending any other view of the text, that they have thought that these false teachers were really of God's people, only that they were led away into error; but the whole tenor of the apostle's language here, seems to forbid this; for he compares them to the false prophets of old, and contrasts them plainly with the true prophets and teachers. I cannot adopt this conclusion, but must think that they were not children, and, if what I have written in the beginning of this letter is true, never had been children. How then had those false teachers been bought? There are two ways in which this language may be understood without, I think, doing violence to the text. First, let us remember that these false teachers were visibly *in* the church, even as the false prophets were in and of the national Israel. If not, they could not *bring in* these heresies. To be in the church, they must have come in in the regular way, viz: by making a *profession* of faith in Christ. In doing this, they must *profess* that the Lord had *bought* them. Now, may not the apostle have used these words with reference alone to the *profession* which they had previously made? In other words, he did not mean to say that the Lord had *actually* bought them, but that they had *professed* that he had, and now had turned round and falsified their profession, by their heresies. I do not wish you, brother Staton, to understand that this is anything more than a suggestion, which you can think about. I will say though that I have been rather better satisfied with this view than any that I have seen or thought of.

The second view that may be taken of the passage is this, viz: that the expression does not refer to the work of redemption through Christ Jesus, but to the power and providence of God which extends over all his works and embraces all men, the wicked as well as the righteous. For instance, the text, "who is the Savior of *all men*, specially of them that believe." Now this text is not spoken, I think, of the *atonement* of Christ, for that was in no sense for the world universally, but of the providence and care of God, who is a Savior of all men, in that he keeps them alive, and preserves them from danger; but especially of them that believe, in that they enter into communion with him, and are kept from the snares and delusions and damnable heresies that are in the world.

If you will turn to Jude, fourth verse, you will find that almost the same language is used, only it is said by Jude that they have *now* already come. And there both the "Lord God" and the "Lord Jesus Christ" are spoken of. Now I think that Peter may refer to the "Lord God" as the providential ruler of heaven and earth, and not to the Savior as the Redeemer of his people. Besides, when the redemption of Christ is spoken of, the price is generally named

with it, as, "redeemed with the precious blood of Christ," &c., which is not the case with the text in Peter. Now, in his providence, God had cared for these men, and had followed them with goodness all their lives. Now, that the word bought is used sometimes with reference to this care of men in providence, and *not* with reference to the atonement, I think is evident from the words in Deut. xxxii. 6, where Moses rebukes the people in words as follows: "Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath *bought* thee?" Now this certainly does not refer to the work of Christ. May not the words in Peter be used in the same sense? Again, the Lord speaks of "giving people for the life of his people, and Ethiopia and Seba for them," which no one will think refers to the atonement. So that the word "bought" does not always mean the redemption of the church by the death of Christ.

But, whether either of these two opinions be the right one, or if neither of them be, I feel sure that the word "bought" does not mean that these false teachers were actually redeemed by the death of our Lord and Savior, and I leave this subject with you, sure that the Spirit of the Lord will lead you in the right way, and into a knowledge of what even this text means, so soon as it shall be for your good to be thus instructed.

The closing expression, "and bring upon themselves swift destruction," does not need many words from me. Sin is the destruction of the world. While our help is from the Lord alone, we have fallen by our transgressions. Destruction and death are the sure penalties of sin. I think we may safely say, perhaps, that in the case of these false teachers their heresies shall end in their being excluded from the church of Christ, and being delivered over unto Satan, both in this world and in the world to come. The end, the dreadful end of all such characters is to be punished with everlasting destruction from the presence of the Lord and the glory of his power. And their destruction is *swift*, because their judgment lingereth not, and their damnation slumbers not.

Now, my dear brother Staton, I have written you a very lengthy letter, much longer than I had expected when I began. I hope that I have not wearied you, and that it may be of some little satisfaction to you. Give my love to all the dear little ones at Pittsville, and tell them how very much I should like to see them again.

In the best of bonds, I remain as ever your brother in hope,

F. A. CHICK.

EAST COBLESKILL, N. Y., June 23, 1875.

DEAR BROTHER BEEBE:—The following letter from sister French having been read with much comfort and satisfaction to myself, and having her consent for its publication in the "Signs," you will therefore do me a

favor by giving it a place in our family paper.

Your sister in hope,
LOUISA GURNSEY.

OTEGO, N. Y., June 22, 1875.

DEAR SISTER GURNSEY:—As I have been thinking much about you this pleasant morning, I thought I would write you and let you know that I still have our pleasant interview in remembrance, as well as many more that I have enjoyed with the dear saints of God. I always wish that such precious seasons may last as long as I am permitted to sojourn here in this world of toils and woes. But when I contemplate the glorious rest that is held in reserve for the children of God, I am almost in haste to be gone, so that my feeble songs may minnle with the children of the heavenly kingdom. Then the thought comes to mind, Are you not afraid that you are not among that chosen number? And truly such thoughts cause a trembling, fearing, sighing, lest I am deceived in these things. But when I hear the children of God tell of their joys and their sorrows, and how they have been led from a wilderness of sin and bondage, into the glorious light and liberty of the gospel of the Son of God, it causes my poor heart to burn within me; for I think I can trace them step by step through most of their pilgrimage, and can say, I know these things are true, for I have passed through the same. I wish that I could tell you all of my feelings from my childhood up to the time when I hope that the Lord for Christ's sake forgave me my sins. But to begin where the Lord began with me, is utterly impossible; for I was very young, and cannot tell when my mind was first wrought upon. But I can recollect having a great fear of death and the judgment day, when I was about six years old. Though so young, whenever I heard christian people talk upon the subject of religion, I would listen with attention, for I had a reverence for such people, and their conversation often gave me much delight. But I could give no reason for it, neither could I tell why I left the room so quickly if they stopped talking and cast a glance at me. Then I would often dwell so much upon such things that I would dream of seeing the Savior and talking with him. But I did not know what wonderful being it was that said such sweet words to me, and asked me to go with him, but did not tell me where I was going; but after his departure I was told that it was the Savior. Then, O the distress and anguish of mind I would have, trying to think what I had said in his presence, fearing that I had said something wrong or sinful, and then he would not let me go with him. But when I awoke, and found that it was only a dream, my mind was much relieved. But, like thousands of the "do and live" people, I formed a resolution to read and pray, and refrain from saying or doing any thing wrong; and at the same time something seemed to be telling me better;

for I could not believe in any of my own works, and was often made to cry out,

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live."

I would get the bible and try to read something that would make me forget my trouble; but it appeared to me as though there was nothing there for me, only in the book of Psalms, which I read much, especially the 42d and the 102d Psalms; and Dr. Watts' hymns were much comfort to me, but more particularly the 899, which you may find in Beebe's Collection; also the 877th and 970th; but the fourth verse in the 899th appeared so appropriate to my feelings that I sang it much of the time. I told my sister that I felt just as that verse read. Then again the words of another poet were very expressive of my feelings.

"O that I were some bird or beast,
Were I stork or owl,
Some lofty tree should bear my nest,
Or through the desert prow!"

Many have been the times when I envied the brute creation their sinless lives, and even wished that I had been an insect, so that one light step would quickly put an end to my miserable condition. In this way life passed along until I was nearly nineteen years old. One evening after the family had retired to rest, I sat up to weep over my sins; for I thought there was no rest for such a sinner as I viewed myself to be. Therefore I put out the light, and very soon I had a wonderful view of the Savior, with the prints of the nails in his hands and feet, and a dazzling light around his head, and as I sat gazing in astonishment there appeared such a radiant light in the room that I thought some one had struck a light, which caused me to turn my eyes, and when I looked again for that beautiful sight it had vanished, and my trouble was gone, as I thought and hoped, forever; but in about one week it returned, and I felt truly as though there was no mercy for me, neither did I deserve any, though I greatly desired it, and did ask the Lord to have compassion on me, a guilty sinner; for I verily thought that salvation belonged to him, and him alone, and that he would have mercy on whom he would; and I think so yet; for I found that my good works would not save me, neither would tears and sighs give me relief. And thus time rolled on, nearly nine years longer, when, as I hope and trust, God spoke peace to my poor soul, in the silent watches of the night, and O the change I beheld in the morning! I thought that every thing my eyes rested on looked so different; even the bark on the trees which stood in the yard looked much more beautiful than I had ever seen it before. All appeared to be praising God, and I really felt as though I would gladly join in their song. I did not think the change could all be in myself; but the moment I stepped into the room where the family were, they saw such a change in my looks that an old gentleman said to me, "You

are feeling better this morning," to which I replied, I think I do, and he exclaimed, "Praise the Lord!" I said that I never could praise him enough. But if I could get my trouble back again, and have all that I could bear and live, I would be willing to; for I felt as though I ought to suffer a great deal more; yet peace was sweet to my soul.

Now, dear sister, as you requested me to send you those lines which I call my little experience, I will write them as they came to my mind nearly fifteen years ago, when I was alone in the school-room, and I have been requested to send them with the rest of my experience, for publication; and sometimes I would try to write, but when I looked at the scroll it appeared so much like the author that I would quickly destroy it, and think that I never would attempt to write it again; but I will write them for you.

In life's gay and sunny morning
I did no care or sorrow know;
But I've learned a useful lesson,
That with life these cares will grow.

I in youth was fond of pleasure,
Acting but the sinful part;
Though in childhood years the Savior
Showed me I'd a wicked heart.

Then these thoughts did sorely grieve me,
For I knew not what to do;
But at length the Lord of glory
Plainly did appear in view.

This filled my heart with joy surprising,
One short week, when all seemed o'er;
Then, alas! these feelings left me,
As I thought, to come no more.

Then in such distress and trouble,
That I could but scarcely live;
Jesus said, Poor mourning captive,
All thy sins I will forgive.

But I feared this pleasing sentence
Had not come from God above;
Till freed from guilt and awful anguish,
Then my soul was filled with love.

Now I'll praise the God of heaven,
Who for sinful man did die;
He who gave himself a ransom,
For our sins of deepest dye.

When he atoned for countless millions,
On the cross was crucified,
'Twas on Calvary's rugged mountain,
There our dear Redeemer died.

Hear his chosen, ransomed people,
Often repeat the story,
That Jesus died and rose again,
And wears the crown of glory.

Yes, Jesus died, and then arose
From the portals of the grave;
Now he reigns our God in heaven,
Blessed be his name to save.

Though I feel myself a sinner,
Yet I claim this God as mine;
If I am one of the chosen,
I shall with him in glory shine.

Now, methinks, when life is ended,
I shall with my Savior dwell;
Though I have him oft offended,
Yet he doeth all things well.

Your sister in hope of eternal life,
AMANDA M. FRENCH.

NEAR OVERTON, Rush Co., Texas, Sept. 1875.

DEAR BROTHER BEEBE:—Having recently received a letter from a dear daughter near Garden Valley, Texas, giving a detail of some of the exercises of her mind, in compliance with a request of her husband, I forward it to you for publication, provided it will not exclude better matter; and as she alludes to a remark that I made to her; in regard to brother

Martin's preaching, I will say a few words by way of apology. At the time I made the remark, I had no idea that the Lord had manifested himself to her in the pardon of her sins, or that she had been made to see her true condition. Hence the remark. For I knew that the natural mind could not comprehend the things of the Spirit. But I have been agreeably disappointed, and I trust that she will pardon me for the remark made; and as all things work together for good to them that love God, I hope that it was for her good, although it was wounding to her feelings at the time.

Yours unworthily,
ISAAC STONE.

NEAR GARDEN VALLEY, Smith Co., Texas, }
August 16, 1875. }

DEAR FATHER AND MOTHER:—It is with tears, and fear and trembling that I attempt to write to you this morning, as I am going to try to write on a subject that you will be surprised to hear from me. This is the third time that I have written to you, and tried to tell you what I hope the good Lord has done for poor me; but it would be so imperfectly done, (and for fear I would deceive you) I would burn it. I thought I would keep it a secret from everybody; but the bible tells us that the Lord works, and none can hinder, and so I have had to reveal the secret. Two years ago this last July I was in very delicate health. I had taken a notion one day while staying with sister Mary that I would never live to get home. I knew very well that I was not prepared to die, and death was a horrible thing for me to think of. I felt like I wanted forgiveness for my sins before I died. I took up my bonnet and told Mary I believed I would take a walk, feeling that I wanted to be alone. I suppose I went nearly a quarter of a mile from the house, through the woods, when I thought I had gone far enough. I stopped, for I felt like I wanted to ask the good Lord to forgive my sins. I knelt down by a tree, and to my astonishment all my sins were there. O! what was I to do? I could not tell. I had thought before that if I were to try, I could pray; but prayer was not to be found on my lips. All that I could say was, Lord, what shall I do to be saved? I thought I had done something, I knew not what, and how was I to get rid of it? It seemed that I would die before I could get back to the house. I thought if the Lord would let me live to get home, I never would commit another sin; but in the place of that, I kept committing sin upon sin. Sometimes I would lie down at night, but how could I sleep? I was afraid to go to sleep, for fear I would awake in torment. I would get into wild company, and would be worse than ever. Then I could not see how God could remain just and save me. I went on in this way, getting worse all the time, until last fall. One day while sitting at my work, with my burden of sin and condemnation upon me, I thought I would go and ask

the Lord to forgive me, for the last time. I was here alone. I got up and went into the little room, and knelt down, and tried to pray. I thought I heard some one at the window, but did not see any one; but I thought I heard something say, O ye of little faith, what makes you doubt? He will in no wise cast you out. And now, my dear parents, I felt like he would not cast me out. I did not feel like shouting. I felt perfectly calm, and to rejoice; but I did not want to make a public thing of it. It did seem so strange when I laid down that night—I was was perfectly easy. I went to sleep directly, and slept all night. When I awoke in the morning I thought I had had the sweetest sleep I ever had in my life. While I was getting breakfast, I thought I would go and tell Eddy of it; it was too good to keep; but before I got to him something seemed to say, Mind that you don't deceive your husband. So I fell back and did not tell him. I thought, It may be I am deceived. In about one month you and mother came up here to see us, and I went with you to hear Mr. Martin preach. I thought I never heard such preaching before in my life, although it had no effect on me, only I felt like I could indorse every word he said. If you remember, after we got home, I told Eddy he ought to have gone to meeting; that Mr. Martin preached the best sermon I ever heard; and then pa killed my off by saying he had no idea that I understood any thing he said. It seemed like that was more than I could bear. I kept my feelings concealed from you, or at least I thought I did. It kept bearing on my mind (I thought you ought to know my feelings) after you had gone home, and it seemed that my troubles were more than I could bear. I knew I was deceived then, or at least I tried to think that way about it. I felt like I would give the whole world, if it were mine, if I could get my burden back again. About a week after you were gone I picked up the bible, and thought it might be that I could find something to console me. Well, I did; for the first thing that caught my eyes was, "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." I felt then that I had a duty to perform. I felt like I wanted to join the church. I had believed for a long time that if there was a true church on earth, it was the Old Baptists. But I thought it never would do for me to try to join them. I knew I had said so many hard things about them, they would not receive me, and so I thought I would be a Missionary Baptist, as my husband was one, and so I did do all that was in my power to be one; but I soon gave it up, for I saw that if I was any thing I was an Old, despised Baptist, in principle. And so I have been lingering along in this condition, feeling too unworthy to be among so good a people as I believe the Old Baptists to be; thinking at times if I could feel fit I wanted to be baptized—that I would go and offer myself to the church. Well, two weeks

ago last Sunday we went up to Cool Springs, and there were a couple of old ladies baptized. While standing at the water, something seemed to say to me, Arise, and be baptized, and wash away thy sins. I thought it was the most lovely water I ever saw. I felt like I could not stay out of it and live. Last Saturday we went down to Big Springs to meeting, not thinking of joining the church; but during conference, the first thing I knew these same words came to me again, Arise and be baptized. I tried to resist them, but could not; so I went up and told the church what I am now writing, or a part of it, and to my astonishment I was received, and was baptized yesterday. And I still say, God can work, and none can hinder. If he did not, I am sure I would not be what I am.

Now, my dear parents, for fear I may weary your patience, I will bring this imperfect letter to a close, feeling assured you will make due allowance, knowing my inability to write. If I could see you all this morning, I could tell you my feelings. Don't think I am good because I have attached myself to the church, for I am not. I can say with one of the apostles, "In me, that is in my flesh, dwells no good thing."

I will close by asking for your prayers. Write soon to your unworthy daughter,

ELIZA J. JARVIS.

SALISBURY, Md., June 29, 1875.

ELDER BEEBE—DEAR BROTHER:—Please forgive this seeming presumptuousness. Who can withhold himself from speaking? I have felt for several days that my mind would feel much relieved should I be enabled to speak a little from experience of the power of God unto salvation.

I was raised in Shelby County, Missouri, being there surrounded by the beauties of nature and gay friends. I lived in and enjoyed the pleasures of sin for some sixteen years. At that time the Campbellites held a kind of protracted meeting near us, and our family attended regularly, all of them older than myself being members. The ministers seemed very anxious in regard to my future happiness, and oft times insisted that I should give my heart to Jesus. One night four highly esteemed companions of mine joined the church. This gave my mind a natural excitement, which almost tempted me to go forward. After the services the mother of one of them came to me and said, "Why did you not go with my daughter?" I told her I was not good enough. She replied, "Jesus did not come to call the righteous, but sinners;" that all I had to do was to believe and be baptized. The words of the next text were, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." From this sermon I fully concluded that without baptism there was no salvation. After six months of meditation, I felt willing to give up dancing and other sinful amusements, and join the church, by being baptized. I offered myself,

was received, and went through the motions, and then rested in carnal security, fully believing that, should I be called from earth, I should be borne to the elysian fields of Paradise, for just that one good act, baptism. In 1872 my parents moved to Salisbury, Md., where, I am happy to say, we found no Campbellites. Eld. Wm. J. Purington visited Salisbury, and then I heard for the first time an Old School Baptist sermon; but being dead in sin, I could see no difference in that and previous sermons. I then attended the Episcopal Church, fully intending to join them, but was deterred by my mother, she being an Old School Baptist in sentiment, and in 1873 became a member. Consequently I fell in their company occasionally, and heard of their belief, salvation by grace. But the natural man receiveth not the things of the Spirit, so I retained my old belief, salvation by works; and though I talked with friends from whom I could take counsel on all other subjects, yet this one idea no conversation could obliterate. After resting in this way for some time, one day a kind of uneasiness seized me, for which I could not account, and I did to some extent realize my insufficiency to do good. So I concluded to read the bible, hoping to be benefited therefrom. I began reading the 17th chapter of Luke, and read with usual interest, until I had read the ninth and tenth verses, which claimed my undivided attention. After reading them several times, I wondered where my last resort would be. If a person receives no thanks for what they do, and I can do no better, and even if I could, what would be the use? Still I could not help trying harder than ever before to amend my ways. This gave me so much trouble, I concluded that I had better read no more. But ere many days had passed, I was again perusing those sacred pages. After reading a short time I came to this verse, (which I think must have been to confirm my past cogitations) "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." I then felt to say, Salvation is of the Lord alone; not of him that willeth, nor of him that runneth, but of God that sheweth mercy. But as for me, poor sinful me, I thought there was no hope of mercy. The evils of my nature were disclosed. I saw the justice of my condemnation. And knowing God to be omnipresent, and the searcher of hearts, I abhorred life, and feared death. Truly pleasure had taken wings.

"Sin had put my joys to flight;
Sin had turned my day to night."

And it was truly a long night of inexpressible darkness, which lasted over a year, during which time I wandered in the wilderness, in a solitary way; I found no city to dwell in; hungry and thirsty, my soul fainted in me. I fain would have eaten the husks the swine did eat. My cry was, God, be merciful to me, a sinner.

Lord, save, or I perish. One day while feeling most miserable, a verse of scripture came to my mind which banished all grief and fears, and left me in a state of inexpressible thankfulness. The verse was, "Whosoever will lose his life for my sake, shall find it." I thought this applicable to my case; for the world, to me, was void of pleasure. I had lost my life, had died to sin, and to the love of it. I thought then, Surely goodness and mercy will follow me all the days of my life. But alas! the tempter is ever at work, and I was soon tempted to think I was mistaken, and felt to say, like Job, "What is man, that thou shouldst visit him every morning, and try him every moment? Why hast thou set me as a mark against thee, so that I am a burden to myself? Why dost thou not pardon my transgressions, and take away mine iniquity?" At times, when my moments were almost swallowed up of grief, with what sweet assurance could I think of the words, "He that believeth in me, though he were dead, yet shall he live." And, "Blessed are they that mourn, for they shall be comforted." The realized blessing was in being enabled to mourn; for none can mourn while dead in sin. How soul-satisfying to know that what the Lord maketh sore he bindeth up. He woundeth, and his hands make whole. I felt to say, "Though he slay me, yet will I trust in him."

"For I have no where else to flee,
No sanctuary, Lord, but thee."

So I was enabled to trust to his power, and hope in his mercy. For six months I had been thinking a great deal about baptism, and feared I was living in disobedience, and would often feel rebuked while reading certain portions of scripture. What kept me away was my fears; I could not bear the thought of professing religion before possessing it; so I resolved to stay away until compelled to go. I afterwards thought of this, He will make you willing in the day of his power. Then I did not feel the need of being compelled, for all I desired was an opportunity. My mind being established, I felt determined to offer myself to the church the first opportunity. This was on Saturday, and on Monday following we expected preaching. I anxiously awaited the time, and on Monday afternoon, April 19, 1875, the appointed time, Elder Chick preached, and after the preaching I related a few of my exercises to the church, and was received and baptized. I found rest in believing, and for a number of days enjoyed such peace of conscience as I had never before known, and felt to say, Truly God is good to Israel. It seems a great wonder and mercy that he should bestow his love on such vile, sinful and undeserving creatures; but O! the greatest wonder to me is that I should ever receive that love.

Brother Beebe, I leave this for your disposal; publish it if you like.

From one who loves the truth.

SALLIE A. MORRIS.

OSBORN, Ohio, Oct. 5, 1875.

MR. BEEBE—ESTEEMED BROTHER—If one so unworthy may claim the relationship:—Having received your precious paper, the "Signs of the Times," for the first of this month, and seeing your need of money, I was reminded that it is three months past my time for sending for what I call my paper. Please find two dollars in this letter, and pardon my carelessness in not sending it sooner. I did think of writing for the columns of our family paper, but as often as I get a letter written it looks too poor to send. But, dear brother, why did you not come to our association at the Valley Church, when you were so near as Cincinnati? I, with several others, wanted to see you very much, and were much disappointed at not seeing you. But we had the pleasure of seeing several ministers from the west and southwest, who shunned not to declare the whole counsel of God in its purity. O the goodness of our ever blessed Master, in bringing us out of nature's darkness, and translating us into the glorious light and liberty of his dear Son, and permitting us to sit together in heavenly places in Christ Jesus. Dear brother, what is more heavenly than to see and hear so many of our dear brethren all in union and sweet fellowship with each other, and all contending earnestly for the faith once delivered to the saints, and to the faithful in Christ Jesus? Dear brother, when I was a little girl I frequently heard an old Methodist preacher say that the time would soon come when there would not be an Old School Baptist. I would think, What will the people do then? But, blessed be almighty God, I now think the dear Old School Baptists are increasing, and that Christ is adding to his church from time to time such as he chooses to save. There is not one preacher in twenty miles of this place but what preaches a conditional salvation, and ascribes to poor, sinful mortals the power that belongs only to our God. O who is like unto our God? "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" O what a vast difference in giving God all the glory, whose promises are all yea and amen. "I will be to them a God, and they shall be to me a people." Dear brother, although I am surrounded with professing people of every other name but the Old School Baptists, I feel lonely, and it seems as though I am in a waste howling wilderness of sin and uncleanness. And although I know what God appoints is best, yet I find myself wishing I could live nearer to our blessed, watchful Father's family.

But I must bring this scribble to a close. Hoping this will find you and yours all in good health, and that you may long be spared as a watchman on the walls of Zion, and that you may feed the dear little lambs of our Master's fold, I subscribe myself your least little sister,

AMY DAVIS.

UTICA, N. Y., Sept. 4, 1875.

DEAR AND PRECIOUS BROTHER BEEBE:—Inclosed is a letter from our very dear sister Borthwick, which on reading we found so exceedingly precious, and so clearly descriptive of the leadings of the tried and afflicted Israel of God, that we think it too sweet to be concealed; and having obtained consent of the writer, send it to you for perusal, and further publication if you see fit.

I would desire to say a few words in compliance with the several requests made, that I would write a little on our late visit to the Otego friends and church, which are certainly a living, growing people; and we felt, while listening to the testimonies given, that they might in very deed say, The beams of our house are cedar, and its rafters fir; for O, the fragrant incense and perfume which seemed to arise from every heart, bespoke the odor as well as the durability of the cedar; while their promptness and energy in the cause of God and Christ measurably portrayed the beauty and majesty of the aspiring fir. And being privileged as they are to sit together in heavenly places, listening to the sound of the gospel trumpet, as blown by our dear brother Bundy, who is like a green olive tree in the house of our God, they are enabled to grow in grace, mature in judgment, and thus bring forth fruit in old age.

Passing on to Waverly, we there met and staid with some who seem to be spending their bounty money and enjoying their first love; among whom was our dear and deeply exercised, inquiring brother, Marvin Vail, who is surely digging as for hidden treasures. May the Lord lead him into the deep mines of gospel truth, and in his own good time bring him forth into a field of active usefulness, making him mighty in battle. And now since our return it hath pleased the Lord to turn his hand upon the little ones here in Utica, by adding to our numbers such, we trust, as shall be saved; having already received two, and others waiting for our next church meeting, which will take place the third Saturday of the present month, conducted by brother Bundy, whom we hope to be with us, and to visit the baptismal stream. We were indulged last Sunday to listen to the precious gospel of Christ, as proclaimed by our dear brother Durand, who but for the interposition of providence would have attended to the above named ordinance.

And now, my dear brethren and sisters, one and all of you, especially those who constitute the Lexington Association, of which this unworthy church has become a member, we desire to acknowledge your love and sympathy, as manifested in our reception; and desire that through the abounding grace of our God we may be found walking not only in accordance with the extracted rules of our faith and order, but more especially with that divine rule, from which there can be no deviating. But O, this wretched heart, this wandering

mind, these cold affections, knowing the Master's will, and so often found doing it not, calls for the rod; for he being a just God, as well as a Savior, will correct in measure, and not leave us altogether unpunished. And what is a more afflictive rod than the hiding of our Father's face, the withdrawing of his sensible presence from us, causing us to mourn sore, like doves, and say, O that I knew where I might find him; or with the same inspired penman, So he goeth by me, and I see him not; he passeth on also, and I perceive him not; leaving us to mourn our depraved condition, and it may be (it seems to me) our utter condemnation. But the sweet, life-giving spring that momentarily rises in the soul on the sacred remembrance that Ephraim is his dear son still, and that notwithstanding he has spoken against him for his rebellion and perverseness, yet still he remembers him in kindness, and will surely have mercy upon him, saith the Lord; thus reminding us that love, eternal love, is the same now as in the beginning. No ifs or buts to foul its stream, no peradventures there; having loved his own which were in the world, he loves them to the end. More happy then, but not more secure, the glorified spirits in heaven. But O what a lack of faith in my soul: for when the fleece is wet I want it dry, and when 'tis dry I beg to have it wet. But methinks I'd rather be an unbelieving Thomas than a presumptuous Peter.

And now, dear brother Beebe, as your days are being fast numbered, and you are constrained to bear upon the top of your staff, may the Lord God of Israel, under whose wings you have through grace so long trusted, and in whose name, and by whose strength and power you have so many years been enabled to wield the sword of the Lord and of Gideon; may this God, who is our God forever and ever, and has promised to be our guide even unto death, may he gently lead you through the valley and shadow of death, giving you an inheritance among them that are sanctified, and that the sovereign Lord of earth and sky will raise up an Elijah, on whom Elisha's mantle shall fall, is the humble petition of yours in the gospel of Christ,

R. & L. ALEXANDER.

P. S.—Dispose of this as you please, and all will be well.

R. & L. A.

LIVINGSTONEVILLE, N. Y., May 28, 1875.

TO MRS. ALEXANDER—DEAR SISTER IN CHRIST—If I may be permitted to thus address you:—I hope you will pardon me for my long neglect in answering your kind and interesting letter, which I received in due time, and was glad to hear from you. I perused it with much comfort and satisfaction; but a sense of my own unworthiness and inability to write anything that would comfort or edify any of God's people, is why I have deferred it from time to time; and even now it is a great cross, for I feel so far beneath your notice, and if I am a child of God, I am the least

of all. Yet I feel under renewed obligations to take my pen and write you a few lines, and thank you for your kindness shown to me, a poor, unworthy sinner. I feel that if I am ever saved it is through the blood and righteousness of our Lord and Savior Jesus Christ, for there is nothing that I ever have done or ever can do to merit salvation. Well do I remember the time when I thought the Lord would bless and own me for my good works. I thought I had never committed any outbreking sins, and felt myself to be as good as many who professed religion; and thought if I ever made a profession I would live an upright life, and set that example that would be worthy of imitation. But O, how mistaken I was! How far short I have come; yes, I have failed in every point, and if I had been left to myself, I should be where mercy could never reach my case. But if not altogether deceived, I think there was a time when the Lord opened my blind eyes, and showed me what a sinner I was in the sight of a just and holy God. My sins rose like mountains before me, and I felt worse than those with outbreking sins, for my heart was deceitful and desperately wicked. I felt to go to the Lord and beg for mercy; but O, I felt that the time had been when I might have obtained mercy, but I had sinned away the day of grace, and then hell was my doom, and there was no mercy for me. And O, how I desired that I could banish the thoughts from my mind, and never think on the subject again, and try to enjoy the pleasures of this world while I did live. And at times it seemed as if I did, but my troubles would come again with double force. In this way I lived almost a year, when one night, after retiring for the night, I lay thinking over my condition. I felt as if it was all right if I was sent to hell, it was no more than I deserved, and I should never have any more trouble about it, when all at once these words came as if spoken aloud, Thy sins which are many I freely forgive. In an instant my burden was all gone, and I felt as light as a feather. Gladly would I have told my joy, but all were asleep but myself. But this joy lasted but a moment, as it were, before the tempter came and said, You have not heard anything; it is a dream. But I knew I had not been asleep, and then I thought it was imagination, and if so, in the morning I should forget it, so I went to sleep. I had not had such a sweet night's rest for many months. When I awoke in the morning those words were the first that sounded in my ears, and when I went out it seemed as if the grass and trees all spoke forth the praise of God; it seemed as if everything that I saw was changed. When I went in the house I said, How beautiful everything looks this morning. By that time I felt condemned; I thought I was deceived, and was about to deceive others. I said no more, but my burden was gone, and I could not get it back. But O, the trouble I had for a few weeks, my

tongue nor pen cannot express; but it was of a different nature than it had been. My prayer was that if I was deceived I should never be permitted to tell any one, and if I was not deceived that I could have strength given me to open my mind to some one, for it seemed sometimes like fire shut up in my bones. The subject of baptism came up, and these words came with force, "If ye love me keep my commandments." I felt that the Old School Baptists were the people of God, and the only gospel Church, but I thought I could never unite with so despised a people; therefore I resolved in my own mind that I never would join any church. After some three or four weeks I had strength given me to tell of some of the trials and troubles that I had passed through, which was a great relief and comfort to my mind. I thought then all my troubles were at an end; but how mistaken I was. Again I felt there was something for me to do, and I thought the Lord had done so much for me, that I ought to do anything that he required of me, and at times I felt willing; but I never could in my own strength, for I had a proud nature to contend with, which wanted to be popular. My young friends were among all the popular religionists that I was surrounded with, which were the Presbyterians, Methodists, New School Baptists and Christians, (as they call themselves.) But the more I searched the word of God, the more I became satisfied that they were not the people of God, and that the Old School Baptists' doctrine was the doctrine that was set forth in the bible. But the little church here was very few in number, and all old people. I felt that if I had one young person to go with me it would not be so great a cross; but I think I was made willing in the day of God's power to forsake all for Jesus' sake: I think he manifested himself to me as a friend that would stick closer than a brother, and I was willing to accept him, if to the exclusion of all others. So the next church meeting I went and told my feeble story, and was received, and was baptized on the 8th day of August, 1858. Instead of living outside of the church, as I had thought, for many years, it was only two months after I thought my sins were forgiven. O what peace, comfort and joy I then found! It was that which the world could neither give nor take away. I had no person that I went to for advice, no one ever spoke to me on the subject of baptism, and my mouth seemed shut, so that I could not commence to talk even with my own mother. It was a grief to me at the time, but since then it has been a comfort, for I feel that the Lord made me an Old School Baptist, and I think it would take the same power to make me any thing else.

Now, dear sister, I have given you a very short sketch of my early experience, and the only reason I have to hope in the mercy of God, or to claim any relation with the people of God; and why I have written it to

you is more than I know, for when I commenced this letter I had no thought of writing any of my experience; but my pen has followed my mind, and I have written what I have; and as it is now almost seventeen years since I professed to be a follower of Christ, when I look back on the past, and see what a crooked steerage I have made, how little I have lived as I once thought I could, or as a professed christian ought. I once thought that as I grew older I should grow in grace, and know and understand more of heavenly things; but O, how far short I have come. I have been a very dull scholar in the school of Christ, I have not yet got the first lesson perfect; and instead of growing better as I grow older, it is just the reverse. It seems as I grow older that I see more and more of my imperfections every day, and I have many fears that I may be deceived in the matter altogether, for I feel so cold and indifferent many times that it seems as if I had no spiritual life about me. But I must acknowledge that in my darkest hours when I have reflected on the subject, I have ever felt to put my whole trust in the Lord, and stay upon my God, knowing that he ever liveth to make intercession for his people; and I have ever found him that same unchangeable friend, on whom my hopes of heaven depend; and I do rejoice to know that the God I profess to love is one that has all power in heaven and in earth, and will accomplish all his purposes, and none can let nor hinder. He is of one mind, and none can turn him; the same yesterday, to day and forever, and he will save his people with an everlasting salvation; not one will be left behind, and all that he died to redeem he now lives to save. But God's people are chosen here in the furnace of affliction; and it is all right that we have afflictions and trials to pass through, to wean us from the world, and consume the dross we have about us, and show us where our dependence is. O may it be our happy lot, when brought through the fire, to come forth as gold well refined, fit for the Master's house.

But I must close. I have written much more than I intended, and I fear it will weary your patience to read it. I hope you will pardon all imperfections, and remember me at the throne of grace. It often comforts me to think of the excellent meeting we had at Otego. Please remember me to brother Alexander.

From your unworthy sister,
ORPHA BORTHWICK.

SEPTEMBER 27, 1875.

DEAR BROTHER BEEBE:—The following letter is so excellent that I send it to you for publication, knowing that it will rejoice many of your dear readers, as it has the friends of Miss Douglass who have read or heard it. She was with us at the Licking Association a year ago, and very much enjoyed the meeting.

D. BARTLEY.

HOME, August, 1875.

ELD. D. BARTLEY—DEAR FRIEND:

—It is nearly a year now since I promised to write for you something of what I have always hoped to be the dealings of the Lord with my soul. I ought to have fulfilled my promise long ago, but I had such a feeling of inability that I shrank from doing so, and put it off from time to time, until at length I feel I must defer it no longer.

I cannot remember when I first began to have thoughts about God; but my earliest recollection of thinking about him was chiefly in his character of CREATOR. I remember being filled with a kind of pleasant awe, when I thought upon the great being who had made this wonderful world of ours. I know I used to take my little brother (the youngest of our family) out with me into the woods and fields, and attract his attention to what surrounded us; and when his infant mind would become pleased and excited with the beauty of the plants and flowers, I would delight to tell him it was GOD who had made them all.

As I grew older, yet still in my childhood, I began to have solemn thoughts about death and eternity, and began to realize I had an undying soul, which must one day appear before the God of heaven and earth. It was then I first began to pray and ask forgiveness for my sins, although at times I would wish the doctrine of universal salvation were only true; for, if it were but true, I thought I would not have to repent and have a new heart;—I did so dislike the idea of having to repent. At other times I would blame my parents, because they had not trained me to have faith, and to observe all the duties of what I then thought might, after all, constitute a religious life, and so make me prepared for death. Thus I continued, sometimes being much concerned on the subject of religion, and at other times giving it but little thought, until I grew to womanhood, after which, for some time, I seemed to lose my concern almost entirely. But I think it was when I still was in my teens that I fell suddenly sick one night, so sick that I thought I was just on the borders of eternity, that I had but a few more moments to live; then came the terrible, piercing thought, O, how shall my poor, uncovered soul appear before an angry God? For a long time after that my health was very delicate, so that I still thought I might not recover; and O how earnestly I besought God all that time, that he would but spare my life a few more years, that I might consecrate them to his service. Poor, mistaken soul! I still thought I had a work to do, something to accomplish to atone for the past and fit myself, so that I might be acceptable in his sight. Little did I know that I was in a horrible pit, buried alive, as it were, and that my struggles to see the light of day were vain; that I was in the miry clay, and the more I struggled to get free, the deeper my feet were sinking every hour; that I was in a fearful bondage, bound hand and foot to sin and Satan. Then what could

I have done, or what could I ever do, to be accepted? Just nothing, and worse than nothing. Could my poor, filthy rags add anything to the white, shining, spotless robe of the Redeemer's righteousness? But it was not till some time after the last time spoken of, that I was made to feel what sin and holiness meant. I knew I was a sinner before, now I felt it. And O what fear and trembling seized my soul! I never before had seen my exceeding sinfulness, had never been made to realize that all these years I had been carrying about such a bottomless pit of corruption.

Then I began to realize something of the meaning of the words, "The heart is deceitful above all things, and desperately wicked." I prayed, as I had never done before. I agonized in prayer. And how differently I read my bible!—as though life and death depended on every word I read. But what could I do? No way I could turn could I find any relief. "Innumerable evils compassed me about." So I continued day after day, with the burden of my sins, and the frowns of an angry, just and holy God; and night after night I dreamed of seeing the Son coming in the clouds and in great glory to judge the world, and to cast me to endless despair; for I felt as if I was already condemned to eternal death. Thus I had been for months, when one evening, at or about sunset, I took my bible with me and went out into the yard, and sat down and began to read; but in a few moments after I was seized with a sudden, powerful and irresistible desire to go to the throne of grace, and once more pour out my soul in prayer. I hastily rose to my feet, went a little distance, and knelt down in supplication before God. And while I was praying, (O how earnestly!) all of a sudden, quick as thought, I was surrounded by a mysterious radiance, which to my mind seemed to emanate from the Godhead; and at the same instant I was filled with light and joy to overflowing, a joy that thrilled my whole frame, a joy that was unspeakable and full of glory. And so long as I was in that spot I was enshrouded by that strange light, and felt myself to be in the divine presence of God. And although I have had seasons of great joy since, yet never the same experience as of that memorable evening. I went into the house, still filled with transport and overwhelmed with love, silently wondering could this be the new birth. Did I now have the new heart I had so long and so much desired to have? Certainly, I thought, it must be so, for what else can mean this strange new feeling?

Shortly after that time I went before the Session of the Presbyterian Church, and was received on profession of my faith. Then followed days and months of such happiness, greater than which I may never expect to have this side of heaven,—if I may hope to reach that blessed abode of perfect and unbroken happiness. How differently everything appeared! With new eyes I looked

upon the beautiful things of this beautiful world, from the star-spangled sky to the little violet that nestled among the grass. That which I had once been pleased to view, as being the handiwork of the Creator, now I looked upon with love and feelings of adoration, as coming from the hand of a loving Father. And O, what a Savior was mine! What fullness, what completeness in his justification! Although he once had no "form nor comeliness" for me, no beauty, that I should desire him, but now the "chiefest among ten thousand," and "altogether lovely." I do believe the sweetest strains of music of heaven or earth could not so charm me as the very mention of that name that is above every name, the dear name JESUS—my precious all in all. O, my friend, if I had but continued, as when in my first love! Although my hope was even then but a trembling one, (for mine was always a trembling hope) still I could then rest so sweetly on the promises. And if I sometimes feared, lest I might not hold out faithful to the end, I would instantly be comforted by the blessed words, "He who hath begun a good work in you, will perform it until the day of Jesus Christ," or some such precious promise. But alas! how soon sin and unbelief brought me low at his feet, in heart-broken contrition. And although, as I told you a while ago, I have had seasons of great joy, a little season once in a while on the mount of rejoicing, yet oftener, far oftener, am I in the valley of darkness: times of darkness and almost despair, when I could not even as much as look up to heaven, but was prostrate before him, with groanings that could not be uttered, when it was the cry of my soul, "Gather not my soul with sinners." O that I knew that I loved the Lord! that I could but know that I was one of his people. Such has been my anxious thought a thousand times. I could feel no assurance, could have no evidence.

Now, my brother, (if I may so call you, if I may dare hope that I am with you enrolled in the covenant of grace) I have given you a faint outline of the exercises of my soul, up to, or about up to, the present time. It is written in much weakness, with a feeling that I come far short of telling it as I desired to do; but I must trust to your kind feelings to overlook my short-comings. You asked me, the last time I saw you, how I felt, or how I had been feeling. I should liked to have told you then, for I knew I would be pouring it into a sympathising heart; but I felt restrained. I want to tell you of my cold and barren condition now, of being in almost a state of decay. O I fear that gray hairs may be here and there upon me, and I know it not. For you know God says, "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" O, my friend, may these words not describe my condition. O pray for me, that I may be quickened anew to spiritual

life. I always get much comfort and strength from your preaching, and cannot thank you enough for coming so far to talk to me. But having much of the Spirit of your blessed Master, it will gladden your heart to know that you are enabled to bestow, through the blessing of God, a ray of comfort to a poor, darkened soul, although it may be the very least of the flock, a poor, little, weak thing, whom you may regard as outside of the true household.

I am weary of the kind of preaching which finds no lodgment in my heart, sick of having to mingle in so many light and airy things, which appear under the name of religion. My soul yearns, even faints, for the old ways. I must acknowledge, at least I can't deny it, that it is only among the Old School Baptists that now, at this time, I can find that spiritual food my starving soul so much craves. It is there that I feel a blessed communion, a sweet blending of soul with soul, as we come together around the "mercy-seat." Therefore I love to linger around your borders.

But I must conclude. Again I ask you to cease not to pray for me. I hope, at no distant day, to hear you preach again. May you long be spared.

With very kind remembrances, I remain your friend

MAGGIE DOUGLASS.

CASS, Ark., Oct. 11, 1874.

DEAR BROTHER BEEBE:—The inclosed letter was written by brother Turner some time ago, but not being as perfect as he desired it, he laid it aside. Through my persuasion he reluctantly permitted me to send it to you. Like brother Turner, I want you to explain the clause in your Editorials alluded to in his letter, beginning, "The righteousness of which we speak." If I mistake not, (I quote from memory) you say that it is not by reason of any law-righteousness, debt-canceling, or any act performed by him or his people in time or eternity.

Let us hear from you soon, and oblige your unworthy brother in love of the truth,

CARROLL ANDERSON.

FRANKLIN Co., Ark., Sept. 15, 1874.

DEAR BROTHER BEEBE:—I seat myself with a feeling sense of my own depravity and barrenness in regard to spiritual things, to address you in regard to a subject on which there seems to be a difference in opinion among the Baptists out here in the back woods of Arkansas. The difference is in regard to the union of Christ and his bride, whether purposed or actually vital. I hear them saying, "Born into Christ." Now, my dear brother, I understand that the first Adam was made a natural living soul, good, and very good, for the purpose for which he was formed, but subject to vanity, which his history shows. Now in our relation to our federal head we are entirely cut off, having no hope, and without God in the world. Now I understand

that God's purpose is not frustrated by what mortal man can do. If there was a possible chance for men or devils to frustrate God's plans, it would have been done perhaps long ago; but to the astonishment of all his cruel foes he still rules omnipotent, both in heaven and in earth, as he did in the beginning, when Adam fell, and when Joseph was sold by his envious brethren, and in the crucifixion, on to the present. I honestly believe that God still does his pleasure, and his whole pleasure, in heaven and among the inhabitants of the earth. Brother Beebe, I believe that the life of all the heirs of promise is older, or had an existence before Adam's dust was formed; and just as sure as God is omnipotent, the last one will in the course of time be brought into the fold. Then Christ will present to his Father what he had received of him before Adam was created, and no more. If the church had no existence other than in the natural Adam, and from this mass of corruption in which Adam involved himself is the source from whence the church is to come exclusively, I cannot see how she is to ever look forth as the morning; neither can I see how John ever could have had such a beautiful view of her coming down from God out of heaven. But her life has ever been hid with Christ in God; neither did it forego any change when the fruit was taken in the garden, or eaten, for it was not in the garden, and man had no power anywhere else only to exercise a delegated power as a natural man.

Now, brother Beebe, the first cause of this misunderstanding between the brethren was occasioned by an article in your first book of Editorials, on pages 506-7, beginning thus, "The righteousness of which we speak." Brother Beebe, I wish you to review the first four lines from the above starting point. My father and others say it was rather a slip of the pen; but for my life I cannot see anything wrong in it. If not troubling you too much, please let us hear from you on this subject through the "Signs" as soon as convenient. I also desire your views on the 8th verse of the last chapter of Isaiah. I made the request once before, but omitted the verse.

This from a poor sheep in the back woods, if one at all,

SAMUEL TURNER.

P. S.—This is such a bunglesome letter, so much like myself, that I really hate to send it to you. If you wish to publish it, fix it together better; if not, all right. S. T.

(Editorial reply on page 250.)

LOXA, Ill., Oct. 14, 1875.

DEAR BROTHER BEEBE:—Your last two editorials upon "Adoption," and "What is done for the Adamic man in the wonderful economy of salvation," are so full and clear that a babe in Christ may understand you, and I am made glad that you have thus put to silence cavilling and gainsaying upon these deep things of God.

When I was with you recently in

Kentucky, brother Shelburne told me that a friend understood me to preach that "there is nothing done for the sinner," and that he promised that friend that he would request me to state my views in writing, to show him that he misunderstood me. Having done so, I now feel constrained to submit to you a copy of what I wrote, because it so perfectly agrees with what you have written; and, if published, it may relieve the minds of some dear brethren. Let me add, that I like the kind and brotherly spirit in which brother Slawson writes. We should all "follow after the things which make for peace," and "endeavor to keep the unity of the Spirit."

In the bond of love and peace your brother,

D. BARTLEY.

SEPTEMBER 15, 1875.

DEAR BROTHER SHELburne:—You have asked me to state what I understand is done for and in the sinner in the work of salvation, as it is experienced in the second or new birth.

I understand the scriptures to teach that the whole work of salvation is wrought for and in the sinner, and that he (the sinner, the man or woman) is born again, and passes from death (in sin) unto life, (in the Spirit.) Therefore he is the subject of two births, and the recipient of two lives and two natures—the life and nature of Adam, and the life and nature of the Son of God—both of which are constituent parts of himself, so that he (as born again) is a partaker and possessor of the flesh and of the Spirit, and is both fleshly and spiritual. The Spirit of life which is sent forth in his heart, and which quickens him and makes him live in Christ as a new creature, is as much his life, and as really a part of himself, as are his flesh and bones and natural life. Therefore all that belonged to Adam, and all that belongs to Christ, belongs to the sinner who is born again, yea, and enters into him, causing him to realize and inherit the sin and death of Adam and the righteousness and life of Christ, and convinces him that as he is justly condemned by the law, so he is freely justified by grace.

Moreover, in the new birth the sinner not only passes from death unto life, from law unto gospel, from works unto grace, from sin unto righteousness, from darkness into light, from Satan unto God, and from the world into the kingdom of God, but he also receives and possesses the spirit of adoption, the saving grace of God, repentance and forgiveness, faith, hope and love, the joy of salvation, and the earnest of his heavenly inheritance as a redeemed sinner and heir of salvation. As a subject of the new birth, or as born again, the sinner is made a partaker of all this benefit, a receiver and heir of all this grace; and all this is wrought in him by the quickening Spirit of which he is born.

But while this is true, it is also true that "That which is born of the

flesh is flesh; and that which is born of the Spirit is spirit," as Jesus testifies. Therefore the flesh of the christian or child of God is not spiritual, neither is the spirit of the child of God natural. And Paul says, "In me, that is, in my flesh, dwelleth no good thing." Again, when writing to his brethren, who were born again, he says, "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Therefore every one who is born again is *complex* in his nature; for he possesses a body which is dead because of sin, and a spirit which is life because of righteousness. "But," Paul further testifies, that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (and raise up from the dead) your mortal bodies by his Spirit that dwelleth in you."

Therefore while it is true, as seen above, that we who are born again have been greatly changed, in many respects, yet our flesh has *not* been changed in its nature and made spiritual. But "we shall all be changed," Paul declares, and "*mortality* shall be swallowed up of life," and this *mortal* shall put on *immortality*. And therefore we who have received the first fruits of the Spirit, now wait "for the adoption, to wit, the redemption of our body."

In love yours to serve,

D. BARTLEY.

HARES CORNER, Del., Oct. 9, 1875.

BROTHER BEEBE:—After writing a brief obituary notice of our dear departed sister Jane Morris, I feel like making her life, her affections, and her peaceful and triumphant death, the subject of an additional communication for your columns.

I became acquainted with the family when she was scarcely grown. Her father was the senior deacon of the church, and a much valued and prominent member. She appeared to be deeply exercised then, and I doubt not had been from her childhood. When she became impressed about making a profession, and a strong desire of heart and sense of duty both led her that way, she manifested extreme diffidence, distrusting herself, and coming before the church with fear and trembling. She ever after showed humility, meekness, and consciousness of unworthiness, and littleness in herself. Soon after her reception into the church she had the satisfaction of having her husband, who had been with the Methodists, unite with her, a devoted member of the same church. After a very few years of uninterrupted domestic comfort, and much promise and hope in the fellowship of the church, a series of affliction commenced, such as it has never before fallen to my lot to record. In 1869 she lost by death an interesting daughter six years old, her only child. Next a sister, in the midst of life and blooming health, is suddenly and unexpectedly called away. In

July, 1871, her father and only surviving parent was summoned from his important station to his reward. About eighteen months after this, after a short but distressing illness, her husband, her chief remaining tie to earth, is also taken from her.

She was a delicate, frail being, at the best, but her husband was of quite a sound, vigorous constitution. But he was taken and she was left. From this time the frail mortal tenement began evidently to fail, and to show the invading of disease. The afflictions having accomplished their work without, now turn upon the victim, and prey upon her bodily strength, and rack her mortal frame with continual and harrassing pain. It was now, when when earthly comforts and even bodily quiet were hopelessly and forever gone, that the peace which is in believing, and the triumph of grace, became apparent. The beside of this dying saint became wonderfully attractive. Here we saw the faith and the patience which distinguish the saints. The peaceful and holy triumph over suffering and death, of which saints on earth are capable. The blessed calling of those who have the testimony of God and the faith of Jesus. How in their patience they possess their souls. It was a time and place to contemplate that blessed earnest given, and how much of heaven is sometimes revealed on earth. Remarkably clear views of gospel truth and order, and a deep insight into the scriptures, have now ripened their fruit. The earth and earthly interests as they recede have lost all their charms. Heaven as it draws near unveils its eternal and changeless glories. If you would see how much one might live in heaven while yet in the body, there was a good place to go. One could scarcely spend an hour there without going away feeling that it was good for them to be there. A salutary and soul-satisfying influence was shed all around. I learned lessons there ever to be cherished, never to be forgotten. She is gone, but the life and fruit remain for those that come after. Such a life and such a death is more than a volume in declaring the blessedness of that hope which is through grace.

The bright blooming plant has been removed from its place in the earthly paradise, to bloom forever where sorrows and sufferings are not known.

The holy triumph of my soul
Shall death itself outbrave,
Leave dull mortality behind,
And fly beyond the grave.

E. RITTENHOUSE.

ELKMONT, Ala., Sept. 16, 1875.

ELDER GILBERT BEEBE—DEAR BROTHER:—I trust that I have none of that ambition that prompts men to desire to see their own names posted in public places, yet I feel desirous that our kindred throughout the land might know how the good Shepherd careth for his sheep in this part of his vineyard. The state of the church in northern Alabama and middle Tennessee is encouraging. Our associations are now in progress. I have just attended two: the Foun-

tain Creek and the Elk River. At these meetings I have met brethren from various parts, and the common report is peace and prosperity in the churches. Our associations and other meetings are being conducted in the best of feeling, exhibiting unity in doctrine and practice, with brotherly love, and a fervent zeal for the cause of truth; though in fulfillment of the scriptures there are, even among us, some that rise up and teach perverse things. Some say that Christ and his people were actually united in eternity before time, and that Satan also existed in eternity by his own authority; while others say that he (Satan) was once an angel of God in heaven, and for his disobedience was expelled, cast down to the earth, and became our common enemy. But we think that such as reason in this way are destitute of the true light, not knowing the power of God. I am glad, however, that I can say that the great body of Primitive Baptists in this country take the bible for the man of their counsel and rule of faith and practice, devoutly believing and constantly affirming the things therein revealed; that Israel's God is the sovereign of the universe, the all-wise Creator of heaven and earth, and all things pertaining thereto; that he has predestinated and will dispose of all things according to his own sovereign will. We believe that God purposed in himself before the world was what he would do, and ordained the necessary means to carry out all his designs; and there is no power or device in heaven nor in earth that can frustrate the purposes of him that is perfect in wisdom and in power. And his purpose is to ultimately save his chosen people with an everlasting salvation through Jesus Christ our Lord, to the everlasting praise of the adorable Three in One.

I must stop. I have had the misfortune to lose my right arm, and have to write with my left hand, which accounts for this poor work. Brother Beebe, the "Signs of the Times" are fast gaining favor here, and if you wish, I will solicit subscribers for the "Signs" and "Editorials." I am willing (if not deceived) to serve to the utmost of my ability for the advancement of the cause of truth; and as I believe that the "Signs" are the exponent of genuine Baptist faith and doctrine, I am willing not only to give it my support, but commend it to all who love the truth. If my services are desired, so inform me. Farewell.

Do with this as seemeth you good, and all will be right. I am, I trust, yours in gospel bonds,

J. M. PAYNE.

P. S.—Brother Beebe, for the satisfaction of some honest inquirers, will you give through the "Signs of the Times" such views as you may have relative to the origin of Satan? From whence is he?

J. M. P.

[For our views on the subject of inquiry, we refer brother Payne to our reply to brother McKinney, on

page 226 of the current volume. We will be thankful for the services so kindly tendered in extending our circulation.—ED.]

LOXA, Ill., Oct. 3, 1875.

DEAR BROTHER BEEBE:—I desire to say to the friends in Virginia, Maryland and Delaware, whom I had the privilege of meeting during my recent tour among the churches in those states, that I have been prevented from writing through the "Signs" an account of my visit, as was their wish, because of sickness in my family since my return. Soon thereafter my wife was stricken down with fever, and is still confined to her bed. One or two other members of my household also have been down, but are now better, and able to be about.

I must say before closing this note that my visit was throughout one among the most pleasant and enjoyable ones of my life. I shall never forget the sweet, heavenly solemnity that seemed to fill some of the places where the saints were met together. Indeed the very presence and power of God made devotion sweet, and I often realized that our coming together was not in vain. The promise of God to be with those who are gathered together in his name, was most certainly and unmistakably verified. What a great, grand and glorious religion is that, that binds in sweet and inseparable unity the chosen priesthood of our God. Everywhere their theme and song is in holy and heavenly accord. They think of Christ, sing of Christ, talk of Christ and preach Christ; and how could they well do otherwise, when they have Christ in them the hope of glory? He is their effective shield, their strong tower, their much-needed righteousness, and their certain, sure and abiding strength and help in every hour of distress and need. I rejoice, brethren, that God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. And may his grace abound toward you abundantly in all your labors of love in the Lord, is the sincere desire and prayer of one of the very least of the Lord's servants, if one at all.

In much weakness your brother in hope,

J. G. SAWIN.

MERIDIAN, Miss.

DEAR BRETHREN AND SISTERS IN CHRIST:—It is with a feeling sense of my own weakness that I make this feeble attempt to say a few words in your valuable paper, which I esteem highly for the wholesome truth it contains, and its great benefits as a medium of communication. I have only been acquainted with the Old Baptists some four years, and with your paper two years, and have been a member of the Old School or Primitive Baptists about one year. I was a member of the new order of Baptists about fifteen years, and knew but little of any other order, except the Methodists; but I have

thought for some seven or eight years that the missionary work as carried on by the Missionaries is not according to the word of God, as well as many other things that are practiced among them. But I have a hope that through the mercy and goodness of God to me, an undeserving sinner, and a wandering child, if one at all, I have been led to see where the true church of Christ is; and I desire, if I know my own heart, to love, praise and adore the God of Israel for all his great grace which is given us in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

I will, perhaps, at some future time, if the Lord wills it, try to give some of my travels and exercises of mind, as I have a desire to do so. But it is hard for me to discern between my will and that action which is prompted by the unerring Spirit of God; but it is my desire, if I know myself, that the Lord may direct and guide me, and all his people, in his way; for his way is not as man's way, nor his thoughts as our thoughts. May his dear children be of one mind and one spirit, and may grace, mercy and peace from God our Father and the Lord Jesus Christ be with them now and forever.

R. N. GUNN.

BLOOMINGTON, Ill., Aug. 14, 1875.

DEAR FATHER BEEBE:—I enjoy the "Signs" very much, and feel that I cannot do without them; for, like many of the brethren and sisters, I am deprived of the privilege of associating with those of like precious faith; but the Lord is merciful, and his promises never fail. The Lord is God, and changes not; therefore the sons of Jacob are not consumed. And, "As the mountains are round about Jerusalem, so is the Lord round about his people, from henceforth even forever." Again, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." In the Lord Jehovah is everlasting strength. And blessed are they who sometimes can say, "The Lord is my Shepherd, I shall not want." The weak and helpless ones, who trust in the name of the Lord, whose rest is in the shadow of a great rock in a weary land, the sweet and precious name of Jesus. O how unworthy I feel myself to be of his least notice. I daily mourn over a wandering mind and a hard, unfeeling heart. But sometimes I can say, "I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Dear father Beebe, I have written more than I intended. You know I can never write you a short business letter. May the Lord in his tender mercy bless you, is the prayer of your unworthy sister,

SALLIE M. BOWEN.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1875.

A WORD TO "DRY BAPTISTS."

(RE-PUBLISHED BY REQUEST.)

In our recent travels we were introduced to many persons as "Dry Baptists;" and as we have found them to be quite numerous, it has occurred to us that some notice should be taken of this hitherto neglected portion of our friends. But first, it may be proper for us to give a brief description of them. They are not called Baptists to signify that they baptize, as did John the Baptist, nor that they have themselves been baptized, as were John's disciples, or the primitive disciples of our Lord Jesus Christ; they are not therefore entitled to the name of Baptists in any scriptural sense of the word; for practically they are not Baptists at all. Nevertheless by a sort of common consent the term as qualified by the adjective *dry*, has been used to denote a peculiar description of persons who evince a strong attachment to the people of God, attend strictly on the public ministry of the word, seem to receive the testimony of truth with avidity, are always ready to defend the cause of truth so far as words or arguments are concerned, can tell what is regarded by saints as a christian experience, and can be satisfied with nothing short of the children's bread, and yet manage so as to keep out of the water. In their walk and conversation, and in all respects except the ordinance of Baptism and those privileges to which gospel baptism is a pre-requisite, they are agreed in sentiment, sympathy and feelings with the Baptists. They are somewhat deficient in confidence in regard to their vital interest in the blood and righteousness of the Son of God. They firmly believe that it is the privilege and duty of all who love our Lord Jesus Christ to be "buried with him by baptism," and really feel that it would be a delightful privilege to them if they could only see their way clear; but alas! when they would do good, evil is present with them, and how to perform that which is good they find not; but they find a law in their members warring against the law of their minds, and bringing them into captivity; and from all that we can learn from them we are led to conclude that if they could be perfectly satisfied that this law of their members was slain, and that they should never be plagued any more with it, and that they were truly subjects of grace, and that they could do honor to a christian profession, they would gladly obey the command of Zion's King, and be baptized and unite with the church.

Having thus briefly described the characteristics to whom the appellation at the head of this article is given, and informed our readers that there are many of them scattered all over our country, we will say something of the advantages and disadvantages of their rebellious course.

They are not subjected to so much persecution and reproach for righteousness' sake as they would be if they were obedient to the commands of Jesus Christ. For if any man will live godly in Christ Jesus, he shall suffer persecution; and of course as they are living in disobedience, it is reasonable to conclude that they will escape at least some of the persecutions which the saints are subjected to. The faithful admonitions of the saints to church members when they walk disorderly, are rather mortifying to the flesh, but all such mortification the "Dry Baptists" escape, as they are not under the watchcare of the church; and even the world will look very differently on their foibles if they make no public profession of religion. They will also be very likely to escape the charge of hypocrisy, and of having a name to live when they are dead. These are some of the advantages, if they may be so called, which the "Dry Baptists" enjoy; but against these there may be some offset in the disadvantages of this rebellious course.

In contemplating the disadvantages we shall find that *the way of the transgressor is hard*; for rebellion is as the sin of witchcraft and idolatry. He that knoweth his Master's will and doeth it not, shall be beaten with many stripes; and we conclude that God's children who have experienced the quickening power of the Holy Spirit, who have felt the bitterness of sin, the fiery indignation and wrath of the law, and the efficacy of the Savior's blood applied for the remission of sins—those who have felt the joys of salvation and the love of God shed abroad in their hearts, do know from painful experience something about the stripes and chastisements which the faithful God inflicts on his children when they forsake his law and walk not in his commandments. They feel an uncomfortable consciousness that all is not right; something whispers to them that their course betrays a want of gratitude to God their Savior, and when they mingle with the children of God they manifest a shyness, as though they were intruding; yet their hearts seem to go out after the society of God's people. The language of their hearts is, "Entreat me not to go back;" but the language of their practice is, Urge me not to go forward; and so between a will to do and a want of confidence or energy to obey the commands of Christ, they tarry long in their disobedience. As their rebellion is in scripture compared to the sin of witchcraft, it often brings them on to a sort of "*enchanted ground*," where they "spend their money for that which is not bread, and labor for that which satisfieth not," instead of hearkening diligently unto the authority of Christ, eating that which is good, and enjoying the sure mercies of David.—See Isa. lv. 2, 3. What they are vainly laboring for, they can never attain unto, for they seem determined to walk by sight, whereas God has ordained that his followers shall walk by faith. If they could see

their way clear, that is, if their natural judgment could be convinced that there were no impediments in the way, that they would never meet with any thing to cause them to regret it, they would at once ease their consciences by taking Christ's yoke on them.

What we have written above is about the "Dry Baptists;" our intention was to address a few words to them. And as we feel in duty bound to preach to sinners, we know of no class of sinners to whom we can address ourself with more propriety than those described above. But how shall we address them? Shall we call them brethren? We hope they are born of God, but Jesus has said, "Except a man deny himself, and take up his cross and follow me, he cannot be my disciple." And, "If ye love me, keep my commandments." We doubt the propriety of calling them brethren, so long as they disown Sarah as their mother. We do not find it in our heart to call them reprobates, for we believe they are bought with a price, and will ultimately reign with Christ in immortal glory. Well, for want of a more appropriate name we will call them by the name by which they are frequently designated.

Ye Dry Baptists, are you satisfied with the leeks and onions of Egypt? Are you willing to live and die in disobedience to him who has loved you and given himself for you? Have you ever reflected that Jesus your King has placed the ordinance of baptism as the very first command that is binding on heaven-born souls? This command being the very first enjoined, must be obeyed before you can obey any other. It is in baptism that the children of God take on them his yoke, and until they are yoked they are not qualified to serve him. Nothing that you can do religiously before you are baptized can be in order, for in the order of his government that ordinance stands first; so long therefore as you neglect it after having passed from death unto life, you are living in a state of open rebellion. May we not say to you, as Laban said to Abraham's servant, "Come in, thou blessed of the Lord; wherefore standest thou without?"—Gen. xxiv. 31. If you have passed from death unto life you belong to the household of God, and the church has a claim on you: whatever gift or talent for usefulness you may possess, is the property of the church; why then will you persist in your wicked course, and rob the church of what belongs to her, and your own souls of the privileges which are prepared for you in the Zion of our God? And above all, why will you transgress the law which your covenant God has written in your hearts, and rank yourselves with the enemies of the cross of Christ? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever

leveth and maketh a lie."—Rev. xxii. 14, 15. Will you, can you, dare you say that those who are without are your companions, your associates, and your chosen company? Your practice says all this; let your practice then no longer belie the language of your hearts.

REPLY TO BRETHREN TURNER AND ANDERSON, ON PAGE 248.

In the article referred to, which was published in the "Signs" of June 15, 1839, and republished in the first volume of our Editorials, we were speaking of the eternal righteousness of Christ, as the Mediatorial Head of his body, the church, and given as an inheritance to the children of God, as heirs of God, and joint heirs with Christ, as the inheritance of the head must be a joint inheritance to both head and body. This inheritance of the righteousness of God is predicated on vital relationship with Christ, and is not a law-righteousness or a wrought-out righteousness, but a righteousness *brought in*. This inheritance of glory was given to the saints in Christ, and securely treasured in him for them before the foundation of the world; and is included in the inheritance of the saints in light.

This righteousness, as we said, does not belong to the saints by virtue of any contract, engagement, law-works or debt-canceling, either performed by him or his people in eternity or time. It is based on our unity to and identity with him from everlasting. This *inheritance of righteousness* in Christ Jesus was not corrupted when we fell in Adam, for it is incorruptible; neither did it thereby, or subsequently, suffer the slightest blemish, for it is undefiled; nor did our fall into sin dissolve the ground of our title to that inheritance, it being founded on relationship; "if sons, then heirs," &c.

But we will now say that our fallen state in Adam disqualified us for the possession or enjoyment of our incorruptible inheritance. All we like sheep had gone astray, had sinned, and transgressed the law of God, and were by nature children of wrath, and totally disqualified for the enjoyment of this glorious inheritance. We were involved in debt, and prisoners, held by the righteous demands of law and justice, and therefore needed to be redeemed from the demands of law and justice, and to be washed from transgression, guilt and sin; for in our polluted condition we were not meet to be partakers of the inheritance of the saints in light. To qualify us for the reception and enjoyment of this inheritance we must have a righteousness commensurate with the demands of the law and justice of God, and a nature pure and spiritual. To supply this legal righteousness Christ came in our flesh, to condemn sin in the flesh, and that the righteousness of the law might be fulfilled in us. Not by us; for what the law could not do, for that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and

for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us.—Rom. viii. 3, 4. The necessity of our Savior's wrought-out righteousness became indispensable; not to make us sons or heirs, but because we were, in him, both sons and heirs, and to bring his many sons unto glory. The fulfillment of every jot and tittle of the law, and liquidation of all the demands of justice, the putting away of all our sins by the sacrifice of himself, is what we call the wrought-out righteousness of our sin-atonement Redeemer. The righteousness of God was never bought nor sold, nor any part of the spiritual inheritance of the saints. Ten thousand rivers of oil, or the cattle of a thousand hills, or all the treasures of the earth, could not buy any part of the inheritance of which we speak. Nothing in the economy of salvation was bought, only the people of God were bought; and they only in a redemption purchase. They are bought with a price; not with such corruptible things as silver or gold—but with the precious blood of Christ. And his right of redemption consisted in the inalienable right of property which he held in them before they were involved in sin and captivity.

Our brethren, Turner and Anderson, will please understand us to speak of the inherent and eternal righteousness of God, which the saints as heirs of God and joint heirs with Christ inherit, as being an inheritance, not a purchase; and this in distinction from the legal righteousness wrought out by fulfilling the law and bearing its penalties for us, in his active and passive obedience to its inexorable demands.

On the text Mark ix. 29, we have no light that we think would be profitable.

TO SISTER PHEBE HOGAN.—In our last number we promised to notice your request for our views on the parable of the rich man and Lazarus. On reflection we feel sure that we cannot do better than to refer you to the excellent article on that parable written by Elder I. N. Vanmeter, which will be found in No. 10 of the current volume, for May 15th, page 110.

WE are in receipt of the back numbers called for in our last two issues, therefore it will not be necessary for any others to write us concerning them.

CHANGE OF RESIDENCE.

ELDER R. M. Simmons having changed his residence from Green bush, Ill., to Hopkins, Nodaway Co., Mo., wishes his correspondents to address him at the latter place.

MARRIAGES.

In Philadelphia, Sept. 24, 1875, by Eld. W. J. Purington, George W. Piton and Annie B. Jarman, both of Philadelphia, Pa.

In Southampton, at the residence of the bride's parents, Oct. 6, 1875, by the same, Samuel H. Baum and Mary E. Search, both of Southampton Pa.

CORRESPONDING LETTERS.

The First Regular or Old School Baptist Association called Kansas, in session with the Little Hope Church, Leavenworth County, Kansas, on the 24th, 25th and 26th days of September, 1875, to her sister associations with whom she corresponds, Greeting.

DEARLY BELOVED BRETHREN IN THE LORD:—We feel under renewed obligations to return our unfeigned thanks to the giver of every good and perfect gift for the present manifestation of his love and mercy toward us, in bringing us to the enjoyment of another of our annual feasts, and making us to sit together in heavenly places in Christ. We feel that our spiritual strength has been renewed by the coming of your messengers, who came laden with the good things of our Father's kingdom. We feel that the present has been a feast of fat things, of wine on the lees and well refined.

Our business has been transacted in harmony and good feeling. Behold how good and how pleasant it is for brethren to dwell together in unity. We feel that your correspondence has been profitable to us, and we desire a continuation of the same.

Our next association will be held (the Lord willing) with our sister church at Big Walnut Creek, Jefferson County, Kansas, one mile south of Scott's Station, on the K. C. or Narrow Gauge R. R., to commence on Friday before the last Saturday in September, 1876, at 10 o'clock a. m.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever. Amen.

W. F. JONES, Mod.

J. SCHENCK, Clerk.

CIRCULAR LETTERS.

The First Regular or Old School Baptist Association called Kansas, in session with Little Hope Church, on the 24th, 25th and 26th days of September, 1875, to the brethren and sisters composing the same, sendeth this, our epistle of love.

VERY DEAR BRETHREN AND SISTERS:—Another year with its shifting scenes has rolled away, and brought us to another of our annual meetings, for the enjoyment of which we are called upon to return our unfeigned thanks to him who works all things after the counsel of his own will. The past year has been an eventful one, bringing suffering and sorrow to many households. But as an association we have been blessed: the churches report that peace and a reasonable degree of prosperity abound throughout our borders.

Now, dear brethren, may the Head of the church be with you in every vicissitude of life through which he calls you to pass, and enable you by an orderly walk and a godly conversation to show forth his praise, is our prayer for his name's sake. Amen.

W. F. JONES, Mod.

J. SCHENCK, Clerk.

OBITUARY NOTICES.

DIED—In Liberty, Susquehanna Co., Pa., of pneumonia, Mrs Susan P. Butts, wife of Isaac Butts. She was born in Genoa, Tompkins Co., N. Y., May 22, 1803, and died April 10, 1875, aged 71 years, 10 months and 18 days.

The subject of the above notice, a short time before her death, remarked that if any were saved it would be wholly of grace, for our works are of no avail. She and her husband were among the early settlers of our township, bearing the toils and hardships incident to pioneering the unbroken wilderness, beginning life for themselves in the forest, with but little except their hands and providence to rely on; but by persevering industry they turned the forest into fruitful fields, and by the blessing of heaven and honest toil soon gained a competence, which by her was liberally bestowed upon all worthy objects of charity. The poor and needy, the sick and afflicted, the fatherless and widow, the outcast and homeless wanderer, ever found a friend in her. May the God of all grace sustain her feeble and aged companion in this his sore trial and bereavement, and lead her children, five in number, who still survive her, to emulate all her virtues, and guide them into all truth, is the wish of the unworthy writer.

Yours in hope, W. M. D.

DIED—At the residence of Mrs. P. M. Jones, near Sharpsburg, Ky., from a congestive chill, Nov. 17, 1874, Henry C. Renfro, Mr. Renfro was born in Montgomery county, Virginia, Jan. 7, 1809. He was a high toned and honorable gentleman, and was held in high estimation by the community generally. He made no profession of religion, yet I am sure he had a clear perception of the truth, and had very little patience with spurious gospel which is so very generally palmed off upon the people for genuine. He could readily distinguish between truth and error, and "between those who served God, and those who served him not." He was a very companionable gentleman, and a kind protector to his widowed sister, with whom he lived twelve years or more. I have known him for twenty years, and can attest to his manly qualities. I have had many conversations with him on the scriptures, and was at all times satisfied with his views and remarks. A short time before he died he remarked that some thought they could do something to merit salvation; but, said he, "Salvation is by grace alone." In reply to the thought that some contended that baptism was the means of salvation, he said, "Surely darkness covers the earth, and gross darkness the people." He had no confidence in any being the church of God, except the Old School Baptists.

I hope God will sanctify this dispensation of his providence to the good of the friends and relatives, and bless us all with the outpouring of the Spirit and the comforts of his salvation, and save us from every hurtful and evil way, is my prayer for Jesus' sake.

J. H. WALLINGFORD.

DIED—In Southampton, Pa., April 30, 1875, Mary Hogeland, aged 16 years and 4 months. The subject of this notice was a young lady, loved and respected by all who knew her; and her attainments in the various branches of science which she had pursued were very remarkable for one so young. She was modest and retiring in her manners, never striving to make herself conspicuous in society, but showing, by her demeanor, in the various duties of life, a well-cultivated mind, with bright prospects of becoming a very useful member of society; but alas! that insidious disease, consumption, took hold of her system, brought on probably by taxing her mind too heavily, while pursuing her studies, and all that kind physicians and devoted parents and sympathizing friends could do did not prevent the disease from doing its work rapidly, because God's purpose was that the blooming youth and beloved child should be taken away from the scenes of earth.

During the last three or four months that she lived, the bible was read by her daily and especially the Psalms; and she mani-

festated a calmness and reconciliation to the dealings of God with her, seldom witnessed in one so young and surrounded by so many worldly pleasures and prospects; but she manifested openly to all who saw her and conversed with her, what the grace of God will do for his redeemed ones while they sojourn here.

She was the daughter of ex-Sheriff Hogeland, of our county, and grand-daughter of Dea. Edmund Vanartsdalen. The death of the loved one, under such circumstances, has caused deep gloom in the family. She was buried at Southampton, and at her funeral Psalm xxiii. 1—4 was used as a text; for that Psalm was marked, as being a portion of scripture very precious to her; and an examination of the bible she used so much, showed many portions of scripture marked, which had direct reference to the redemption of the church and the manifestation of God's power in bringing the vessels of mercy to a knowledge of their interest in the blood and righteousness of Christ. But a short time before her death something was said relative to her being so calm and composed, and her answer was, "I have not done it," which was an evidence that she knew it was all of the Lord. May Israel's God sustain the bereaved family in their heavy affliction.

WM. J. PURINGTON.

[The sudden death of brother Harrison Wilkin, which we merely announced in our last number, and promised to give further particulars in this, was for many years a highly esteemed, intelligent, orderly and sound member of the Old School Baptist Church at New Vernon, in this county. The sad particulars of his death are given in the following note from our bereaved sister, the sorrowing widow of the deceased.—Ed.]

My husband, Harrison Wilkin, was a native of Orange County, was born May 23d, 1820, and died Sept. 12th, 1875, aged 55 years, 3 months and 20 days. He was taken with paralysis in the city of New York, where he had gone to purchase his fall stock of goods. He left home Sept. 10th, at half past six a. m., expecting to return the same evening. He was in usual health and spirits when he left. At half past twelve p. m. I received a telegram to come at once, as my husband was ill. I obeyed the summons, arriving late in the day, to learn for the first time the nature of his sickness. He had had a stroke of paralysis in the first place he had gone to on his arrival. They informed me that on his arrival he said he was feeling well, but complained of the heat being oppressive, though the morning was cool. He went to the counting room, attended to some business there, and then went to the sub-cellar. He had made his selections, and returned as far as the basement, or first cellar, when he staggered, and would have fallen had it not been for a gentleman in attendance, who caught him and seated him in a chair. He then said he felt faint, but thought it would soon pass off. But he grew rapidly worse, so that he tried in vain to tell them where he would like to be taken. When I arrived they had removed him to the Park Hospital, from which place (with the kind assistance of Mr. Powell, one of the firm where he was dealing) I had him removed to the residence of my brother-in-law, James Krum Jr., where he received all the attention that willing hands could give, or loving hearts suggest, guided and directed by an able and experienced physician: but neither love nor medicines had power to heal, for the Lord had ordered it otherwise, for some wise purpose; and though I feel his chastening hand so severely, yet I feel to say, Not my will, O Lord, but thine be done.

At 3 o'clock p. m., Sept. 11th, he rapidly grew worse, and continued to till fifteen minutes before three o'clock a. m., Sept. 12th, when his spirit left the body, and I think I have every reason to believe that he passed from earth to that better, brighter sphere, where no sickness or sorrow can come to mar his perfect happiness.

On the afternoon of Saturday, a friend of the family where he was called to see him, and inquired of him if he trusted in his Savior. He replied, "Yes, I always have." And I think he answered correctly, for he

had often told me that his experience dated back to very tender years. Later in the day I asked him if his faith in Jesus was strong as ever, and he replied, "O yes." From that time, as long as he could speak, he tried to tell us how precious he found his Savior in that hour of his great need. His voice was thick, but we could now and then catch a word that assured us of what he was trying so hard to tell us, the undying love of Jesus.

I do not know how long ago he united with the church, but think it about twenty years. He was baptized by Elder Allen, while he lived west.

He leaves two children to know the loss of a loving father, and myself to mourn the loss of an affectionate husband.

We bore his remains home on the 13th, and on the following day his funeral was attended by Elders Benedict and St. John, and Eld. Benedict preached a very comforting discourse from these words: "Even so, Father, for so it seemed good in thy sight" After which his remains were interred in the cemetery at New Vernon.

MARY E. WILKIN.

Otisville, N. Y.

DIED—At Athens, Bradford Co., Pa., Sept. 29th, 1875, after an illness of three weeks, **Thomas Page**, in the 80th year of his age.

My dear father was born in Attlebridge, Norfolk Co., England, and came to America in 1831. Two years since he was stricken with paralysis, from which he never fully recovered, and with much difficulty walked about the house, but spent his time reading his bible, the "Signs," and his dear old English books, as he called them. His favorite authors were Romaine, Toplady, Ambrose, Serle, Hawker, Rutherford and Cowper. Possessed of a peculiar nervous organization, he was a subject of much depression of spirits, but was enabled through grace on his death-bed to leave a precious testimony that he was a recipient of that favor which the Lord beareth toward his people.

One night during the second week of his illness he laid with his eyes turned upward, and his countenance beaming with a radiant smile. His youngest daughter, who was watching with him, said, "What is it, father?" He replied in a solemn tone, "I believe there are times when the soul receives private inspiration. The Spirit beareth witness with our spirit." He then repeated many portions of scripture, and added much that could not be remembered, talking a long while, and closing with a hymn of Cowper's—

"God moves in a mysterious way," &c.

On Monday evening he asked to be turned over. We laid him on his side, in which position he fell asleep and remained perfectly unconscious, and without turning his face from the pillow or opening his eyes, died at half past six o'clock on Wednesday morning. For this blessed manifestation of the favor of God to my dear aged father, I would sing with the psalmist, "O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."

Eld. S. H. Durand comforted the bereaved on the funeral occasion, with a description of the quality of that hope which is as an anchor of the soul, both sure and steadfast, and entereth into that within the veil.

MARIANNE MURRAY.

Athens, Pa.

DIED—At the residence of her brother-in-law, near Indiantown, Md., on the 10th of August last, **Mrs. Jane Morris**, widow of Elijah W. Morris, and daughter of the late Uriah Fooks, of Nassaongo, in the 31st year of her age.

Sister Morris was baptized in the fellowship of the church at Nassaongo, during the short period of Eld. G. W. Staton's charge of that church, about nine years ago, and remained in the full fellowship of that church, a dearly beloved and esteemed member, until called away by death. It has been through much tribulation temporally, as well as spiritually, that she has at length entered into the triumphant kingdom of the Lord Jesus Christ.

E. RITTENHOUSE.

Hares Corner, Del.

Wille W. Anderson, son of Garland and Julia Anderson, was born Sept. 11, 1871, and died Sept. 30, 1875, aged 4 years and 19 days. His disease was diphtheria. After about ten days of illness the little sufferer was called home to inherit that rest that remains for the people of God. The mother of the deceased is a member of the Old School Baptist Church worshipping at Antioch. He leaves four sisters and three brothers to mourn his departure, but we would say to them, Weep not; for Jesus says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Weep not for those
Who sink within the arms of death
Ere yet the chilling wintry breath
Of sorrow o'er them blows.

But weep for those who here remain,
The mournful heritors of pain,
Condemned to see each bright joy fade,
And mark grief's melancholy shade.

F. P. MURDAUGH.

Toons Station, Tenn.

MONIES RECEIVED FOR "THE EDITORIALS."

SECOND VOLUME.

Stephen D May Texas 2 55, Jas B Single-
terry Ga 3 20, G R Hoge Texas 6, Sarah G
Dobyns Ill 2 55, Ebenezer McColl Ont 57—
Total \$71 30.

R E C E I P T S .

NEW YORK—A M Horton 2, Miss Jane
Horton 2, Henry Sayer 4 65, J E Pendleton 4,
Andrew Toulon 1, Mrs A G Sly 2, Elder J D
Hubbell 2, Sabin Robinson 2, Samuel Lew-
is 2..... \$21 65

CONNECTICUT—Geo Dickins..... 2 00
MASSACHUSETTS—H Danforth... 3 50

NEW JERSEY—Benj Blackford 5,
Jas Fackrell 1 25..... 6 25

PENNSYLVANIA—G W Jaycock
3 50, Eld Wm J Parington 2..... 5 50

MARYLAND—Eld F A Chick..... 3 00

VIRGINIA—Mrs E C Ross 2, C J
Rixey 5 75, M P Lee 2..... 9 75

ALABAMA—W A Porter 3, Ellison
Lomey 5, J M Thompson 6, M R Has-
sell 3 65..... 17 65

LOUISIANA—W V Britt..... 6 00

TEXAS—S D May 2 45, S W Harvey
2, E Davis 4 20, J D Reddock 4, W C
Jones 8..... 20 65

GEORGIA—J B Singleterry 1 50, S
Timmerman 1, M J Butler (to Oct. '75)
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DEVOTED TO THE
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IS PUBLISHED
THE FIRST AND FIFTEENTH

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BY GILBERT BEEBE,

To whom all communications must be ad-
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43. MIDDLETOWN, N. Y., NOVEMBER 15, 1875. NO. 22.

POETRY.

Selected for the "Signs of the Times."

THIS WRETCHED HEART.

This wretched heart will still backslide;
O what deceit is treasured here!
'Tis filled with vanity and pride;
What fruits of unbelief appear!

My base ingratitude I mourn,
My stubborn will, my earthly mind;
My thoughts how vain, to rove how prone,
To every evil how inclined!

Who can, amongst the sons of men,
Find out the vileness of my heart?
None can the depths of guilt explore;
'Tis all corrupt through every part.

Could creatures look within my breast,
How would they gaze with strange surprise;
They'd hate me with a sore detest,
And turn away their frightened eyes.

But what are creatures, Lord, to thee?
They can't forgive one single sin;
Were they disposed to pity me,
They could not work one grace within.

To Jesus, then, I'll make my moan:
O cleanse this filthy sink of sin!
Jesus, thou canst, and thou alone;
O condescend to make me clean!

J E S U S .

"Unto you therefore which believe, he is precious."

There is a name I love to hear,
I love to speak its worth;
It sounds like music in my ear—
The sweetest name on earth.

It tells me of a Savior's love,
Who died to set me free;
It tells me of his precious blood,
The sinner's perfect plea.

It tells me of the Father's smile,
Beaming upon his child;
It cheers me through this "little while,"
Through deserts, waste and wild.

It tells me what my Father hath
In store for every day;
And, though I tread a darksome path,
Yields hope through all the way.

It tells of one whose loving heart
Can feel my deepest woe;
Who in my sorrow bears a part
That none can bear below.

It bids my trembling heart rejoice,
It dries each rising tear;
It tells me in a "still, small voice,"
To trust, and never fear.

Jesus! the name I love so well,
The name I love to hear,
No saint on earth its worth can tell,
No heart conceive how dear.

This name will shed its fragrance still,
Along this thorny road,
Will sweetly smooth the rugged hill
That leads me up to God.

And there with all the blood-bought throng,
From sin and sorrow free,
I'll sing the new, eternal song,
'Of Jesus' love to me.

CORRESPONDENCE.

BISMARCK, ILL., Oct. 1875.

ELDER G. BEEBE—GREATLY ESTEEMED BROTHER IN THE LORD:—Finding with bitter sorrow and regret the sad and unmistakable evidence of a conflict of opinion, merging into controversy, between some of our most esteemed and gifted brethren, on the subject of Regeneration, or the New Birth, which evinces and makes evident the inevitable truth that one or another so differing must have, and even all of us may have, a misunderstanding of that important subject, and perhaps also of the nature of man, and the essence, or substances, which compose his being, as far as God has unfolded the mystery of his origin, existence and destiny, the nature and diversity of elements or essence combined, necessary to constitute him a rational and natural being. Hence the opinions of same have been evidently formed, and those of many others may be without a knowledge of the truth as revealed in the holy scriptures, which is the only source whence any thing like a reliable understanding of these things can be derived. And while I fully concur with you, my brother, that the "Signs of the Times" ought not to be made or turned into a medium of disputation and controversy between our beloved brethren, yet it is now evident that the subject being in controversy is thus shown to be of sufficient importance for investigation, and to have scripture testimony concerning it presented before our brethren. And if a poor, weak, ignorant and unworthy fellow-laborer as I, could present some light, emitted from God's word, upon this complex subject, in a way that would not offend any, even one of the least of Jesus' disciples, and that would have a tendency to allay, rather than heighten the manifest tendency towards disputation between brethren, and that would not be derogatory to the intention, character and interests of our comforting messenger, the "Signs," and that would be worthy of a portion of its space, it would be a desirable privilege to present some thoughts on disputed points connected with the subject, submitting them to the scrutiny and mature judgment of the editor, as to their fitness for insertion, or their exparte and prejudicial character. And if the truth on this or any other religious subject can be presented in a straight forward manner, with due deference to the views of different parties, and in a way calculated to reconcile adverse opinions, and coalesce conflicting

views, in my opinion it would be worthy of a perusal, though it might in some form invite to and elicit an investigation of controverted points of doctrine. For we have no way of arriving at a knowledge of revealed truth except by investigation of the record of truth. And no attempt should ever be made to smother investigation or controversy entirely, as pernicious, because it may involve points in dispute between brethren. For on a comparison of sentiments we may all voluntarily agree to drop that which is inimical to truth, and come to an agreement and perfect reconciliation of views. With much fear and trembling, under a deep sense of weakness, unprofitableness and unworthiness for the accomplishment of such a result, and in a spirit of meekness, forbearance, toleration and brotherly kindness, this, and if its tenor should meet the approbation of the editor, and the brethren generally, perhaps another communication will be offered on the same subject. And to begin with what seems a considerable barrier to unanimity of sentiment, and to loosen if possible a mighty wedge by which division is made between brethren on most subjects upon which there is diversity of sentiment, it is necessary to state an incontrovertible fact that God conferred upon man the power of speech, and the use of both oral and written language, as a medium for the transmission of thought and opinion, and that such language is made up of, or deduced from articulate sounds or words, which of themselves are not ideas, but merely the signs used to convey or communicate ideas originating in the mind, and for the expression of sentiment, affection and desire. Those languages which are now spoken and used by any people as a vehicle of thought and mental intercourse, are named living or modern languages, in distinction from such as ceased to be spoken with the overthrow and destruction of the nations that used them, which as a consequence are called "the dead," or ancient languages. In two of these distinct and dead languages God designed to deliver to man that "volume of inspiration" containing all he ever purposed to be preserved in writing concerning himself, the great plan of salvation, and the origin, essence and destiny of man, in two distinct and separate testaments, or covenants, the first revealed and written in the Hebrew and most ancient tongue, the last in the most copious and refined of the ancient languages, the Greek dialect. The letters of

any written language are seldom used as signs of ideas, but are generally used to designate, and as representatives, or signs of articulate sounds which compose the oral words of every language which now is, or ever has been spoken and written. Hence to understand the ideas and sentiments communicated in any language, it is necessary to become familiar with the signs by which those sentiments were communicated or manifested. And as in every written language words or characters are invariably used as signs of ideas and communication of thoughts, and as representative evidence of facts and certainties, they must invariably have distinct, definite and certain meanings affixed to them, from which there must be no extreme or opposite deviation; otherwise language would long since have been annihilated and ceased to be used as a vehicle for the transmission of thought. In the wisdom and moral management of God, although language is continually changing, and adding new words to its vocabulary, while spoken by a nation, yet it is now impossible to change the signification of a single word or sign by which he has "made known the mystery of his will" in the scriptures of truth, since the languages in which they were originally written have ceased to be spoken by any nation for thousands of years. And to the words of which they were composed no new meanings can now be applied that were not known and recognized at the time they were written, without destroying them altogether. And although but few, and we may say none, can now pronounce and understand the scriptures by means of the words and signs alone in which they were first written, read and understood, yet the signification of those ancient signs of ideas have been providentially preserved and perpetuated down to us, by being translated into words or signs now used with certain, definite and equivalent significations, hence convey the same ideas. In this way we have the original ideas, sentiments and meaning of the "holy scriptures" conveyed to us in our own vernacular, the English language, by means of those equivalents, signs and significations. Hence no one need conclude that he has a license to evade or parry the force or meaning of any of the words in which the scriptures are now presented and written, as defined by our standard lexicographers, unless he is prepared and qualified to show that the word itself, as at present defined in English lexicons, is not the equiv-

G. S.

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alent in its various recognized meanings of the original Hebrew or Greek of which it is rendered or made the representative. For the bible is not intended for, nor will it answer the purpose of a dictionary. God allowed, or caused man to use words as signs of his own finite ideas, and to thus give name to every thing that God had made, (see Gen. ii. 10 to 20) in order to definitely fix the meaning of the words or signs by which his ideas were represented, and then gave to him a revelation in those same words, with meanings fixed and preserved in the mind, as in lexicons, with which, by definite use, he had become familiar, and which conveyed to him distinct and definite ideas. Otherwise it would not have been understood and used by him, and would never have been preserved.

That the foregoing statement of the origin and use of language, and that the certain and definitely fixed meaning of words as signs of ideas, are correct, and in perfect harmony with what God has revealed concerning their use, read carefully 1 Cor. xiv., down to the 28th verse, which is too lengthy for insertion here, but is all to the point. In what is here cited, it is evident that the bible is not intended for an interpreter of the signification of words; but they are there used, as in other books, as signs of accepted, certain, fixed and definite ideas and definitions which had already been attached or applied to them. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter with the tongue words easy to be understood, how shall it be known what is spoken?"—1 Cor. xiv. 8, 9. So then if, as the foregoing makes manifest, the scriptures were not given in an uncertain sound, or written in words of uncertain signification, but such as are of certain and definite meanings and easy to be understood, our difficulties and diversity of opinions must in the main originate from a misunderstanding of the words used as signs of ideas therein revealed, or by placing upon some of them a foreign, forced or unusual signification. It may further be stated truthfully that most words have or are used in both what are termed a literal and tropical sense; and the safest and best rule of exegesis requires they should be understood in their literal signification, unless the context forbids, or that such meaning is in conflict with other clearer and plainer declarations. And while words may have many significations, the same word never has opposite meanings, and the names of things are many times in the scriptures, as in other writings, applied to some of their principal parts; or the name of any of the principal parts is as frequently applied to the whole. Now if these facts were carefully noted and observed, as brethren generally agree as to why the perfect Author of certain, eternal and unconditional salvation was called Jesus, that it was because he shall save his people, which

shows he has a people; for there would be no propriety in saying *his* people, if they were not a peculiar people, or if the whole race of Adam were his people, in the sense in which that word is used in the scriptures. And as there seems to be no dispute as to how these people may be known, and to what extent they are saved, all agreeing that they are saved by grace, and that their salvation is not partial or imperfect, releasing them from the consequence of former sins, or the guilt and condemnation of past sins only, as some vainly suppose, but that they are saved from all sin, manifested in the quickening of the Holy Ghost, in regeneration and the gift of eternal life, it seems that there is no need of difficulty or controversy between brethren, as is perhaps very justly complained of by some, about "the *whole man* being born again," or as to what part of man is born again. Such questions are all speculative, as the bible says nothing about *whole* men, or parts of men, in connection with regeneration. And such questions, difficulties and disputes must originate from a misunderstanding of what constitutes man, as set forth in the scriptures. In a strict and literal sense, and in his natural state, he is composed of a *body, soul* and *spirit*. And while a being thus composed is truly denominated man, yet by a figure of rhetoric called "metonymy," or synecdoche, the latitudinous appellative man is frequently applied to the body exclusively, as when it is said that Jesus came to the gate of a certain city called Nain, "Behold, there was a *dead man* carried out," &c. And again, "The Lord God formed *man* of the *dust* of the *ground*," &c. And about as frequently the same term *man* is used where the spirit of man is referred to exclusively. As, "I knew a *man*," [here evidently the spirit, one of the three compositions of man] whether in the body or out of the body I cannot tell; God knoweth; such a one caught up to the third heaven. And I knew such a *man*, whether in the body or out of the body I cannot tell; God knoweth: how that he [the man] was caught up into paradise," &c.—2 Cor. xii. 2 & 5 inclusive. Now it might here be asked, What part of man is here referred to? The apostle says it was a man; and some, because he thus speaks of it, to be consistent with their idea of flesh and bone man regeneration, must say the *whole* man, formed of the dust of the ground, while the apostle puts the body, that part which alone was formed of the dust, in contradistinction with some thing else which he here says is a man which alone, whether out of or in the body, has power to eliminate thought, and is possessed of consciousness. We must observe that the apostle expresses no doubt here as to a *man* being caught up, and hearing words which it were not lawful for a man to utter; but the only doubtful point in the narrative is whether such a man was out of the body or in the body of the man thus caught up. And the apostle presents

the same idea when he says, referring to the same *man* that might exist in a state of consciousness whether in or out of the body, "I delight in the law of God after the *inward man*."—Rom. vii. 22. Again, "I bow my knees to the Father of our Lord Jesus Christ, that he would grant you to be strengthened with might by *his Spirit* in the *inner man*."—Eph. iii. 16. The foregoing expressions are full of significance in settling the difficulty as to the *part* of man regenerated; for the language of the apostle is not the *inward* or *inner part* of man, nor the inward and inner *whole* of man; but the inward man distinguished thus antithetically from the outward, visible and tangible man. And the name of one of the three principal parts of man is often used to designate the whole man combined; as, "he [*man*] became a living *soul*." And, "eight *souls* [men and women] were saved by water." Also in Rev. xviii. 2, it is said, Babylon is become the hold of every foul *spirit*. Here evidently is meant, foul, sinful or wicked people. So also the name of one of the peculiar parts of a living man, the spirit, is as frequently applied to one of its own qualities or attributes; as, "the spirit of wisdom, the spirit of fear, the spirit of knowledge, the spirit of judgment, the spirit of understanding, the spirit of meekness, &c., which should never be confounded with the idea of the spirit in the abstract. And scores of such instances, and both of the body and spirit, might be cited, where they are separately or abstractly considered, and yet denominated a *man*. And when in the dissolution of death the body "returns to the dust as it was," "the spirit returns to God who gave it," either for judgment to a dwelling with the damned, or for a conscious blissful enjoyment of "the just men made perfect." But in reference to man as the creature or subject of regeneration, Jesus said, "That which is born of the flesh is *flesh*; and that which is born of the Spirit is *spirit*." Marvel not that I said unto thee, ye must be *born again*."—John iii. 6, 7. Now what is it that is born again, or of the Spirit? Jesus said, it is the spirit. "That which is born of the Spirit is *spirit*." Then if it is *spirit*, it is not *flesh*, surely. Now to generate is to beget, to produce; and "born" is the past tense of bringing forth that which is generated or begotten. Hence to regenerate is to beget again, and "born again" is the past tense of bearing again, which is bringing forth that which is regenerated or begotten again. So no one can appropriately be said to be born, in the sense of brought forth, except as being first generated or begotten; so no one appropriately can be said to "be born again," who has not only been generated, or begotten and born, but is also regenerated, or "begotten again unto a lively hope," &c.—1 Peter i. 3. But strictly speaking, there never was a man or woman begotten and born of the flesh, or in the flesh; for all are born infants, with bodies physically deficient, undeveloped, in all

that characterizes men and women. And from the infantine state they undergo many changes in their increase of strength and stature day by day; their bodies are added to and renewed by gradual and imperceptible process as they approach to manhood and womanhood; but their identity is not thus lost by such additions, or their natures changed; they are the selfsame individuals that were once helpless, dependent sucklings. But men and women, as well as youths and infants, may "be born again" when regenerated, and thus become new creatures. "For if any man be in Christ Jesus, he is a new creature."—2 Cor. v. 17. Yet this identity and individuality is not thus lost, nor his nature changed; but a nature is implanted which was not possessed before—he is made partaker of the divine nature, (2 Peter i. 4) which constitutes him a new creature in Christ. And being partaker of a new nature, to wit, the divine nature, he does not put off entirely the fleshly nature derived from the first Adam, but this and the divine nature "are contrary the one to the other, so that ye cannot do the things ye would," (if there were but one nature.)—Gal. v. 17. Such still have the same natural and corrupt body, the members of which are still frequently used "as instruments of unrighteousness unto sin," and in which still dwells "the law of sin and death," (Rom. vi. 13 & vii. 23) "warring against the law of the [renewed] mind," "the law of the spirit of life in Christ Jesus," and bringing it into captivity to the law of sin in the members of the body. This is the warfare in the saints, the lusting and warfare of the flesh against "the [renewed] spirit," which could not exist if man's entire nature and flesh were regenerated and changed, or if he did not receive a new nature in addition to, and not instead of the old one. And this being partaker of the divine nature as an addition, and not as a substitute, it causes him to hate sin and love God and holiness. Surely this is a most wonderful change indeed! yea, a most glorious and happy change! by which as a new born babe he is brought into a new relation to God; for before regeneration he was only a child of the flesh, the offspring of the first Adam; and the apostle says positively and emphatically, "these are *not* the children of God."—Rom. ix. 8. And Jesus had before said, "That which is born of the flesh is *flesh*;" and that "flesh and blood cannot inherit the kingdom of God," is certainly because flesh and blood are not heirs of God; and they only that are not heirs are not children of God. For the apostle says, "If children, then heirs," &c.—Rom. viii. 17. Then all God's children are heirs and children of the kingdom, being heirs of God and joint heirs with Christ. And while it is certain all things had an eternal existence in the mind and immutable and determinate counsel and foreknowledge of God, before their visibility, yet it is certainly bending a little to say that the unre-

generate and fleshly posterity of Adam are children of God in such a sense. For all the actual and visible children and heirs of God "have the spirit of Christ," and are consequently Christ's and God's. But "if any man have *not* the Spirit of Christ, he is none of his."—Rom. viii. 9. And can the unregenerate have the Spirit of Christ? For none are children of God except "as many as are led by the Spirit of God, they are the sons of God;" and the Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we *suffer* with him."—Rom. viii. 16, 17. Does the unregenerate suffer with Christ? Can any one be a child of God and a joint heir with Christ, and not have the Spirit of Christ, and thus be none of his? Surely not. Then the unregenerate are *not* children of God. Can any be children of God while they "were at that time [viz., before regeneration] without [not in] Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, without hope, and without [not in] God in the world?"—Eph. ii. 11, 12. Can any be children of God, and not be partakers of the divine nature, and have eternal life, &c? If not, those who are not quickened into life eternal, but are dead in trespasses and sins, are not children of God. Can any be children of God, and if children then heirs, and at the same time not be joint heirs with Christ and inheritors of the kingdom of God? "For ye know that no whoremonger, nor unclean [unregenerate] person, nor covetous man, (who is an idolater) *hath any inheritance in the kingdom of God and of Christ.*"—Eph. v. 5. Such cannot be children, for we know a child of God is an heir of God also, and a joint heir with Christ, and must consequently have an everlasting inheritance in the kingdom of God and of Christ. And, "Know ye not that the unrighteous [unregenerate] shall *not* inherit the kingdom of God? *Be not deceived*: nor fornicators, nor thieves, nor drunkards, nor covetous, nor revilers, nor extortioners, shall inherit the kingdom of God. And such *were* some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 9, 10, 11. This washing, sanctifying and justifying by the Spirit of our God is certainly regeneration, before which they had no inheritance, because not heirs, and if not heirs not children of God. And Paul to Titus says, "According to his [God's] mercy he saved us, by the *washing of regeneration* and renewing of the Holy Ghost, which he [the Holy Ghost] shed on us abundantly through Jesus Christ our Savior, that being justified by his grace [not because we were heirs, but that] *we should be made heirs* according to the hope of eternal life."—Titus iii. 3, 7. These few declarations, with the scores of the same import, such as, "He that committeth sin is of

devil. Whosoever is born of God doth not commit sin, for his [God's] seed remaineth in him, and he cannot sin, because he is born of God. Whosoever denieth the Son, hath not the Father. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God; [not a child of God] neither be that hateth his brother."—1 John iii. 9, 10, disclose some of the many reasons why "they that are the children of the flesh, these are not the children of God; but the children of the *promise* [that is, born again, according to the promise that "he shall see his seed," &c., "Behold I and the children the Lord hath given me," &c.—Isa. viii. & liii.] shall be, or are, counted for the seed." Then the children of promise accounted for the seed, or children of God, are the called and faithful and chosen in Christ, being born again, not of corruptible seed, but of incorruptible, by the Word of God, ["which was in the beginning with God, and which was God,"] which liveth and abideth forever." And that, "neither because they are the [natural] seed of Abraham are they all children; but in Isaac shall thy seed be called." Most of our brethren say that, in their opinion, Isaac is a *lively* figure of Christ; and the apostle says the saints were "chosen in Christ before the foundation of the world, that they *should be* [not because they were] holy and without blame before him in love." And, "Created in Christ Jesus unto good works, which God hath before [their creation in him, or new creatureship] ordained that (they) should walk in them."—Eph. i. 4 & ii. 10. And if, as a figure of Christ, it is said, "In Isaac shall thy *seed* be called," then I think they are right in their view of Isaac as a figure of Christ; for he certainly was a lively figure of the *body* of Christ; not the body which was "offered a ransom for many," for then he would have been not only a *lively* figure, but a figure of the dead body also. And the apostle says Abraham, "accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure."—Heb. xi. 19. So then he was only a type of the *ransomed*, or raised up body, the church triumphant, which is the body and fullness of Christ; "the fullness of him that filleth all in all."—Eph. i. 22, 23. For no one person or thing can fully represent as a type the body offered as a ransom, and that was made an offering "without spot unto God," and at the same time represent the ransomed body. This is shown by lots being cast "upon the two goats; one [to be slain] for the Lord, and the other for the scape goat," over the head of which was to be confessed "all the iniquities and transgressions of Israel, in all their sins, putting them upon the head of the goat."—Lev. xvi. So in the offering of Isaac, Abraham said, "My Son, God will *provide himself a lamb* for a burnt offering." And when he was about to slay his son Isaac, "he lifted up his eyes and behold, a ram

caught in a thicket by his horns, which he took and offered for a burnt offering instead of his son."—Gen. xxii. Hence the ram is a type of the body offered "a ransom for many;" a type of the body of him "who through the Eternal Spirit offered himself without spot to God."—Heb. ix. 14. And Isaac was only a type of those "raised up together, and made to sit together in heavenly places in Christ;" a type of the church, his ransomed body. I feel confident all our brethren concur in this view of the type. And Jesus presents an idea of this same two-fold antetype thus prefigured, when he said to John in Revelation, "I am *the root* and the *offspring* of David." And he presents the same idea in saying, "I am the *true Vine*."

GEORGE Y. STIPP.

(To be continued.)

MACOMB, Ill., Oct. 12, 1875.

DEAR BROTHER BEEBE:—In Vol. 42, No. 17, of the "Signs," brother H. M. McClain requested my views through that medium on Luke xxii. 31, which reads as follows, viz: "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." It appears to me that the next verse should also be included in an exposition of the subject, and even three more verses, including the 34th. I have often thought some on this connection of holy writ, and have as often felt that the subjects therein contained involved some deep, dark and mysterious things, to my very shallow comprehension, and even now I write with much misgiving of mind, lest I should darken counsel; but I shall attempt to pen some of my reflections on the subject, and leave them for your riper judgment to dispose of.

Jesus here, and many other places, is called Lord, and we should bear in mind at all times that he, in his divine nature, was "God with us;" that he was the "true God, and eternal life;" the "Lord of lords and King of kings;" and hence he possesses all the attributes of Jehovah, among which were his infinite wisdom and power. He therefore knew the designs and desires of Satan, and had the power to thwart them when it became necessary to do so to promote his own glory, and the good of his people, or, otherwise, to overrule his devices for the same ends. I shall not attempt to say much about the origin and character of Satan, because I do not know enough about either to shed any profitable light on these mysteries. I would rather preach about Jesus an hour, than about the devil five minutes.

We learn from the scriptures that the "dragon, that old serpent, which is the devil and Satan," does exist, and from our own observation and painful experience we know that he is in the world, and through his subtlety has led our race astray, and still works in the children of disobedience, and walketh about seeking whom he may devour; that he is the enemy of God and of man, tempting,

trying, blinding, deceiving and captivating our fallen race, just as far as he is permitted to do so. He is cunning and strong, but Christ, our God, is more wise and more mighty, even the Almighty, and is able to bind the strong man, to rebuke Satan, to restrain his power, to thwart his devices, to cause him to fly the field at his bidding, and to rescue his children from his devouring jaws.

Jesus not only knew the desires and thoughts of men, but the desires of Satan, and it is a source of great comfort to the tried and tempted child of God to know and believe this; to call to mind, when he is forsaken by earthly friends, and buffeted and tried by the enemy, that his Redeemer knows his distress, and his almighty arm is able to rescue. Simon had been very forward and prominent among the disciples, and was at the time the words were spoken very confident of the courage and constancy of his heart, and was destined still to be prominent among the apostles, but in the near future to experience some dreadful trials, and to pass through some fiery ordeals. The Lord informs him of the intention and desire of Satan to sift him as wheat—to *sift you*, Simon, as though Satan did not care so much about bothering himself about the rest of the disciples—to sift you, the zealous, forward, confident Peter, who could attempt to walk on the water, who could be the first to say, "Thou at the Christ," to answer any questions his Master proposed to all the twelve, to be first in professions of faithfulness to his Master, and first to draw the sword. "Behold, Satan hath desired to have you;" and if Simon had been given up to him, without any restraint upon his hellish desire and power, poor Simon, as well as all of us, would have been devoured by the jaws of this roaring lion. If the wicked one could have succeeded in having Simon in his power, without restraint, he would have *sifted* him so sorely that all his faith, hope and trust in his Lord and Master would have been shaken out of him, and even his life, both temporal and spiritual, destroyed; but Satan was restrained by a stronger than he, and could only go the length of his chain. To sift, literally, or, (as the Geneva version says) to winnow, is to separate the wheat from the chaff, or rather, the chaff from the wheat, by shaking or agitating the sieve, and applying the wind in sufficient force to drive away the chaff; and in respect to Simon, if Satan had been allowed to tempt, try, toss and buffet him as he desired, he would have left him without hope or life; for "The thief cometh not but to steal, and to kill, and to destroy." But it is a sweet and powerful source of comfort to know that though Satan is allowed to try and to buffet the saints in measure, yet he cannot go farther than our Lord shall please, and he cannot destroy their spiritual life, nor their saving faith. Satan was allowed to afflict Job's body, and to strip him of all he had in the world, but was not al-

lowed to take his life. "He is in thine hand, but save his life," are the words of him who has numbered the very hairs of our heads, and who has said, "None can pluck them out of my hand." When the Lord suffers Satan to tempt, to buffet and to sift a child, he not only has a wise end in view, even the good of his child, and the glory of his own name, but he always sustains the tried one so he is able to bear it, and makes a way for his final escape and triumph. "To sift you as wheat," as at the mock trial of his Master, while swords and spears surrounded him; as at the Jewish council under the lash, in the prison, and finally at the cross where Simon sealed his testimony and his faith by resigning his life. "But I have prayed for thee that thy faith fail not." "I pray not for the world, but for them which thou hast given me." "Holy Father, keep through thine own name those whom thou hast given me." "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," &c. Such were the intercessions of Jesus for his disciples, including Simon Peter, and he intercedes for the saints according to the will of God, and his prayers will be answered.

"The Father hears him pray,
His dear anointed one;
He cannot turn away
The presence of his Son."

Though Peter's firmness and constancy as a man forsook him under the terror of gleaming swords and threatening soldiers, though he fell from his own steadfastness under the gloomy forebodings of the storm of spite and rage that seemed about to burst upon him as a disciple of the despised Nazarene, and though he was frightened into a denial of his Master in an hour of danger, yet it was but an evidence of his own frailty and weakness. As in the garden in the earlier part of the same night, the disciples slept while Jesus prayed, the spirit being willing, but the flesh was weak, so his denial of his Lord and his temporary failure in firmness in this moment of alarm, were not proof of a failure of his faith in Christ as the Messiah, so much as an evidence of the weakness of the flesh. I admit that, at the time of Peter's denial of his Lord, his faith must have been much shaken, and for the time being was not in sufficient exercise to enable him to resist his fears for his safety; and I believe that at the time he denied his Lord, and cursed and swore, the sustaining power of God was for a moment withheld from him, that he might learn his own weakness and discover his own liability to sink under trouble, and that he should hereafter have no confidence in the flesh. "For a small moment have I forsaken thee; but with great mercies will I gather thee."—See Isa. xlv. 7-10. Lest Paul should be exalted above measure, there was given him a thorn in the flesh, and the messenger of Satan was allowed to buffet him, and though the Lord did not release him from the buffeting, yet he

said to the tried and tempted disciple, "My grace is sufficient for thee; for my strength is made perfect in weakness."—2 Cor. xii. 7-9. The apostle under this sore buffeting, and the supporting grace of Christ, was made to rejoice in learning his own weakness and infirmity, and at the same time the sustaining power of God. Jesus did not tell Simon that he would prevent the wicked one from sifting him, but said to him, "I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." After his sore temptations, buffetings and trials, and his deliverance from them, he was prepared to strengthen his brethren, saying, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "But if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season." Such troubles and trials befall us "that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"And when thou art converted." Convert means to change, whether from condemnation to justification, or from one opinion to another; and in this case the conversion of Simon that was to take place with him after the word of his Lord on this occasion, could not have been the new birth, or the calling out of darkness into light, and into a knowledge of and belief in Christ, for by revelation of the Father he had said, "Thou art the Christ, the Son of the living God," and he was "clean through the word;" but his conversion was a change of views and opinions, both in reference to himself and in reference to the nature of the kingdom of Christ. He up to this hour believed that no danger could deter him, that no apostasy of others could discourage him, or shake his firmness, saying, "Though all men forsake thee, yet will I not;" "I am ready to go with thee into prison and to death." He felt too confident in his own strength, and had to be sifted and led through such trials as to convert him from his confidence in the flesh, that he might hereafter rely only on the sustaining power of Christ. His views, as well as the views of the rest of the apostles, were at that time incorrect respecting the nature and extent of the kingdom of Christ, believing it to be intended for the Jews only; and not until his vision on the housetop was he converted from such views, and learned that God respected a Jew no more than he did a Gentile in a gospel sense.—See Acts x. 34, 35. Paul says this mystery is reference to call-

ing the Gentiles into the faith of the gospel had been hid since the foundation of the world, but was now revealed to him and the holy apostles by the Spirit, and Peter had to be converted in the same way from his erroneous views on this subject, and then he could strengthen his brethren.

His ministerial duties, and that of others, were to feed the lambs and sheep, to strengthen the weak, to comfort those that mourn, to say to them that were of a fearful heart, Be strong, fear not; and these things Simon did, both with his pen and his tongue, until he sealed his testimony with his blood. After his hope was revived by the resurrection of Jesus, he writes to his brethren, saying, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead;" and so may we all be engaged in comforting the afflicted and tempted saints.

I HAVE PRAYED FOR THEE.

Luke xxii. 32.

Poor tempted, tried and sifted one,
In trouble look to me;
Satan desires to crush thee down,
But I have prayed for thee.

Resist his power through my name,
And from thee he will flee;
Though thou art feeble, weak and lame,
Yet I have prayed for thee.

The conflict may be sore and long,
To try thy faith in me;
Thine enemy is fierce and strong,
But I have prayed for thee.

Though victory may hang in doubt,
A while thou mayest flee;
In triumph I will bring thee out,
For I have prayed for thee.

Lord, I am weak, and faint, and blind,
My way I cannot see;
But how it cheers my drooping mind,
That thou hast prayed for me.

My sins are many, and the law
Condemns poor guilty me;
Yet from thy word I comfort draw:
Child, I have prayed for thee.

I remain your brother in Christ,
I. N. VANMETER.

STAR PRAIRIE, Wis., Sept. 27, 1875.

DEAR ELDER BEEBE:—I received the following communication from our dear brother Marvin Vail, of Waverly, N. Y., which I send to you for publication, if in your maturer judgment you think best to publish it. The perusal of it has been a comfort and encouragement to me in my loneliness. I have read and re-read it, and discover in it nothing but truth, such as our family paper, the "Signs of the Times," will sanction. As its perusal has afforded me consolation, I have thought it may comfort and encourage others who are, like me, isolated and far away from those we esteem as the excellent ones of the earth.

I see, in reading the "Signs," there are many of our dear kindred in Christ located so far away that they can have no converse with the saints, only through the medium of the pen. I therefore submit this to you to do with it as your better judgment may dictate. I am satisfied all will be right with brother Vail.

I will close, in the words of brother Lott Southard, May the good will of him that dwelt in the bust be our stay and comfort, and the bright and morning star be our guide.

DEBORAH LOCKWOOD.

WAVERLY, N. Y., Sept. 16, 1875.

MRS. DEBORAH LOCKWOOD—DEAR SISTER IN CHRIST:—We received your very comforting and edifying letter of August 4th. I feel unworthy to receive such epistles of love and fellowship from the dear people of God, and often think if they knew me as I know myself they could have no fellowship for me; for I cannot fellowship myself. Every imagination of my carnal heart is evil, and only evil continually, and I have frequently to cry, O wretched man that I am! Who shall deliver me from the body of this death? I know I cannot change it, any more than a tree can change the nature of its fruit. Neither can a corrupt fountain send forth pure water. I have not learned nor experienced in the new birth, if I am indeed a subject of it, that any part of my old carnal nature, body, soul or spirit, has become pure and spiritual; but I sometimes hope that I have received in the new birth a spirit that wars against my fleshly mind, and brings my carnal propensities into subjection to the spirit of grace, or to the new man. When the new man rules in me, I have peace; but when the old man prevails, there is trouble. If my carnal mind were changed, it would have no evil thoughts; if my carnal heart were changed, it would entertain no vain imaginations. Brother S. H. Durand has explained this subject very clearly in the "Signs of the Times" for Sept. 15, 1875, and I hope all controversy on the subject may cease.

You asked for my views on the good salt, and the salt that has lost its savor, Luke xiv. 34, 35, which reads, "Salt is good; but if the salt have lost its savor, wherewith shall it be salted? It is neither fit for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear." Matt. v. 3, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden underfoot of men." In Leviticus ii. 3 we are told, "And every oblation of the meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." In Mark ix. 49, 50, "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its saltiness, wherewith shall ye season it? Have salt in yourselves, and have peace one with another." Col. iv. 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Sister Lockwood, I feel so ignorant of spiritual things that I do not

know as I have any special light on the subject. I know that unless I am led by the Spirit of truth I cannot write anything that will comfort or edify the saints; and unless the Lord is pleased to open the scriptures understandingly to my mind, I cannot know or give their spiritual meaning. All scripture is given by inspiration. It is a revelation of Jesus Christ. Therefore if we speak or write according to the oracles of God, we must have a revelation from God. You will see that I differ from many of the religionists of the present time, in regard to the scriptures; for they think that by diligent research or study they can find out their spiritual meaning, and be able to teach it to others also. I do not so understand it. I know by experience that the natural man is just as ignorant of the spiritual meaning of the scriptures as the brute creation are. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. When I consider these things, I hardly dare attempt to explain the written word. We are told that these things are hidden from the wise and prudent, and revealed unto babes. I desire to be led by revelation of the Spirit into all truth; for the Spirit searcheth all things, yea, the deep things of God. We find in the scriptures a great many admonitions addressed to those who have been brought to the knowledge of the truth, as it is in Jesus Christ the Lord: to put off the old man with his corruptions and deeds, and to put on the new man, which after God is created in righteousness and true holiness. I will refer to some of them. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." Again, "Abhor that which is evil; cleave to that which is good." "Let brotherly love continue." "Let love be without dissimulation. Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace shall be with you." "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." "Endeavoring to keep the unity of the spirit in the bond of peace." The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. If we live in the spirit, let us also walk in the spirit, bearing one another's burdens, and so fulfill the law of Christ. These are some of the admonitions which are given to the children of God, and these are the good works which God hath before ordained that his people shall walk in them. This people he has formed for his praise, and they are the people spoken of in our text as

the salt of the earth. And we read, Matt. v. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I will observe that salt is not to make meat, but to season and preserve it. Nor can good works make us children of God, but will manifest that we are children of God. Salt is good as long as it retains its strength and purity; but if it shall lose its savor, it will then be good for nothing; but still it will be salt. Although a child of grace may walk disorderly, and be excluded from the fellowship of the saints, he will still be a child of God. To my mind, the good salt is emblematic of the orderly saint, in the full fellowship of the church of God, walking in all the ordinances of the house of God, blamelessly in love, showing the fruits of the Spirit in his daily walk and conversation, working out the salvation which God has wrought within him, and in all things honoring the Savior, and showing forth the praise of him who hath called him out of darkness into his marvelous light, and from the power of Satan into the glorious liberty of the sons of God, declaring that salvation is of the Lord, and protesting against all doctrine that is opposed to that of salvation by grace alone; holding that Christ is the way, and the truth, and the life, and that no man can come unto the Father but by him; there being no other name under heaven given among men whereby we must be saved. Showing that he has no fellowship for, or affinity with false doctrine or practice, by keeping away from all places of idolatrous worship. Having salt in himself, and being at peace with his brethren. Although he may feel unworthy, and prone to sin, as the sparks fly upward, and to leave the God he loves, and though he may have to say with Paul, The good that I would I do not, but the evil that I would not, that I do; and that in his flesh there dwelleth no good thing; and that to will is present, but how to perform that which is good he finds not; and the more he grows in grace, the more his vileness and depravity is seen and felt by him, so that he is made to write bitter things against himself. He thinks if he were really a child of God, he would not have so many vain thoughts, or so many things that he ought not; that his mind would be more on spiritual and heavenly things, and not be occupied so much on worldly things; that he would not murmur or complain on account of adversity or trouble; that his heart would not be so deceitful and desperately wicked. This is the way the children of grace will talk when their eyes are turned within, and they have a view of themselves; and this is an evidence that the salt in them has not lost its savor, the spirit of grace is in exercise, and

when their minds dwell on heavenly things they see such beauty in them that they cannot refrain from praising God; they desire to speak of his goodness and mercy, and of what he has done for them, saying, The Lord hath done great things for us, whereof we are glad. The Lord hath triumphed gloriously. They have nothing to say of what they have done for the Lord, but give him all the glory. This, to my mind, describes one in whom the good salt is developed. Those who have been taught of God, have a very different savor in their language from the pharisees and carnal professors. While the child of God is confessing, and groaning under the weight of his sins, and owning his utter inability to do any thing that is meritorious, the religionists of the world are boasting of what good things they have done, and what they intend to do for the Lord, in converting sinners, &c., but we seldom hear them say any thing about their own sins. They cry out against the sins of others, and thank God that they are not like others. They say, Christ has finished his part of the work of salvation, and left men to do the rest, or be forever lost. This is a direct contradiction of the scriptures, which affirm that he has by one offering perfected forever them that are sanctified. He has finished the work that his Father gave him to do. He came to do the will of his Father, and to finish the work. And he says, This is the will of the Father, that of all that he hath given me I should lose nothing, but should raise it up at the last day. That he should give eternal life unto as many as the Father has given him. He says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." This depends on no conditions to be performed by the sheep.

I see that I am wandering from the text, in following the lead of my mind, in showing the difference between the good salt and that which has lost its savor; but those referred to are neither good or bad salt, for they have never been seasoned with spiritual salt. Salt is an emblem of grace. Now I will speak of those who have lost their savor. If the salt have lost its savor, it must have been good while it retained its savor. A person who has been in good standing in a gospel church, and in full fellowship with the saints, blessed with the fruit of the Spirit, before described, whose speech was seasoned with salt, so that he has been a useful member of the church, filling his seat in the assemblies of the saints at all the appointed meetings of the church, who after a time grows weary of well doing, grows cold or lukewarm, ceases to take an interest in the things of the kingdom, his mind becomes worldly and dark, and he thinks it useless to attend as formerly, and perhaps he is induced to stay away because there is some

trouble in the church, feeling disinclined to have anything to do with it; he concludes to let the other members settle it. Thus he is led by his carnal mind, his salt, or influence, has no savor, or effect in preserving order in the house of God. Every member of the church has his place to fill, like the several members of a natural body, and if the body be in a healthy state, if one or any of the members suffer, all the body suffers; but when this sympathy is not felt, it shows that the salt has lost its savor. Gradually, step by step, his usefulness in the church declines, until, like a palsied member of the body, he becomes a burden rather than a help, and ultimately is cut off, to prevent the disease from spreading. Thus he wanders from the place of rest, until the light of God's countenance is withdrawn, and he is left to himself, until, like Ephraim, he shall be filled with his own ways. When for his disorderly walk he is cut off from the fellowship of the church, like salt that has become too filthy to be useful for seasoning or preserving, he is cast forth into the world, and trodden under foot of men. If they are children of God, however disorderly, the world is not a comfortable element for them; the men of the world will deride and taunt them, and they will be trodden under foot of men. Such cases, to my mind, resemble salt that has lost its savor.

The same figure will also apply to ministers of the gospel, or to any of the several branches of Zion, when they depart from the faith and order of the gospel. Ministers may lose their usefulness, as ministers, by a disorderly walk, and bring reproach upon the cause they profess to defend. They as men are still in the flesh, and are as liable, if not sustained by divine power, to err, as others. Churches may also depart from the order of the gospel, so that they, like candlesticks, are removed from the places where they have formerly stood, in the fellowship of their sister churches.

But I must close this lengthy letter. I have scarcely touched the subject of the text. Those who walk according to the rule given in the scriptures are like the good salt, and those who have departed from the laws and institutions of the gospel are like the salt that has become filthy and so lost its savor. If these views are found, on examination, to accord with the sacred word, receive them; but if not, reject them.

May the Lord add his blessing, and his name have all the glory, is the desire and prayer of a sinner saved by grace, if saved at all.

MARVIN VAIL.

EASTON, Leavenworth Co., Kan., Oct. 9, 1875.

BROTHER BEEBE:—The following contributions have been received for relief of sufferers in the bounds of the Kansas Association of Old School Baptists:

From brethren of Long Run Church, Ky., \$10 00; I. H. Smith, Ky., \$7 50; Otego Church, N. Y., \$9 00; Cow Marsh and Bryn Zion Churches, Del.,

\$19 00; brethren and sisters of Elk Lick Church, Ky., \$20 50; A friend in Washington, D. C., by Elder F. A. Chick, \$10 00; Ebenezer Church of Baltimore, Md., \$20 00; Mt. Pleasant Church, Ky., \$8 00.—Total \$104.

Should any who have contributed to the relief of the sufferers in the Kansas Association discover any mistake or omission in this statement, we will regard it as a favor if they will inform us of the same.

There has been one box of clothing and nine hundred and eleven dollars and forty-one cents received, and faithfully distributed to the most needy in the Kansas Association, except a small portion to dear brethren of our faith and order who are not in our association, and some widows and orphans, naked and starving, sick and afflicted, which came under our notice. Would any who have contributed object to our dividing with such?

Allow me to say to those who have contributed, (though some have gone home to heaven) in behalf of the Kansas Association, and the suffering ones, (though I cannot do justice to the subject) You have generously sustained us, notwithstanding we are strangers to you. Surely it must have been the love of God shed abroad in your hearts (Rom. v. 5) that inclined you to minister to our necessities; but for your seasonable aid some of them must have perished. May the God of all grace reward you (not for, but) in your liberality, is the prayer of the Kansas Association, and the needy whom you have sustained. We have your names written on paper, but more deeply engraven on our hearts, and desire that your deeds of charity may be known and read of all men.—2 Cor. iii. 2, 3.

Brother Beebe, you told me, when at the Licking Association in Kentucky, to give your love to the Kansas Association, which I did when she was in session, and the tears that trickled down their cheeks expressed their love in return.

Brother Beebe, when I appealed in January for aid, I saw the distressed condition the brethren were in. It was the greatest burden on me I ever bore, and in making the appeal for help I trembled in view of the great responsibility; but I now feel relieved. I felt my liability to do wrong, but it seemed better than to leave the little churches in distress. I will not now urge for more help, but give a brief account of affairs as I understand them, and leave the brethren to do as the Lord may incline them. As far as my knowledge extends, in Kansas, in those parts where the grasshoppers have not destroyed, the crops were never better; but where they did destroy all the early crops, (and the Kansas Association is in the midst of the destruction) perhaps there will be enough to subsist upon, and to feed the stock; but the wheat, oats, barley, rye, timothy, clover, fruit and gardens, in a word, nearly every thing except the very late planting, is destroyed. How the people are to pay their taxes,

purchase flour, pork, groceries and clothing, is more than I can tell; but he who feeds the ravens and clothes the lillies can and will provide. When I lost my crop, I thought I would have to leave here; but I have raised some late crop, and would much rather have but little, than to leave these few sheep in the wilderness.

Your brother,
WM. F. JONES.

DELAPLANE, Fauquier Co., Va.

ELDER BEEBE—DEAR BROTHER:—Inclosed you will find a letter written to me last winter, while I was in the state of Missouri, with the liberty to send it to you for publication in the "Signs." From some cause I have neglected to send it. As truth never loses its value, but is ever the same in all ages, I now send it to you, and submit it entirely to your better judgment, and all will be right with our sister, Toy W. Green, and myself. She is one who loves to mingle with the saints in their joys and sorrows, but is very timid about sending her letters to the press.

Yours truly in hope,
EDNA A. FERGUSON.

WOOD, Va., Dec. 29, 1874.

DEAR SISTER FERGUSON:—Although absent in body, I hope I am with you in spirit. It is through the mercy of God that I am enabled to write you a few lines, but really I feel so unworthy, so ignorant, and come so far short of what I desire to be, I am often made to groan in view of the depravity of my heart; and now I ask myself, Why should I attempt to write upon so glorious a subject? Not because I am competent, or can write to the purpose, but because I do love to talk to you of the goodness and power of our blessed Lord; that great power which enables us to see and feel that we of ourselves can do nothing, and are less than nothing. Without his Spirit, we are none of his; but, O my sister, if we have his Spirit dwelling in us, the hope of glory, we are taught by him, we are guided by his Spirit, we love to worship him, we love his people, we love his truth, we love righteousness, and hate iniquity, may we by his grace be enabled to declare his goodness and glory. I have been much distressed since the death of our beloved brother Purington. How mysterious are the ways of providence. His last Mt. Zion meeting day, he spent the night with us. He looked remarkably well, and talked incessantly, and was more cheerful than I ever before saw him. We can only say, "It is the Lord, let him do what seemeth him good." He doeth his will in heaven and on earth, and none can stay his hand. I desire to bow in humble submission to his holy will; but, O my sister, I grieve because I shall no more hear him proclaim the unsearchable riches of Christ; no more hear his comforting instructions. O how often have I been cheered and built up under his preaching. He was an able and faithful minister of his Lord and Mas-

ter. He always came to us in the fullness of the gospel, and did not shun to declare the whole counsel of God. His preaching surely was according to the scriptures, and calculated to please all the lovers of truth. How clearly did he manifest the fruits of the Spirit, in his walk and conversation. It may truly be said that he adorned the doctrine of God his Savior in all things. But his work on earth is finished. He has ceased from his labors, and entered into that rest of which I have so often heard him speak. My dear sister, we must leave all with him who has power over all flesh, and has promised to be with his people always, even unto the end of the world. When they pass through the deep waters of affliction, he will be with them to sustain and uphold them; his grace is sufficient for us in every case; in all our tribulations, that is the only source from which we can derive comfort; it is the fountain from which all blessings flow. Our trials are suited to our needs, and will eventually redound to our good and his glory. He has promised to supply his poor dependent children; no good thing will he withhold from them that walk uprightly. We are poor short sighted creatures, and know not what is best for us. We know not how to pray, or for what to pray, as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered. He works in us to will and to do of his own good pleasure. And now, my sister, I must tell you that when I reflect upon these things I sometimes wonder if it can be possible that I am a child of grace; my life is so inconsistent with my profession; my imperfections and the corruptions of my nature are so glaring, that I am made to groan, being burdened. I form many resolutions, and resolve in my mind to live more to the glory of God, more in accordance with the scriptures; but all amounts to nothing. I am spared to see the end of another year, but am no better satisfied with myself than I was at the beginning. I am a poor sinful creature, unworthy of the least of the numberless mercies which are daily bestowed upon me. I can say that mine is a life of sinning and repenting. When I would do good, evil is present with me. I can only say, Lord, if thou wilt, thou canst make me clean. The desire of my heart is before him, and my groanings are not hid from him. Although I am poor in spirit, and am often cast down with doubts and fears, and beset in my pathway with trials and temptations, I have felt that my inheritance was treasured up where moth or rust cannot corrupt. How varied are our feelings on this momentous subject. I humbly trust I am in possession of that righteousness which alone can save us. I have none of my own to plead, neither do I desire any.

I cannot tell you with what sorrowful feelings I parted with your brother. I felt that I was parting with a child of God, by whose con-

versation my spiritual strength was renewed. How satisfactory to be instructed by one who has had grace given him to understand the mysteries of that kingdom which is not of this world. They that feared the Lord spake often one to another. There is nothing to be compared with that fellowship and communion that exists among brethren of the same faith and order.

Brother Bartley is going around, preaching at the different churches. He preached last Saturday and Sunday at Mt. Zion Church, and left here on Monday. I believe the brethren and sisters generally esteem him very highly. I think he lives with an eye single to the glory of God, and has the interest of his people very near at heart. He requested me to give his best regards to you. My dear sister, we are commanded to bear one another's burdens, and so fulfill the law of Christ. I feel very disconsolate, and have thought of you very often lately. Many are the afflictions of the righteous, but the Lord deliverth him out of them all. Now, my sister, after all that I have said, I am at a loss for language to express myself, when I try to tell you of the goodness of God to me. His tender mercies are over all his works. He has not rewarded me according to my iniquities. If it be the will of the Lord, I hope we shall meet again and talk of his mercy, goodness and long-suffering towards us.

Yours unworthily,
TOY W. GREEN.

NEAR GREENWICH, Prince Wm. Co., Va., }
October 25, 1875. }

DEAR BROTHER BEEBE:—It has been on my mind for long time to write and tell the dear saints how I hope the Lord in his goodness and mercy snatched me as a brand from the burning.

When I first became troubled in my mind, I did not know what was the cause of it. I felt very sad and lonely, and no one seemed to be any company for me. Then I concluded that my sad feeling was a sign that I was not going to live long. Then O what horror took hold of me, to think how awful it was to die and be banished from the Lord forever. I tried to pray, but my trouble seemed to increase, and I did not know what to do. I could do nothing but sin, and it seemed to me that I was the greatest sinner on earth. Sometimes my troubles wore off in some degree, but would return with still greater force. It seemed to me there was no one on earth as vile as I. I could not hear of any one that had ever felt as I did. I often thought these words suited my case:

"Like one alone I seem to be;
O, is there any one like me?"

I often went out and listened to the lonesome croaking of the night owl, and thought it made a noiselike some poor lost creature, like myself. I read the book of Job a great deal, and the lamentations of Jeremiah seemed to suit my case. I often went to meeting, but could not always enjoy the preaching, although many times the preacher told my

feelings far better than I could myself. In the time of my troubles, Elder A. St. John visited our church, and I heard him preach three times, and the last sermon I never can forget. Near the close he related a part of his experience, and said that in his distress he felt to say with one of old, "I am a brother to dragons and a companion of owls." I thought, Well, I have found one that has been along the same road that I have. I was very much comforted, and my heart seemed to be drawn to him in love, and I felt like I wanted to go to him and give him my hand and tell him that he had told my feelings better than I could myself. But I did not mention it to him. But when the meeting was over, I went and took leave of him and dear brother Purington, and felt like I wanted to ask them to pray for me, for I felt that I was in need of prayer. My burden seemed to grow heavy again, and I felt like I was cast off from all hope. I walked about from place to place, and tried to pray, but still my sins like a great cloud were constantly before my eyes. I felt that the Lord would be just in banishing me from his holy presence forever; but still I could not help begging for mercy, although I knew I did not deserve it. One night I was so distressed that I could not rest any where. I tried to read the bible, but no comfort could I find. I went out and knelt down by the yard fence to try to pray; but my father coming to the door, I thought he might see me, so I returned to the house and went up stairs, and thought I would try to pray once more. I knelt down by the bed, and felt so overburdened that I did not say anything, except, Lord, have mercy on me, a poor lost sinner. I then went to bed, but not to sleep. It seemed that there was none to lend an ear to my complaint, or mind my cries and tears. At last I fell into a slumber, and thought I heard the sweetest singing I ever had heard in my life. I had heard the words sung several years before, but they had gone entirely out of my mind. I awoke, and my burden was gone, and I felt very light and happy. The first thing that came to my mind to say was, Bless the Lord, O my soul. I spoke that out, and went down and looked out, and every thing appeared beautiful and bright. I thought I never saw the moon and stars look so lovely before. Every thing seemed to be praising God, and I wanted to praise him too, and all that kept me from singing aloud was because it was a late hour of the night, and all the family, as far as I knew, were sound asleep, and I thought it would not do for me to sing and disturb them; so I returned to my bed with a happier heart than I had ever had before. I was so happy that I did not want to sleep. I just wanted to praise God, and never sin again. But I soon fell into a sweet sleep, and when I awoke the sun was shining so lovely and bright, and I felt like I did not want to do any thing but praise the Lord for his great love and mercy to me; for I

knew I justly deserved to be where the rich man lifted up his eyes. My mind began to be exercised about baptism. I loved the Lord's children, and wanted to be with them, but did not feel worthy of a place among them, so I staid away some time, hoping I might feel more fit to be among the saints than I then did. At last my hope of getting worthy a place among them was given up. I was in company with a dear little sister of Upper Broad Run Church, and I told her how unworthy I felt. She said I never would feel worthy, or feel myself fit. I then made up my mind that I would not go before the church feeling so unworthy. On one occasion brother Purington asked me why I did not come in to the fire. He said it was a wonder I did not get cold staying out of doors. I told him I was already cold, but was not worthy to come to the fire. He told me he could fellowship me, and he thought the church would also. But I could not feel satisfied with myself, nor do I to this day, for sin seems to be mixed with all I do. But at last I felt like I could stay away from the church no longer, so I had to go, feeling more unworthy than I did at the first. I went to meeting the third Saturday in November, 1872, and when the door was opened for the reception of members I went forward and related what I hoped the Lord had done for me, so vile. I was received, and baptized the next day at Upper Broad Run, by our much beloved pastor, Eld. J. L. Purington. It was a happy day to me. I felt that this world was not my home, and that I had a dwelling above the skies. This great peace of mind lasted about three weeks, and not a wave of trouble rolled across my peaceful breast. But doubts and fears found a place in my breast, and they will not leave me long at a time. I often have to travel the road that is cold and dark, and cannot feel the cheering rays of the sun. When the dark cloud is blown over, and the Sun of Righteousness has arisen with healing in his wings, then I can sing and rejoice in the God of my salvation. But my dark days are many more than my bright ones, and I feel myself to be a poor sinner. When I would do good, evil is present with me. I desire the prayers of all the saints.

Dear brother Beebe, in looking over what I have written, I feel to draw back from sending it to be published, to go before the eyes of the dear brethren and sisters; but as I have been requested to send it, I will do so, and leave it to your judgment about publishing it. May the Lord bless you, and all the dear saints, is the wish and prayer of a poor unworthy sister.

MARY VIRGINIA BOLEY.

BATAVIA, N. Y., Oct. 17, 1875.

ELDER BEEBE—BELOVED IN THE TRUTH:—It has long been in my mind to write you a few lines, and to tell you how comforting and edifying your editorials, as they come in

the "Signs," are to me. I have hesitated about writing this, for fear it would look like flattery. But your last editorials on Adoption have come with so much power and assurance that I am urged to tell you how the Lord comforts us through you, and how our hearts go out unto you in unfeigned love in Christ Jesus. Believing that flattery pertains to the natural man, and humbly trusting that this is a tribute of the new man, to the manifestations of the spirit of truth, through your preaching, to our souls, I have ventured to intrude upon your time, hoping that the Lord will witness to your soul, in reading my letter, something of the preciousness that your preaching has to me.

How establishing and how warming it is to our souls to find that others are taught the same truth upon some passage in the word of God that we have been, and by the same teacher. In almost every editorial you warn and assure the brethren that it is only as the Holy Spirit is pleased to open any portion of the word of God to your understanding, that you can know it or be able to expound it unto them; otherwise you may have your own views upon passages; but your anxiety that they should be able to discern between them, has been as precious to me. If I could only find words to tell you how establishing this has been to my soul, and with how much confidence I regard you as a teacher in Israel, I should be glad.

One of the first lessons that the Lord taught us was that he is the teacher of his people; and he has opened one precious truth after another to our understanding, and shortly after made us to know that others of his people had the same teaching upon the same truth; and how our souls are led to magnify the wonders of his grace. I humbly trust that we, together with you and all the elect, shall soon be with the Lord. The thought is too glorious for us to dwell upon.

Yours in hope of eternal life,

MRS. B. F. HAMILTON.

PLUMMER, Pa., Oct. 11, 1875.

DEAR BROTHER BEEBE:—I have a few leisure moments, which I will devote to an attempt to write to you.

I do not feel worthy of the least notice, in my own name, but I hope you will bear with me, a little one. Am I not a little one? I feel that I am one of the least of God's children, if indeed I am one of them; and I desire the sincere milk of the word, that I may grow thereby.

Dear brethren and sisters in Christ, I feel that I am a poor sinner, but hope that I am saved by grace, through faith, and that not of myself, it is the gift of God. I love the very name of Jesus, because he first loved me, and called me out of darkness into his marvelous light; and put a new song in my mouth, even praise to our God. The "Signs of the Times" are a welcome messenger

to me, for I have no other way of hearing from the scattered flock of Christ. They are the only people who have my experience, and I take great comfort in reading their communications. The "Signs" bring me all the preaching that I have. O how much I wish that I might live where I could meet with the dear brethren and sisters in Christ Jesus, the only begotten Son of God, in whom I believe, and in whom I trust for all I have or am. There is no other name under heaven given among men whereby we must be saved, and I am glad that it is so. He hath redeemed us with his own blood, and has saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Jesus trod the wine press alone, and of the people there was none with him.

I will draw my scribble to a close, hoping, notwithstanding all my infirmities and weaknesses, and inability to communicate the leadings of my mind, and to express my views, that I have an interest in Jesus Christ and his righteousness, which is the righteousness of his bride, the Lamb's wife.

Brother Beebe, if you see in this scribble anything that you think will comfort any child of grace, you are at liberty to publish it; otherwise cast it in the fire.

Your unworthy sister in hope of eternal life,

MRS. J. A. BARNES.

DEAR BROTHER BEEBE:—With your permission, I wish to say a few words through the "Signs" to my dear sisters, (preachers' wives) being one of that sorrowful number myself, and perhaps we may be mutually helpful one to another.

And now, dear sisters, I think I can realize some of your sorrows, and, it may be, some of your joys too. And first, let us remember that God's shalls are stronger than man's will, else his purposes would always be thwarted. He lays the burden of the word of the Lord on whom he will, and requires them, and all others, (wives not excepted) to bow in submission to his will. But says one, Must I submit to being left alone so much, I and our little ones so much neglected, while my husband's attention to our wants is so much needed? Yes, dear sister, you must submit, either willingly or unwillingly; for there is a God-shall in the matter; for he says to his ministers that they shall go to all to whom he will send them; nor is he ignorant of our opposition when he makes the declaration. But another says, Must I depend upon the capricious whims of men for the necessities of life, when those men have the constant service of the man whose natural duty it is to supply his family with those necessities? Well, my sister, you may call it depending on the whims of men, or on the promise of God, according as he may increase your

faith to look to him for all things needful; but at any rate you must submit, however bitter it may be; for God's shall is in the matter, and he makes his faithful ministers try to obey on their part, whether their brethren obey on their part or not.

Many other things might be said, but not now, for want of room and time. Fare well on God's grace.

In sorrow,

A PREACHER'S WIFE.

MISCELLANEOUS.

Elder John R. Martin, of Franklin Co., Va., says in a business letter to us:

"We are having quite a warm time at Bethel Church. I baptized seven at our last meeting, and the prospects are decidedly favorable for a considerable ingathering. I hope we are enjoying a season of refreshing from the presence of the Lord, and that God is adding to his church such as shall be saved, and verifying his promise, 'And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.'—Isa. xlii. 16. At our September meeting, an unusual concern was manifested by many in the congregation, and I felt encouraged at such visible displays of the love and mercy of our God, and of his power in turning many from darkness to light, and from the power of Satan unto God. I felt to say, 'It is the Lord's doings, and it is marvelous in our eyes.' 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'"

Brother Martin desires our views on Rev. xvii. 8. We have no satisfactory light on the subject.

Elder L. B. Bennett, of Halifax Co., N. C., writes that about one hundred and ninety have been received in the churches of the association to which he belongs, (which we presume is the Kehukee) during the last associational year, and over four hundred in the two years past. This must be discouraging intelligence to those benevolent friends who have volunteered to preach the funeral of the last Old School, or Primitive Baptist.

REMOVAL.—Elder Simeon Huffer has removed from Shelby Co., Ill., to Texas, and will make Dallas, Texas, his stopping place for the present. As he expects to settle with his family in that state, he would like to hear from any Predestinarian or Primitive Baptists in that country. They will please address him at Dallas, Texas.

We regret to learn that the only visiting minister from abroad that attended the late meeting of the Salisbury association was Elder E. Rittenhouse. Several brethren from sister associations had taken appointments, but all failed to attend but the brother above named.

CIRCULAR LETTERS.

The Salisbury Old School Baptist Association, convened with the church at Nassaongo, Wicomico Co., Md., Oct. 20th, 21st & 22d, 2875, to the churches of which she is composed, sends love in the Lord.

BELOVED BRETHREN:—Through the tender mercy of our God unto us, through our great High Priest, we are again permitted to meet in our associate capacity, and to speak to each other of the great love where-with God has loved us, and to present to you this our annual circular epistle of love.

As it has been a custom to select some portion of scripture on which to address you, we will call your attention to the words of our Lord to his disciples, recorded Luke xvii. 3, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him." In the commencement of this chapter he informs the disciples that "It is impossible but offences will come; but woe unto him by whom they come." Hence the greater necessity for taking heed to themselves lest offence should come through them. Offences always come through disobedience to the law by which we should be governed. The disciples of Christ have become dead to the law, by the body of Christ; for he is the end of the law for righteousness to them that believe, and they are now under law to Christ. They are born from the dead, and from dead works; for they have not received the spirit of bondage again to fear, but they have received the spirit of adoption, whereby they cry, Abba, Father. Born of the spirit of love, of that perfect love that casteth out fear, they are now under the perfect law of liberty, and by a straight forward walk, and strict obedience to the law of Christ, they are to enjoy love, peace and fellowship, and that rest that remains for the people of God. We are admonished, Heb. iv. 1, "Let us fear, therefore, lest a promise being left us of entering into rest, any of you should seem to come short of it." Therefore we, brethren, should take heed to the things which we have heard, lest at any time we should let them slip. All the admonitions and instructions given to the disciples by our Savior and the apostles, are applicable to us, and are profitable for us to walk in. Let us take heed to ourselves. Examine if we be in the faith, and in the discharge of our several duties. Are we walking in obedience to that law of liberty which is given us? Are we walking in strict conformity to the divine rule? In the way of obedience there is great reward, but there is none promised us in our disobedience. The reward in obedience is peace and harmony; but the way of the transgressor is hard. We are to pray for the prosperity and peace of Zion. Can we consistently pray for this when our own course and conduct tends to wound and disturb the peace and harmony of the brethren? Anything calculated to confuse, harrass

or interrupt the peace and fellowship of the brethren, or cause a weak brother to stumble, should be avoided. He that offends one of the little ones for whom Christ died, it were better for him that a millstone were hanged about his neck, and he drowned in the depth of the sea. Hence the necessity of taking the more earnest heed to ourselves, that we neither say or do any thing that will cause offence. Paul said, "If eating meat offend my brother, I will eat no meat while the world stands." The life which we now live, we live by the faith of the Son of God. Then let us live according to the faith which is given us, always taking heed to ourselves.

"If thy brother trespass against thee, rebuke him." In this perfect law we have a perfect rule laid down for the church to be governed by, and when this rule is strictly observed and adhered to, peace and prosperity will abound; and while we should always, in taking heed to ourselves, consider our own ignorance, weakness, and propensity to err, yet we should faithfully obey this precept; and if, after due deliberation and self-examination, we are fully convinced that our brother has trespassed against us, we should faithfully rebuke him, and, if necessary, rebuke him sharply, but always in the spirit of love and forgiveness, and from our heart praying God to give him repentance, and we at the same time taking heed to ourselves lest we, after rebuking and preaching to others, should ourselves become castaways.

Brethren, we wish to call your attention particularly to this one duty. Have we always been faithful in rebuking our erring brethren? Have we not at some time, when we have felt that we were injured by a brother, gone to some other brother or person and told him, or them, of our trouble? Have we not said to some one else, that a certain brother has trespassed against us, and should be rebuked? And perhaps that brother has told it to others, and finally it is made known to the whole church, and the brother who committed the offence is still ignorant of it. Perhaps he really never intended to offend; but now, coming to know that the whole church has heard of the complaint, or charge, he now becomes hurt, and really now is offended justly. All this disorder arises from the want of a strict obedience to the command of Christ in our text.

The blessed Savior says, "If ye love me, keep my commandments." And he also says, "Then are ye my disciples indeed, if ye do whatsoever I command you." We have no right to confer with flesh and blood, but rather ask of him, Lord, what wilt thou have me to do? He has not required his disciples to do any thing that will injure his cause, or disturb the peace of his church. We should present our bodies a living sacrifice, which is our reasonable service. We should be meek and humble followers of him who has said, "My grace is sufficient for thee." Then, as faith-

ful servants, if our brother trespass against us, rebuke him; and if he repent, forgive him. Freely and gladly forgive him, even as we hope our heavenly Father will forgive us our trespasses. He has said, "I will be merciful to their unrighteousness, and their iniquities I will remember no more." Pray for one another, and remember if we have been kept by the power of the restraining love of God, in an orderly walk and in gospel fellowship, it is God that hath kept us; for if left to ourselves we could not stand one day. Remember also that it is for some wise purpose of him who is too wise to err, and too good to be unkind, that any of the members of his precious body are permitted to wander in forbidden ways. It may be for our good that a precious brother is thus tempted and led astray. They can only go as far as he who hath all power shall permit. He has all power, and says to the seas, Thus far shalt thou come, and no farther; and men and devils are equally subject to his power.

If there be therefore any consolation in Christ Jesus, if any comfort of love, if any fellowship of the spirit, be ye like minded, having the same love. Be of one accord, and of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than themselves. Look not every man on his own things, but every man on the things of others. Let this mind be in you which was also in Christ Jesus.—Phil. ii. 1-6. If we be dead to the law and alive to Christ, let us attend to the things of his kingdom, looking to, and trusting in him who is the author and finisher of our faith. He is a merciful and faithful High Priest in things pertaining to God. He is the author of our faith, for we have no faith only in him. Now, as he is our faith and our only hope, let us take heed to ourselves, that we obey his commandments and walk in his statutes, and if our brother trespass against us, rebuke him; and if he repent, forgive him. But if he persist in a disorderly course, and will not hear thee, or to the one or two who shall be with thee in laboring to reclaim him, then tell it to the church; and if he refuse to hear the church, let him be to thee as a heathen man or a publican; not a heathen, but as one.

But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, (of the apostle) note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

Now, may the Lord of peace himself give you peace always by all means.—2 Thess. iii. 13.

E. RITTENHOUSE, Mod.

J. L. STATON, Clerk.

The Juniata Regular Baptist Association, in session with the Providence Church, Bedford Co., Pa., to the churches composing the same.

DEARLY BELOVED BRETHREN:—

In accordance with our usual custom we address you this, our annual epistle, taking for our subject, Christ the Savior of his people. "And thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 21. The text above quoted clearly proves that Christ owned a people, and that they were sinners, and that his advent here was to purify them from their sins, and make them spotless like himself. We understand his people to be those who were given in the covenant of redemption before the foundation of the world; for it is written, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 4, 5. His mission was to assume their guilt, and bear it away into the land of forgetfulness; and when that was accomplished, he cried, "It is finished," and gave up the ghost. He then had magnified the law and made it honorable, and redeemed his people from its curse, paid the debt of divine justice, and atoned for all the sins of his people; and it cost him the last drop of his precious blood. Hence in God's own appointed time every vessel of mercy and heir of promise, all the purchase of his blood, will be brought to see themselves sinners; for Jesus says, "All that the Father giveth me shall come unto me; and him that cometh unto me I will in no wise cast out." If there was not another text of scripture to prove beyond a doubt the final perseverance of the saints through grace to glory, this would be sufficient to forever establish the soul-cheering doctrine of God's eternal and unchanging love, in bringing all the heirs of promise, all the purchase of his blood, from this world of sin and sorrow and death, to that sweet land of pure delight, at the right hand of God. "And he shall save them from their sins." The pronoun "their" shows that the people whom Christ came to save were in possession of something that belonged to them: it is exclusively their sins. Therefore every heaven-born child, when called by the power of God from nature's darkness to see their depravity, and the purity and holiness of God's character, could say they possessed sin, that it belonged to no one else, and that they were nothing but sin, and it was their cry day and night to be delivered from their great burden of sin and guilt. But how will Christ save his people from their sins? He said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." The kingdom of God is a spiritual kingdom; and it is just as necessary that the people which Christ came to save should be born a spiritual birth in order to see the kingdom of God, as it is for the children of this world to be born a natural birth in order to see the things of this world. Hence all that the Father gave him out of the world,

which embraces all the Israel of God, shall come to him, and acknowledge him as their Savior and Redeemer. "For he shall see of the travail of his soul and be satisfied;" he shall save his people from their sins. Notwithstanding they had fallen under the curse of the law and the power and dominion of sin, he still recognized them as his bride, and paid the full penalty of the law, and by his death and resurrection put them in possession of that heavenly inheritance in the bright world of celestial glory, where conflicts are never known. Paul says, in writing to the people of God, "Ye are dead, and your life is hid with Christ in God." Brethren, is it not consoling indeed that our life is secure, and is deposited in a sure place, which is spiritual and eternal, beyond the reach of earth and hell? Thus may earth unite all its powers in array against the people of God, yet they shall stand firm and secure, having Christ, the Rock of eternal Ages, their sure foundation, who has declared that the gates of hell shall not prevail against them. He has all power in heaven and in earth, and says, "My counsel shall stand, and I will do all my pleasure." Again it is said, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." It is his pleasure to save his seed, the generation of Christ, his children; and if the pleasure of the Lord shall prosper in his hand, then all that his soul was made an offering for will be saved with an everlasting salvation. For whom he loves he loves to the end; and glory to his holy name, he has promised that he will never leave nor forsake them. Then rejoice, brethren, for your life is hid with Christ in God; and when your life shall appear, then shall ye also appear with him in glory. Jesus, the immaculate Son of God, was once offered for the sins of his people; he is the husband and the church of his bride; then be of good cheer, and faint not, for your glorious Redeemer has gone to prepare a place for you. "I go to prepare a place for you, that where I am, there ye may be also." Amen.

THOMAS ROSE, Mod.

BENJ. GREENLAND, Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the Nassawong Church, Wicomico Co., Md., Oct. 20th, 21st & 22d, 1875, to the sister associations and corresponding meetings with whom we correspond, sends christian salutation.

DEARLY BELOVED IN THE LORD:—Through the abounding mercy of our God, we are again permitted to meet in our associate capacity, to hear of the spiritual welfare of Zion in the several localities of her branches, and also to tell of him of whom Moses and the prophets did write, Jesus, our great High Priest, who is now exalted and forever set down on the right hand of the Majesty on

high; he did once visit these low grounds of sorrow, clothed in flesh, and was tempted in all points as his people are. Truly "Such a high priest became us, who is easily touched with the feeling of our infirmities, and knoweth how to succor us when we are tempted." How thankful we should be that sinners of the deepest dye are redeemed, and find in him a hiding place. What shall we render to the Lord for all his benefits? Resting on his accomplished work of redemption, and the eternal love of God to usward, we are constrained to sing with the psalmist, Surely goodness and mercy shall follow us all the days of our lives, and we shall dwell in the house of the Lord forever. Let us commit the keeping of our souls unto him. Brethren, be not discouraged, though you feel your own weakness, for your standing does not depend upon your own strength; for ye are not your own keepers; ye are kept by the power of God. Therefore if darkness overtakes you, wait for the light. We hope that a brighter day is not far off. In our judgment, there has not been a time during the last half century when the fellowship of the saints has been so strong, and such a rallying to the standard of truth, and so much interest manifested in nearly all our congregations, as at this time. The Lord is continually adding to his church such as shall be saved. In beholding the brightness of the day we rejoice, notwithstanding there is so much destitution of the preached word. This shows us that the power of God is sufficient in pulling down the strong holds of Satan, and building up his kingdom.

Brethren, our meeting has been one of a peculiar kind—we were sadly disappointed that so few brethren in the ministry attended, when we had anticipated so many. But we have learned a lesson which we hope to long remember; for our sorrow has been turned into joy, for we have fully realized that one or two vessels richly laden are sufficient; for they truly came to us richly laden with the good things of the kingdom, for which we desire to be thankful.

Our next associational meeting is appointed to be held with the church at Indiantown, Wicomico Co., Md., to commence on Wednesday before the fourth Sunday in October, 1876, when and were we hope to receive your correspondence, and we hope our brethren in the ministry will bear in mind our destitute and dependent condition.

E. RITTENHOUSE, Mod.

J. L. STATON, Clerk.

The Juniata Regular Baptist Association, in session with the Providence Church, Bedford Co., Pa., October 15th, 16th and 17th, 1875, to the associations with whom she corresponds, sends christian salutation and love in the Lord.

BELOVED BRETHREN:—Through the unnumbered mercies of our covenant-keeping God we are again permitted to address you in an annual letter of correspondence, in which

we desire to record a note of thanksgiving and praise to the only wise God, through whose protecting care we are again permitted to meet together. We have experienced but few changes since we wrote you last. The shielding presence of our God we trust has been over and around us through the past year, preserving us amidst the many dangers and trials with which we are surrounded, and through the multiform changes experienced by the church in every place in her travel through time. We have but one ordained preacher in this association, whose labors are extensive, and we trust that your ministering brethren will remember us and visit us, as our God may open the way.

We desire a continuance of your correspondence, and we trust that the Lord our God may speak peace within our borders, and continue it unto us as a flowing river. May he continue to bless his people in every place with the innumerable mercies which flow from his bountiful hand. And unto his great name be power, dominion and glory both now and ever. Amen.

Our next meeting is appointed to be held with the Fairview Church, Fulton Co., Pa., to begin, by divine permission, on Friday before the third Sunday in October, 1876, when and where we hope to meet with you again.

THOMAS ROSE, Mod.

BENJ. GREENLAND, Clerk.

APPOINTMENTS.

I will (providence permitting) endeavor to meet the following appointments:

Broad Creek, Wednesday morning, Dec. 17th, 10½ o'clock.

Delmar, Wednesday evening.

Thursday evening, Pittsville.

Friday morning, 10½ o'clock, Forest Grove.

Saturday afternoon and Sunday morning, Indiantown.

Sunday evening, at the residence of Mr. James Laws.

Tuesday morning, 10½ o'clock, Nassawong.

Tuesday evening, Snow Hill.

Thursday evening, Spring Hill.

These last I will submit to brother George Lowe and brother Jos. L. Staton to vary the time and place if they think best to do so.

Yours to serve,

E RITTENHOUSE.

The churches and congregations of the New Vernon and Middletown, have appointed Wednesday afternoon and evening, Nov. 17th, for their annual visit to their pastor. Should that day prove to be too stormy, the visit will be deferred till the next fair day.

The church at Warwick, and the friends of Elder Joseph N. Badger, (their pastor) will visit him on Wednesday evening, Nov. 10th, at his residence on the parsonage.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1875.

DALLAS Co., Texas.

GILBERT BEEBE—DEAR SIR:—Please excuse me for asking your views on the following points, viz.:

1st. Was not Christ's visible kingdom set up, and did it not begin when he appeared in the flesh, preaching his gospel?

2d. Was he anointed and baptized as a priest, according to the Jewish or Mosaic law?

3d. Was it necessary for him to be thus baptized in order to fulfill the law of Moses, or all righteousness?

The reason why I call on you is, because a man of the Cumberland Presbyterian Church has been delivering lectures through this country "On the Unity and Identity and Perpetuity of the Church," adducing arguments from the Old Testament to prove infant baptism, (that they were never out of the church;) also proving the mode of baptism. I will also state to you that the lecturer proved, as he thought, that if John the Baptist had immersed Christ in Jordan, it would have been an insult to high heaven, and John would have been a vile sinner. I suppose from this you will understand what information I desire.

A SUBSCRIBER.

REPLY.

1st. The kingdom of Christ was not set up in her visible organization until after his death and resurrection. When Christ came in the flesh, he, as well as John the Baptist, preached, saying the kingdom of heaven was at hand. But the subjects who were to be gathered into that kingdom were held as captives under the law, and required to be redeemed from under the curse and dominion of the law before they could enjoy the liberty of the sons of God. He was made under the law to redeem them that were under the law, that we might receive the adoption of sons. When he opened the understanding of his disciples, he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Again, "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv. 25, 26 & 46, 47. It is said of him that, "For the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii. 2. The Savior taught his disciples, while he was with them in the flesh, to pray, saying, "Thy kingdom come." "And he said unto them, Verily I say unto you, That there be some of them that stand here which shall not see death, till they have seen the kingdom of God come with power."

—Mark ix. 1. The spiritual, immortal and eternal life of this kingdom, with all its power and glory, was chosen in Christ, and did exist in him from everlasting, as the glory which Christ, as the Son of God, had with the Father before the world began, we fully believe; and hence Jesus said, "My kingdom is not of this world."—John xviii. 36. And he said to them who had continued with him

in his temptations, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke xxii. 29, 30. Jesus frequently, in the days of his flesh, spake of his kingdom, as in anticipation; as, "When the Son of Man shall come in his glory," &c.—Matt. xxv. 31. Evidently signifying that in his coming in the flesh he had come in his humiliation, not as a king to reign, but as being in the form of a servant, to serve under the law, until all its jots and tittles should be fulfilled, and his people redeemed from under the law; then should he arise from the dead and ascend up on high, receive his coronation, and be seated on the throne of his glory, with all power in heaven and in earth in his hand. All this was accomplished, and the evidence of it was fully demonstrated, when the day of pentecost was fully come, and the spirit was sent down in his name, and thousands were pricked in their hearts, and gladly received the word preached to them; and in obedience to that word were baptized, and added to the apostles, and continued steadfast in the apostles' doctrine and fellowship, and in prayer, and in breaking of bread. So we see that Christ's kingdom was not set up in its visible organization until after the resurrection and exaltation of the Son of Man.

2d. "Was he anointed and baptized, according to the Jewish or Mosaic law?" We answer, No. The priests of the Levitical order were made priests by the law of a carnal (or fleshly) commandment, for such was the Jewish or Mosaic law concerning their priesthood: it required that all the priests of that order should be of the tribe of Levi, and of the lineage of Aaron, according to the flesh. "For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever, after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect; but the bringing in of a better hope, by the which we draw nigh unto God."—Heb. vii. 14-19. If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.—Heb. vii. 11-13. So we see that Christ was not made

a priest by any Jewish or Mosaic ritual; but in a manner which of necessity required a change of the law.

But even if Jewish ritual had been observed in his inauguration to his priestly office, where does your Cumberland Presbyterian lecturer find baptism enjoined as any part of the ceremony of inducting the sons of Aaron into the office of priest? A holy consecrating oil was poured upon Aaron's head to anoint him for his office; but not a word is said of his baptism for that office, nor is baptism found in the ceremonial law, as any part of it.

3d. "Was it necessary for him to be thus baptized, in order to fulfill the law of Moses, or all righteousness?" By the qualifying word, *thus* baptized, we suppose is meant, in the manner stated by the Cumberland Presbyterian lecturer. To the question so understood we answer, No; for we have already said no law of Moses required baptism for the induction of the priests of the order of Aaron. Nor was the baptism of our Lord to inaugurate him in the priesthood which is after the order of Melchisedec. Still his baptism was necessary to fulfill all righteousness; not however because it had been commanded by Moses, for Moses had given no such command; but it was necessary, inasmuch as it signified a death to the law, a burial from its power and dominion, and a resurrection to newness of life. "Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God."—Rom. vii. 1-4. In this figure Moses, or the law, is metaphorically set forth as a husband holding dominion over all who are under the law, as long as that relationship is continued. The law holds dominion over a man as long as he liveth, so that only death can dissolve the relationship; and the husband's relation to and dominion over his wife can only be annulled by death. To deliver them that were under the law, so that they without involving adultery might be married to the risen Savior, they must be by death released from the dominion of the law. To effect this legal discharge from bondage under the law, the substance of what gospel baptism is a figure is found indispensably necessary, and it is thus illustrated by the same inspired apostle in Rom. vi. 3, 4: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into

his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Not that the ordinance of baptism, as administered by John to our Lord, in the example, or as observed by believers, when in obedience to his command they follow his footsteps in that delightful and solemn ordinance, buries us in his death, or raises us up to participate in his resurrection life; but it is a figure, which Christ (not Moses) has instituted, by which we are to set forth our death to the law by the body of Christ, and thereby our liberation from the demands of the law, and our right to be married to him that is risen from the dead, and that we might bring forth fruit unto God, (not to the flesh, or to Moses.) "For," the apostle continues, "if we have been planted together in the likeness of his death, we shall be also in the likeness his resurrection."—Rom. vi. 6. Thus the actual and real death, burial and resurrection of Christ is plainly signified by the ordinance of baptism. "Knowing this, that our old man is crucified with him; that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."—Rom. vi. 6-10. Christ having taken on him the seed of Abraham, which seed means only them that are Christ's, (Heb. ii. 16 & Gal. iii. 29;) not the fleshly seed, or seed of Abraham after the flesh, "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 6-8. Having, we say, taken on him the seed of Abraham, he came under the law in their flesh; was made flesh and dwelt among them, was made of a woman, made under the law, to redeem them that were under the law, was made a little lower than the angels for the sufferings of death. He took part of the same flesh in which his people were debtors to the law, that he might be put to death in our flesh, that he might raise us up in his Spirit and immortality. The resurrection by the glory of the Father, and exaltation to his Mediatorial throne, as King of saints, was the joy that was set before him, for which he endured the cross, despising the shame; and having through death destroyed him that had the power of death, he has abolished death, and brought immortality to light through the gospel.

All this is clearly, to the enlightened eye of faith, signified by the divinely authorized ordinance of bap-

tism. None can come legitimately into the organized kingdom of Christ in any other way.

If the Cumberland Presbyterian lecturer has in any wise entered that organization while still under Moses, he has not entered by the door, but he is a thief and a robber; and if he is wedded to Christ in the manner he claims to be, without becoming dead to the law by the body of Christ, he is an adulterer, for such an alliance cannot be lawful. The first husband must be dead before the wife can be married to another.

Now as to the theory of infants being always in the church, and what the Cumberland Presbyterian lecturer calls infant baptism, we have no disposition to argue those points with him. Should Cumberland Presbyterian lecturers, and all other cavaliers, be persuaded to cease to pervert the right way of the Lord in regard to the mode of baptism, and should they practice immersion, what would be gained for the cause of truth? Until God shall teach them the difference between law and gospel—between the covenant of works and the covenant of grace—between the priesthood of Aaron and that which is after the order of Melchisedec, it would only tend to confusion for them to adopt the form of godliness while they deny the power thereof. Better, far better, we believe, that they put their own distinguishing mark on their own goods.

Those who fear the Lord, and are taught by his Spirit, will have no difficulty in finding, in the New Testament, all the instruction they need in regard to the house of God, and all the ordinances thereof. To that sacred book, as a perfect, complete and infallible rule for the children of God, we commend our Subscriber; and, for the present, at least, dismiss the subject.

PROSPECTUS

OF A

BOOK CONTAINING THE ARTICLES

OF

J. F. JOHNSON,

COMPILED FROM THE

“SIGNS OF THE TIMES.”

Elder J. F. Johnson, of Kentucky, having received many calls from the brethren of Licking, as well as other associations, for his articles published in the SIGNS OF THE TIMES to be compiled in a book form, has given his consent to the publishing of a prospectus. The book will contain from five to six hundred pages, the same size as the “Editorials,” and bound in a neat, substantial binding, and sent postage paid for one dollar and fifty cents per copy. Finer binding may be had at an advanced price.

Before commencing the above work we publish this prospectus, and request all who would like to procure the book to send in their names, but not the money, as soon as convenient, that we may determine the number of copies to publish, as there will be but a very few more printed than absolutely ordered. Address for the present,

B. L. BEEBE.

Middletown, Orange Co., N. Y.

MARRIAGES.

Oct. 20—At the house of the bride's father, in Westtown, Orange Co., N. Y., by Eld. Gilbert Beebe, Mr. Albert D. Cook, of Princeton, N. J., and Miss Sarah S. Halsey, daughter of John B. Halsey Esq., of the former place.

By Elder W. Housel, at his residence near Milltown, N. J., Sept. 12, Mr. Resue Magee, to Miss Mahala Crossgrove, both of Madison, N. J.

By the same, Oct. 18, at his residence, Mr. David W. Voorhees to Mrs. Mary L. Couch, both of Prospect Plains, N. J.

At the residence of the bride's father, at Black Rock, Baltimore Co., Md., on Tuesday, Oct. 19, 1875, by Eld. F. A. Chick, Mr. Wm. E. Edmondson, of Washington City, D. C., and Mary Fannie Davis, only daughter of Evan Davis.

OBITUARY NOTICES.

DIED—At his residence in Middleburg, Schoharie Co., N. Y., Sept. 18, 1875, our dear brother and father in Israel, **John J. Livingston**, aged 74 years.

Brother Livingston had been for a long term of years a worthy and highly esteemed member of the Schoharie Church, was baptized by Elder Hare, and has ever since been unwavering in the doctrine of grace. He was well instructed in the scriptures of truth, and sought earnestly to be guided by them in all his walk and conversation. The good Master was pleased to give him clear views of the gospel, and none delighted more than he to declare the work of the Lord, from first to last, in the salvation of poor sinners, discarding entirely the works of the creature. His health had been failing for several years, and as he drew near the close of his pilgrimage his mind was much separated from this world and its cares, so that he devoted much of his time to going among his dear brethren, with a kind word of encouragement to all, especially the young members of the church, as they can all testify. My acquaintance with our dear brother for the last four years has been both pleasant and profitable, and truly I can sympathize with his family and the church in being called to part with him. He leaves a bereaved widow and eight children, together with very many friends to mourn the loss they have sustained.

As the space for obituaries is limited, I forbear to speak further of him.

May the Lord overrule this providence to his own glory, and to the good of the afflicted.

For the sake of showing something of his views, please add the following lines, composed by him many years ago.

Salvation's of the Lord alone,
The works of grace are all his own;
This grace, all grace, from first to last,
That save's our soul from Satan's grasp.

The leopard cannot change one spot,
The African the skin he's got;
For all are blind, deaf, dumb and dead,
And by their foe, the devil, led.

Saints do delight to do God's will,
And in his service take their fill;
But the Lord takes his foes in hand,
And quickly brings them to a stand.

Yet to the law they all do go,
To appease stern justice and its woe;
But Sinai's thunders louder roar,
Which makes them fear and tremble sore.

Alas! say they, where shall we go?
There's naught for us but endless woe!
But when they've worked up all their stuff,
And humbled and bowed low enough,

The Lord in mercy bids them live,
And to him all the praise they give.
The pardoned sinner stands amazed,
And shouts with joy, Let God be praised!

For this great work that he has done:
In creating him a heaven-born son,
His grateful tears flow like a flood,
As he feeds on Christ's flesh and blood.

His eyes with joy and wonder see
What deeds of love he's done for me;
And from his lips burst songs of praise,
For pard'ning love and saving grace.

Your brother in the truth,

BALAS BUNDY.

Otego, N. Y.

Elder Isaac W. Denman is gone from among us. On Saturday evening, August 28th, he took his mare and buggy and drove to a station on the railroad, about three miles from home, to meet an only daughter who was to visit him from Illinois. I learn that he was in conversation with the mail agent when the cars were heard coming on the opposite side of the road from the depot. The agent went across the track on the platform fronting the depot, for the mail-bag, knowing the train would not stop, being an express train, and going at rapid speed. Elder Denman followed, aiming to cross the track and get on the platform; but just as he aimed to step from the track on the platform, his foot was caught, and he jerked around, so that the side of his head came in contact with the elbow of the engine, mashing and mangling his head dreadfully, knocking him clear from the track. He was not known to breathe nor scarcely move a muscle after he was struck.

Thus passed away a good and very useful man. Our venerable brother was born Nov. 9, 1795, making his age 79 years, 9 months and 18 days. He received a knowledge of himself and of his adorable Lord and Master in the year 1819. He was born in the state of Georgia, came from there to Ohio when about twelve years old, lived there some years, then came to the Wabash country, when quite a young man. He was in the ministry for fifty years or upwards, his ordination having taken place soon after his first exercising his gift publicly. He was very popular among the Primitive Baptists, and as universally beloved, where personally known, as any Baptist preacher on the continent. He was sound in the faith. His travels were not so extensive or far from home as some other preachers, perhaps, thinking his labors were called for, and more profitably bestowed among those of his own country. He seemed to be very sensible of his own unworthiness and entire dependence upon the independent God, and used to dwell much thereon, and extolling the all-sufficiency of him in whom he trusted. He was very industrious, almost always attending three or four churches, and much of his time was taken up in funeral preaching. Much more might be said of him, but suffice it to say that our loss, which is great, is no doubt his eternal gain.

Yours as ever,

JOHN OVERMAN.

Near Rockville, Ind.

By request of the esteemed widow, I send a brief notice of the death of our highly esteemed and lamented friend and neighbor, **Mr. Thomas Triplett**, who died at his residence near Bewleyville, Breckenridge County, Ky., on the 25th of May, 1875, of inflammation of the bowels. He was ill only a week, when death ended his sufferings. He was unconscious several days before his death, but among the few lucid moments he was blessed with, he left sweet comfort and consolation, by exclaiming, “Bless the Lord!” The Regular Baptist Church was his choice, though he never became a member of any church, claiming his unworthiness as the cause; but he gave good evidence of being a subject of grace, being always ready to give a reason of the hope within him, which dated back thirty-one years before his death. His opportunity to become a member passed with the dissolution of the church at this place, which occurred several years ago, and then the only preaching he got was from his bible and the “Signs of the Times,” which he took great pleasure and comfort in reading. The last conversation I had with him, he spoke freely on the subject of our being fed from the “droppings of the sanctuary,” which is an evidence of his being constantly fed from that heavenly source. His confidence and trust was in the Savior of sinners, who had ordered all things according to his own wise purpose before the creation, and who had supported him by the sacred promises of the everlasting covenant.

Thus he passed away, amid a throng of anxious friends, as quietly as the setting sun, without a struggle. His death has caused a vacancy in the hearts of all the dear family, which consists of his wife, eight grown up children, and several grand-children. Who can estimate the loss of an earthly parent until they experience it? We all feel to min-

gle our sympathies with the beaeaved family, feeling that we too have lost a father and a friend; but we believe our loss is his eternal gain. May the widow's God be her support through all the trials and afflictions she is called to pass through, and may she be enabled through grace to say, Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.

His remains were taken to their final resting place, and buried in the old church-yard at Liberty, by the side of those who had gone before. “Blessed are the dead that die in the Lord.”

MARTHA WOLVERTON.

I send for publication the death of my nephew, **Dorsey M. Martin**, son of Joseph and Lydia Martin, and grand-son of Elder Wm., and Katharine Martin, and also of James and Anna Arthur. The deceased was born Dec. 2, 1848, and departed this life Sept. 16, 1875, aged 26 years, 9 months and 14 days. His disease was typhoid and intermitting fever, from which he was confined to his bed about two weeks. He leaves his bereaved widow, an infant daughter eighteen months old, a widowed mother, four brothers and one sister, an afflicted aunt, and other relatives and friends to mourn their loss; but we sorrow not as those who have no hope, for we confidently believe that our loss is his eternal gain. He never made a public profession of religion, but has for years been a firm believer in the doctrine of salvation by grace. I have often talked with him on the subject of religion, and he told me that he had learned long ago that he could do nothing to merit salvation, but said it is all of grace. “By grace ye are saved,” seemed to be his favorite text. I often exhorted him to take up his cross and own before the world that he was not ashamed to own his Lord, nor to defend his cause; to which he would say that he never considered himself fit to join the church, and was afraid if he should do so that he might do something to bring a reproach upon the cause. A very appropriate discourse was preached at his funeral by J. J. Guber, at the Old Baptist meeting house in Crawfordville, after which his remains were deposited in the cemetery, there to rest till God shall bid the dead arise.

Dearest Dorsey, thou hast left us,

Here your loss we deeply feel;

But 'tis God that hath bereft us;

He can all our sorrows heal.

E. WILSON.

I am requested to announce through the “Signs” the death of our beloved brother, **John Wayman**, who died of rheumatism, July 22, 1874. Brother Wayman was born in the state of Ohio, June 13, 1811, and moved from there to Iowa, where he became a member of the Rock Creek Church. In 1865 he emigrated to Washington County, Oregon, and joined the New Hope Church. After he had united with New Hope, he became dissatisfied with his former baptism, from the fact that the person who baptized him in Ohio was not in fellowship with the Old School Baptists at the time. Having requested baptism, the church by unanimous vote granted the request, and he was accordingly baptized by Elder J. A. Bullock.

Brother Wayman was a firm and consistent christian, unyielding and unwavering in the doctrine of the gospel. He suffered greatly, but bore it patiently, being reconciled to the will of his Master.

ALSO,

Sister **Lizze Williamson** died of consumption, March 30, 1875, in the 26th year of her age. She was born and raised in Gamhill County, Oregon. Her parents were Methodists, but she was not satisfied with the doctrine of Methodism, and having professed a hope in Christ she joined the New Hope Baptist Church, and was baptized by the unworthy writer in November, 1867. She was a worthy and consistent member, and beloved by all who knew her. She was, at the time of her death, at the home of her uncle, brother Levi Martin, near the New Hope Meeting House, where an appropriate discourse was preached by the beloved pastor, Elder J. A. Bullock. Her mortal remains were then taken to their last resting place by sorrowing friends.

W. M. TOWNSEND.

Lafayette, Oregon.

Brother George G. Oler departed this life Sept. 20, 1875, in the 59th year of his age. The deceased had not enjoyed good health for a number of months before he died, but was confined to his bed only about a week. The deceased brother was one of the most exemplary, sincere and humble men that I ever knew. Though he generally had but little to say, he was firm in his adherence to the truth, and his seat at the meetings of the church was very seldom vacant, unless prevented by illness. He had received an experience of grace a long time ago, but had never gained confidence enough to make a profession until July 13th, 1873, when I had the privilege of baptizing him, with three others, in the fellowship of the Ebenezer Church of Baltimore City. Since then he has been a consistent and well beloved member, and we all deeply feel our loss; yet we have no doubt that for him to die was gain. I was absent in Norfolk, Va., at the time of his death, and so could not attend his funeral. A friend of the family was called to conduct the services, and also some of our brethren in Baltimore took part.

May the Lord comfort all the relatives, and grant that we who have the same hope with him may be also enabled to adorn our profession by possessing the same meek and quiet spirit that was given him.

I remain as ever your brother in hope,
F. A. CHICK.

Reisterstown, Md.

I am requested by sister Lu Greer, of Aurora, Ind., to forward for publication in the "Signs" the obituary of her mother, sister Elizabeth Worley, who departed this life on the 23d of August, after a short and painful illness of about one week, of congestion of the lungs, in the 56th year of her age. I was personally acquainted with the subject of this notice, and esteemed her very highly as a sincere lover of the truth as it is in Jesus. She was baptized by Elder Wm. Whitaker, in the fellowship of the Regular Baptist Church called Sand Run, in Boone Co., about thirty-two years since, and subsequently joined the church called Forks of Gunpowder, in the same county. After her second marriage, she moved to Indiana, with a letter of dismission, but finding no church in her vicinity whose doctrine and order she approved, she retained her letter of dismission.

She rests from her labors, and her works do follow her. Surviving friends "sorrow not as others who have no hope," confidently believing that she rests in the embraces of that Savior who loved her and gave himself for her.

Most truly and affectionately your friend and brother,
THOMAS P. DUDLEY.

Departed this life March 29, 1875, at Bovina, Delaware Co., N. Y., after a lingering illness, Mr. Morris S. Reynolds, in the 63d year of his age. The deceased was a firm believer in the doctrine of sovereign grace, and had been received into the fellowship of the Middletown Church as a candidate for baptism, but from a principle of unworthiness he had desisted from going forward. His house and heart were open for the reception of the household of faith, and he loved to hear and talk about the loving Redeemer. He was a kind parent, and beloved as a citizen. He was a great sufferer, and died, as we believe, in the triumphs of faith; and although he left a large family circle to mourn, yet their loss is his gain.

J. D. HUBBELL.

DIED—In Drew County, Ark., Sept. 23th, 1875, of disease of the kidneys and bladder Lewis Daniel, aged 69 years. He was born and raised in North Carolina, joined the Primitive Baptist Church in 1860, and died in the faith and hope of salvation by Jesus Christ. A few days before he departed he was blest with an exquisitely delightful view of his acceptance with God, through the righteousness of his Redeemer.

He leaves an aged wife and several children and grand-children, with neighbors and friends to mourn their loss. May God comfort the bereaved.

A FRIEND.

TWO DAYS MEETING.

The Old School Baptist Church of Andes, N. Y., will hold a two days meeting at their new meeting house at Union Grove, Delaware County, N. Y., if the Lord will, on Wednesday and Thursday, Nov. 17th & 18th, to commence at 11 o'clock a. m. the first day. An invitation is cordially extended to all, especially members and ministering brethren of our faith and order, to meet with us.

JAS. A. HUNTLEY.

MONIES RECEIVED FOR "THE EDITORIALS."

SECOND VOLUME.

Benj Parker Texas 13 80, Wm E Freeman Ala 10 50, Eliza Stout Ill 2 30.—Total \$26 60

RECEIPTS.

| | |
|---|----------|
| NEW YORK—Levi Jenkins 2, J Birdsall 2, Jer Wilson 1, Elijah Juckett 4, Phebe Cartwright 2, Susan Derby 2, David Dort 2, Peter Dalmeter 2, D W Squires 2, Chloe Mead 2 25, Mrs J Arnold 2, Albert Sanford 2, George Bishop 1, Polly Bundy 2, J H Hoyt 2, Betsy Davis 3 50, Fanny Dean 2, Eld J D Hubbell 4, John Parkinson 2, S Wheeler 2 25, James Prior 2, John L Sayer 5..... | \$51 00 |
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| DELAWARE—J B Hill 2, H S Royce 2, S E Tenesey 2, Mrs R A Short 2, Alexander Frashier 2, Eld E Rittenhouse 33, J M Frashier 2, Alex Wilson 2, J R Rees 2, Mrs John Echles 2, Mrs A McConoughey 2..... | 53 00 |
| MARYLAND—Benj White 2, W H Campbell 2, John Campbell 2, Ella Boulden 2, S M Rowland 2 20, Salisbury Association 16..... | 26 20 |
| VIRGINIA—M P Lee 2, Jos Broders 2, Eld J S Corder, for minutes of Tygarts Valley Association, (former remittance all right) 13 50, Mrs Eleanor Gallatt 5, Zadoc Kidwell 2 50..... | 25 00 |
| DISTRICT OF COLUMBIA—Mrs S E Frankland..... | 4 25 |
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| NORTH CAROLINA—Coffield King 6 00 | |
| TEXAS—J H Watson 2 50, Christopher Riffs 2, James Yarbrough 1, W B Griggs 2, R Prior 2 50, Benjamin Parker 1 50..... | 11 50 |
| OHIO—J D Bishop 3 50, W N Corry 4, Samuel Hull 2, Eld M B Smith 2, B Cole 2, Joel Kaufman 2..... | 15 50 |
| INDIANA—Albert Mayfield 4, J W Ogle (all right)..... | 4 00 |
| ILLINOIS—Eld G Y Stipp 4, Eliza Jackson 2, L W Thompson 2..... | 8 00 |
| COLORADO—Eld Jas Dean..... | 1 00 |
| MISSOURI—Mrs Daniels 2 17, Jas Wintworth 3 17, Geo Sally 2 25..... | 7 59 |
| IOWA—J B Durland..... | 4 00 |
| KENTUCKY—J Howard 4, Eld J F Johnson 2..... | 6 00 |
| ONTARIO—Geo Errett 2, E Campbell 2..... | 4 00 |
| Total..... | \$326 67 |

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The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43. MIDDLETOWN, N. Y., DECEMBER 1, 1875. NO. 23.

POETRY.

SANCTIFICATION.

In ancient settlements,
Before the world was made,
The Father sanctified his saints
In Christ their living head.
But though in him preserved,
Who for them Surety stood,
They fell in Adam, and deserved
The endless wrath of God.
An awful fall indeed,
And saints confess their sin;
But, thanks to our immortal Head,
We could not fall in him.
When Justice called for blood,
The Surety made his stand;
And every mite his people owed,
Was paid by his own hand.
To make their bliss complete,
And bring them home to God,
He sanctified them every whit
With his own precious blood.
The Comforter shall come,
Life, light and love impart,
Shall call their wand'ring spirits home,
And give them a new heart.
Shall take the things of Christ,
And unctiously reveal
The mysteries of their great High Priest,
And their salvation seal.
Thus saints are sanctified
As in the word we see;
Though men and devils may deride,
God will their portion be.

PSALM XVI. 6.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

I would not, Lord, I would not once repine,
Whatever be my lot, since thou art mine;
Thee to possess, a portion is immense,
Surpassing all created thought or sense.
That thou shouldst be my everlasting friend,
Is more than I can ever comprehend;
But since it is so, I will gladly own
It springs from love divine, and love alone.
Indeed the lines are fallen unto me
In pleasant places, by thy wise decree;
An heritage thou art supremely vast,
Beyond whate'er angelic minds can cast.
O, then enlighten and enlarge my heart,
To contemplate what unto me thou art;
And teach me this best lesson to attain,
"Godliness with contentment is great gain."
To render thanks to thee my heart incline;
Give gratitude and love, those gifts divine;
O let me not, dear Lord, unmindful be
Of all thy mercies granted unto me.
Thy benefits let me not all forget,
But keep me conscious of my deepest debt
To sovereign love; and while I live, let me
Submissive to thy will in all things be.

GRACE.

Now, Lord, I do desire to live
Anew from day to day,
Since grace has taught my soul to love,
And brought me in the way.
Grace found me wallowing in sin—
I thought that all was well—
But O! what would my case have been,
Fast sinking down to hell.
His grace shall crown my following days
I have on earth to spend,
To list my great Redeemer's praise,
That is on earth begun.

CORRESPONDENCE.

THE NEW BIRTH.

BROTHER BEEBE:—In a private letter to me, Eld. E. J. Williams, of Afton, Berrien Co., Ga., requests my views of the New Birth, and as others have repeatedly made like requests, I have thought best to reply through the "Signs."

In the past thirty years I have noticed that many letters have been written and published, and some of the ablest expounders of the scriptures known among Primitive Baptists have attempted to satisfy the minds of all upon the subject; but until this day the spiritual birth remains as great a mystery as ever. There is still much speculation and fine hair-spun philosophical reasoning upon it, which makes it abundantly evident to my mind that it is one of the mysteries of godliness which no speculative reasoning nor controversy can dissolve. If all were content to believe the record that God hath given in the scriptures, and receive it in faith and love as being beyond the comprehension of the natural faculties, and receive in faith the witnessing testimony of the Holy Spirit in the daily experience of each child of God who hath entered the kingdom of God by a new birth, then much of the difficulty, if not all, would at once disappear. To be wise in our own conceit is sin, and to be wise above what is written by inspired men is a great transgression; because it seeks to supplant that pure, peaceable, gentle, heavenly wisdom of God, and substitute depraved carnal wisdom in its stead. I am very much inclined to think that much of the apparent difficulty and labor on the subject of the new birth has been from the fruitless desire of some to have it whittled down to the capacity of natural science, so as to make it visible and tangible to the natural senses of the carnal mind. If it were even an earthly subject, it would then be as incredible to us as it was to Nicodemus, who, looking at it as a birth which would develop the same earthly nature as the first birth did, asked with profound astonishment, "How can these things be?" "How can a man be born when he is old?" The Lord Jesus Christ, taking Nicodemus on his own ground, says, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" As if he should have said, You do not believe it possible for a man to be born when he is old in an earthly sense; how much more impossible would it be for you

to believe that the same man could be born in a spiritual or heavenly sense.

I doubt very much whether any thing that ever has or ever will be written can make the spiritual birth any plainer than is recorded in John i. 13, and also John iii. Those who believe in Jesus are evidently born of God, and their belief is evidence of such birth, and it is not so material with us whether we be able to know and tell all about how that spiritual birth takes place, or what part of the man is affected thereby, as it is to know that we believe with a new heart unto righteousness—that we believe in Jesus. "Whosoever believeth that Jesus is the Christ, is born of God."—1 John v. 1. If he is born of God, it is a birth so far above nature, and so distinct from him, as to be "not of blood, nor of the will of the flesh, nor of the will of man." Let us now record what Jesus says to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Every other text which has any bearing upon the subject of the new birth is in harmony with the above in identifying the man for whom Christ died as the only subject of that birth. It is therefore with no little astonishment that I see some asking if it is the man mentioned in Genesis i. 26 who is born again; others saying, if it is, then they know nothing about such a birth. Taking it for granted that by referring to Gen. i. 26 they intend to ask if it is any one of the progeny of Adam who is born of God, I must say that I know of no other being or creature that could have been intended in the words of Jesus, "Ye must be born again."

In the face of what is spoken by our Lord, and written in John iii. 3, I cannot see why any should ask, "What part of a man is born again?" nor why any should ask if it is the Adam man, or man mentioned in Gen. i. 26. That very identical man in whom the Lord breathed the breath of natural life, by which the man became a living soul, is the identical man to whom he gave a law, and that very man as seminal head of all the human family that ever has or ever will be born after the flesh, violated the law and brought the just penalty of eternal death on all men. That very same Adamic man,

or whatever we may call him, who thus sinned in Adam, is the *only man* that I know any thing about whose sins Christ bore in his own body on the cross, and for whom Christ died. He is the only man that sinned, and for whom an all-sufficient Savior is provided. He is the only man for whom an atonement is made, and who is redeemed by the precious blood of Christ from all iniquity, and washed from his sins, purified, and made manifest as one of the chosen, redeemed, justified, purified and peculiar people of God.—Titus ii. 14. This very man therefore for whom Christ died is the man who must be born again, or he cannot see the kingdom of God, nor enter therein. His first, natural, created powers and faculties did not capacitate him for the spiritual joys and comforts of the kingdom of Christ, nor for any higher enjoyment than that of earth or earthly things. He was a little lower than the angels. A lower order of created beings, and adapted for the earth; and even if he had not sinned at all, it would have been necessary that he should have a better capacity, a higher nature, or be born again, to raise him above that condition in which he was originally placed, and adapt him for higher joys in the kingdom of Christ, the second Adam. Hence the necessity of being begotten and born of God. This spiritual birth brings us into manifestation of sons and children of God, and gives us the right to say, "Our Father who art in heaven." In this birth we receive the Spirit and life of Christ, in distinction from the spirit and life of Adam, and the very same man hath these two principles of life, natural and spiritual, Adam and Christ, in him at the same time. He is made, in his first experience and convictions for sin, to feel and know that his very being is vile and sinful, and he dies to all hope of salvation by works of righteousness of his own, and as he passeth from this death to the life and immortality that is in Christ, he is from henceforth to be reckoned or considered as dead indeed unto sin, but alive unto God through Jesus Christ.—Rom. vi. 11. The Spirit of Christ being the predominant and ruling principle in him, forms his character as a christian; and having his faith and hope in Christ, he is a new creature. But his being a new creature is not because his Adamic or earthly nature has been changed to a spiritual and heavenly nature, but because a spiritual and divine nature hath been given him, and he is henceforth to be counted as a new creature, and

bring forth fruit unto God. Christ by his Spirit and life is in him, and the body, the sinful Adamic body, is dead because of sin; "but the spirit is life because of righteousness."—Rom. viii. 10. This very man, when born of God, begins to know by daily experience the truth of what Christ said to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" because he feels a daily warfare, a continued struggle going on between his carnal nature and his spiritual, heavenly nature. The apostle sets this matter forth beautifully. He says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."—Gal. ii. 20. Are we satisfied with this explanation of the new birth? Can we receive it in faith as God hath revealed it, that Christ liveth in us? Have we the evidence of this birth, by being crucified, experimentally, and individually, "crucified with Christ?" Men may talk and write much about Christ being crucified for all men, or for but few men; but unless we are feelingly and experimentally crucified with Christ, we can know nothing of the new birth, nothing of faith in Christ, nothing of his heavenly kingdom, nothing of his laws, nothing of his love, nothing of the brotherhood of Christ, nor fellowship of the Spirit. It is of far more importance to us to have the evidence of the new birth, and exhibit the fruits of it, than it is to pry into things which God hath not revealed to us. Would to God that brethren would cease to wrangle about questions which they do not understand. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves."—Phil. ii. 1-3.

Here I must close. May the Lord bless you, my dear brother Williams, and guide you into all truth.

Affectionately yours,

W. M. MITCHELL.

OPELIKA, Ala., Aug. 24, 1875.

SCHUYLER, Colfax Co., Neb., Oct. 4, 1875.

BROTHER BEEBE:—Since my former letter to you last month, I have found a letter which I had written more than a year before, as you will see by its date; but being dissatisfied with it, I laid it aside; but I have now concluded to submit it to you to dispose of it as your judgment may dictate. Lengthy as it is, I feel like adding to it. At the time we united with the church, my cup with blessings overflowed. In the September following, my eldest daughter was baptized, and has since gone, as I trust, to join the church triumphant. Of the trials which befel the Lexington Church, you are already aware. After all hopes of a reconciliation there were gone, I concluded I would rather dwell alone on the western prairies than remain where brethren

were arrayed against each other. I felt that they were my Father's children, and after I had suffered so much before getting a place with them, I could not bear to see them bite and devour one another. But even here, where I now live, I have not been without some manifestations of the love of God. Since I have been sick, while reading the experience of brother James Durand, in the old "Signs," my cup did overflow, and I was made to exclaim, How highly blessed of God is that family. Then I remembered that was the same, or nearly the same expression that was once made in regard to my own father's family, and his death scene reminded me of that of one of my sisters. My mother was Pamela Maben, whose obituary and a communication written by her was published in 1865. I am aware that this communication is much too long, but pardon me for taxing your time and patience, and I will close with a few words to brother B. F. Hamilton, of Western New York. If any of the household of faith have been able to glean a crumb of comfort from any thing I have written, it is more than I had anticipated. Your letter has encouraged me, and made me bold enough to send in this imperfect scribble.

C. E. VAN HEUSON.

SCHUYLER, Nebraska, April 16, 1874.

DEAR BROTHER:—I am sensible that I am not competent to write to the edification of the saints, yet for many years I have desired to cast in my mite with those who write of the dealings of the Lord with them, and try to describe what I hope have been the Lord's dealings with me; but a sense of my inability has made me shrink from it. But, with the help of God, I will now attempt to write of some of the exercises of my mind.

I was born in Lexington, Greene Co., N. Y., in the year 1816. My parents were Old School Baptists; but like all of human kind, I was born in sin, both deaf and blind to all spiritual things. The first serious impressions that rested on my mind were when I was about ten years of age; it was at the time of what was called the great reformation in the Lexington Church, when I think, if my memory serves me, about two hundred persons united with that church, and my eldest sister was one of that number, and two of my cousins, who were near my age. Buel Maben, who I am now told is an ordained minister, was one of them. My mind was exercised with a fear and dread of the judgment day, when the Lord Jesus shall be revealed from heaven with his holy angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel. Those feelings followed me until I was grown up. At times I would feel bad, and wish that I could be a Christian, and I tried to pray that God would make me one. I had been taught to believe that it was God's work to make Christians; yet I made many resolves to reform, thinking thereby to gain God's fa-

vor; but my resolves were soon forgotten. I used to attend meetings regularly on Sundays, and listened attentively to the preaching. Among those whom I heard preach in that old meeting house on the Flats was Elder Beebe. I believed the preaching to be the truth, but I could not understand it. These words would come to my mind, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and I knew that I had only a natural mind. Thus time passed on until after I was married, sometimes feeling very gloomily, and thought I could see the signs being fulfilled which were to precede the great, and to me, terrible day of the Lord, which will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. This would make me fear and tremble. If I stepped out of the door in the evening, I did not dare look up, fearing I should see something in the sky that would frighten me. Thus time passed with me until the winter of 1839, when my mother and sister came to see me; and as my mother was sitting near me she said, in rather an undertone, "Pamelia was baptized last Sunday." She had just come from Albany, where she was living. I cannot describe the sensation these words gave me. It seemed like a shock of electricity. I thought, There is a sister younger than I that is going to heaven, and I am left out. But I tried to conceal my emotion, for I was unwilling that any should know how I felt. I think it was the next week I visited a cousin who lived in the neighborhood. I had heard that she was sick. When I entered the house I made the careless remark that I had come to see if she was alive, when my grandmother, who was living there, replied, "Yes, she is alive, and likely to be, and I think she will have to go into the cold water yet." This gave me the same sensation that I felt when informed of my sister's baptism. Here, I thought, is another who is going to be saved; surely the harvest is past, and my soul is not saved. They seemed to be basking in the smiles of the Savior, but my poor heart was so burdened that I could not suppress the tears from forcing their way to my eyes. I returned home with a heavier heart than I had ever felt before. I was afraid to go to sleep, and when I did fall asleep the least noise would frighten and awake me. I feared every moment that I should hear the crash and final destruction of all things. When I would sit down at the table, I felt unworthy to partake of the mercies which came from the bountiful hand of God. I tried to pray, but all my prayers seemed to fall to the ground, and I no relief could find. I sometimes felt to say with Cain, My punishment is greater than I can bear. At other

times I would cry out, like one of old, "O thou Son of David, have mercy on me." Again, I would adopt the language of the leprous man, "Lord, if thou wilt, thou canst make me clean." Then I felt that I must give up in despair; there was no mercy for me. But I felt to say, if I were sent to hell, God was just; for I was a sinner. I felt that those who nailed the Savior to the cross were not more guilty than I. I would most gladly have exchanged conditions with any of the brute creation that were not accountable to God. But alas! my doom was fixed. "Condemned already, and the wrath of God abiding on me." At one time the words came to me, "O that I had wings like a dove," that I might fly away and be at rest. But the next moment the inquiry arose, Where can I go? If I should fly to the uttermost parts of the earth, the Lord is there. I could only cry, God, be merciful to me, a sinner. Like a drowning man, I was ready to catch at every straw. One day I was aroused by the barking of a dog, and looking out of the window I saw two of my aunts and the cousin that I have spoken of, coming to the house. My first thought was regret; for I felt so bad that I did not want to see any one. I feared they would say something to me; but it was not long before I found myself joining in their conversation, but would check myself. My cousin asked me privately how I felt. (She had been baptized two days before.) I told her I did not feel as bad as I had felt; but perhaps I would as soon as they were gone. But as soon as I was left alone, I began to feel that I desired to sing, and the first that came to my mind to sing was,

"Praise God from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye angelic host,
Praise Father, Son and Holy Ghost."

Then I questioned myself, What does this mean, that a guilty wretch should want to sing? But I could not get any of those bad feelings back. I thought, Well, if I am lost, God is worthy to be praised, and I will praise him; so I sang the verse over and over, though I have not talent for singing, and it seemed to me the praise went right up to heaven. I felt as light and joyous as a bird. The next day my mind was filled with such a heavenly calm as I cannot describe. I felt that it might be said of me, as it was of the man out of whom legions were cast: he was sitting, and in his right mind, and he besought Jesus that he might remain with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. We would gladly remain at Jesus' feet, but there is a needs be for us to return; for so long as we remain in the body, we must have to do with the things of this world. I was ready and willing to tell any who would lend a listening ear, what great things the Lord had done for me. My change was so great, it seemed to me that any one could see it in my countenance. I

was permitted for years to bask in the smiles of my Savior's pardoning love, without a doubt that what had been wrought in me was the work of God. And if ever the shadow of a doubt arose, these words would come to me, "Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged." And that would send my mind back to my first experience. An Elder once told me he thought I had been preserved from doubts, that I might be better able to bear other trials I had to pass through.

Dear brother, I fear that I have already wearied you, but I desire to tell you of some of my crooked ways since the time I was made to rejoice in hope. My mind was soon exercised about baptism and uniting with the church. Here I met with a dreadful opposition. My husband was much prejudiced against Elder Pettit and his family, and he had a dislike at that time to the Old School Baptists; but there was where I desired to go. My trials were many and severe. "Arise and be baptized," and, "Why tarriest thou?" sounded in my ears. Then the command, "Wives, obey your husbands." We were living at that time about half way between the Old and the New School Churches. To the one I had the privilege to go, if a privilege it may be called, but not to the other. Thus I lived for two years. Finally I concluded to go to the New School, and be baptized; and I remained with them twelve years, and attended their meetings occasionally, but did not feel at home. The last time I attended with them was their Communion day; but I did not stay. I felt that it was wrong to have a name to be one of them, when in reality I was not. During the next month I wrote them to drop my name from their book.

At about the time Elder Pettit died, the Association adopted a resolution not to receive any members from the New School, only as candidates for baptism. I thought that was a death blow to my hopes; for I had indulged a hope that if they ever got another minister I might have the privilege of uniting with that church; but now I had been baptized, and to be baptized again, one or the other baptism would be a mockery. My way seemed to me to be hedged in with hewn stones. After Eld. J. L. Purington came to Lexington I had a talk with him on the subject, which relieved my mind, and I resolved to offer myself to the church. I had made such resolves before, and would feel very happy in thinking that I would go; but when the time would come, my courage would fail me, and then I would be in great distress. I felt that I was placed, as it were, between two fires, and could see no way of escape. I promised the Lord if he would make it manifest to me that it was my duty, and would give me strength, I would go, even through opposition. So on Friday evening before the next church meeting, I informed my husband of my intention, and he said if

I went he would never stay under the same roof with me another night. I asked him if he did not think the Lord was able to change his mind. The next day my courage failed me again; but it was not long before I was convinced that the Lord had begun a work on my husband. Scriptures like these flowed into my mind, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance, and thy God." O how sweet were these three words, *and thy God*. Again, "Loose thyself from the bands of thy neck, O captive daughter of Zion." These, with others, seemed to assure me that my captivity would soon be ended. About this time Elder Purington left and went to Georgia. Soon after he was gone my husband was set at liberty, and he was made willing to go and ask for a place where he had so long prevented me from going; but the church was then without a pastor, and he preferred to wait until Elder Purington came back, which was in the following summer, and then we went to the church, and on the fifth Sunday of July, 1857, we were led into the baptismal water by Eld. Joseph L. Purington. Then I could say with Jonah, "Salvation is of the Lord." Then I thought, Surely my trials are at an end; for what can trouble me now? That which I have most desired on earth is now accomplished.

I will not trouble you farther with a recital of what I have since experienced; but I find that we are not permitted to remain long without trials.

C. E. VAN HEUSON.

HILLSBORO, N. C., Nov. 3, 1875.

DEAR ELDER BEEBE:—I have been a constant reader of your valuable paper, the "Signs of the Times," as you have so kindly sent them to my mother for six or eight years, and when I was married and left home my husband subscribed for them, for me, for I felt quite lost without them, having enjoyed the reading of them so long. I have often felt a great desire to write and tell you how much comfort you have bestowed on us. When I first began to read the "Signs," I read them for the comfort of mother, taking no special interest in them myself, as I then felt no comfort in them. There is nothing my mother takes more pleasure in than in talking or reading about the Old Baptists, and the doctrine they love to preach. May the widow's God abundantly bless you for your kindness in sending her the paper, as that is nearly all the preaching we get, though we have been specially blest this year, as Elders Birch and Blalock have visited us twice, and preached for us four as great sermons as it has ever been my privilege to hear. The last time they were here they opened the door of the church, there being several members present from Mt. Lebanon Church, and invited all those who loved them, and wished to live with them, to come

and tell what they hoped the Lord had done for them. No one went forward, and after service was over, Elder Blalock asked me why I did not come, and also my mother, she being one of those doubting ones, who can never have sufficient confidence to join the church, though I do not think there is a more humble or a brighter christian. How often I have thought, if I could be just like her, how happy I would be.

We also had the privilege of attending the association, which was held about fifteen miles from this place. I being the only friend of the Old Baptists living in this place, Elders Gold, Davis, Brown and Birch, and several delegates, stopped with me until the trains going up and down were due, and I must say that I never felt more highly honored. Some of them remarked that they thought I was going to join them, and when they left, Elder Brown said, I will call you sister, for I think you will be one of us. I was astonished to hear them speak in this way, and thought I had made myself too conspicuous, and by my actions had caused them to believe so, while I am so full of sin.

I will try, in my bundering way, to express my feelings, and if there is any thing contained in this bearing testimony of the dealings of God with his children, I hope you will tell me, and if not, be plain with me, regardless of my feelings. For,

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

From my earliest recollection I have had serious thoughts on death and eternity, and thought how awful it would be to be banished from the presence of God forever. I was raised in a town where there were four churches—Methodists, Missionary Baptists, Presbyterians and Episcopalians. I saw and heard much of their "do and live" system from my childhood. My mother had a cousin who was a member of the church, who often came to see her, they being the only Old Baptists in the place. They would sit and talk, and read the "Primitive Baptist," (a paper published then in Raleigh, by Elder Temple) and they seemed to love each other so much, and enjoyed talking and reading so much, which was so different from any thing I saw at the Sunday School I attended, it made a lasting impression on my mind. Although my father was a Methodist, he would always go with, or send mother to Lebanon, a distance of ten miles, that being the nearest Old Baptist Church. My mother's father and several of her brothers belonged to that church. From my childhood I believed the Old Baptist Church was the true church of God. Being then young, (about ten or twelve years of age) I felt no interest in them, but felt the deepest reverence for them, and any word spoken against them would cause the hardest feelings, toward the warmest friend. As I grew older, I often felt miserable on account of my sinful nature, and would make resolutions

to reform, and would read the bible, and have so many times a day to pray. But I would get into young and gay company, and be the gayest, or as much so as the rest; for there could never have been a more worldly minded, frivolous and vain creature than I was. But when I would be alone, I would think over my sinful life, and try my works over and over, but got worse and worse. Often I have wandered to some quiet place, and would think how I would beg and pray for mercy; but when I would get there, and kneel down, not one word could I utter; but the prayer from my inmost soul was, Lord, be merciful to me a sinner, if it be consistent to extend mercy to one so vile and sinful. Save me from my sins. But I cannot say I ever felt that awful burden of condemnation that others have felt. O that I could feel that deep conviction, that awful despair, and then I might have some hope that I had a share of God's love; that I might, if it were possible for one so unworthy, be one of God's chosen. But now, since I have become interested in the "Signs," if I know my own heart, I do love the Old Baptists, and I know I do enjoy hearing them tell of their joys and sorrows, and of the Savior who is able to save them that are lost. For in the day of his power, or whenever he pleases, he calls his own sheep, and makes them willing. Though I cannot tell of any sudden change, yet my prayer is constantly, If I am deceived, Lord, undeceive me. I often think of the words, "We know that we have passed from death unto life, because we love the brethren." Yet, perhaps it is only imagination, and only because my mother is an Old Baptist; or, perhaps I have read so many experiences in the "Signs" that I have concluded I have something to hope, for some of the most happy moments of my life, have been while reading of the trials of the saints of God. But why this ease, when I have so little ground for hope?

"If I love, why am I thus?
Why this cold and lifeless frame.
Hardly, sure, can they be worse
Who have never known his name."

I hope I love God, and sometimes I conclude I love to hear the gospel as preached by the Old Baptists, and their writings are more plain to me than the bible. I wish to be plain, and not deceive you, for I know there is one above who knows every secret of my heart, which is deceitful above all things and desperately wicked. I know that in me, that is in my flesh, there dwells no good thing. If I know the desire of my heart, it is to be good; but how to perform that which is good, I find not, for evil is ever present. There is one thing I do know, if I am ever saved it will be through the mercy and grace of God. I desire your prayers, and the prayers of all the saints of God, that if I have not been born again, I may be brought to feel it, and if it is possible for one so unworthy and sinful as I to be among the chosen, that I may have some bright evidence, and some full assurance of God's love.

Dear Elder Beebe, I often think,

what will we do when you are called to lay your armor by, and enter into that rest prepared for all those who love God? But God is able to fill the place you have so long and faithfully labored to fill. I will bring this lengthy scribble to a close, and shall be content if you do with it as you think best. If there is any thing in it that will comfort any of the tried little flock, you are at liberty to publish it in the "Signs," if it will not be to the exclusion of better matter.

An earnest inquirer after truth,
AUGUSTA FAUCETTE.

AFTON, Ga., Oct. 28, 1875.

ELDER BEEBE—DEAR BROTHER:—I inclose and forward for publication in the "Signs" a letter written by my worthy and much esteemed brother, Elder W. M. Mitchell, of Alabama;* and though intended by him for the "Signs," so that one letter should serve as an answer to the inquiries of many brethren on the same subject, yet he left it at my discretion to forward for publication, or withhold and keep it as a private letter. And as I see nothing in the letter that should hinder its publication, but on the other hand in it is manifested that spirit of meekness, brotherly love and christian forbearance which is so characteristic of the writer, and that should characterize all God's children, whether in writing, preaching or conversation, on any subject whatever, especially those things touching the kingdom of our God and of his Christ, I do not feel willing to withhold it, and thereby keep the good things contained in it to myself, believing that none can consistently take exceptions to the doctrine advanced; but on the other hand, its publication will prove a source of much comfort to many of the poor and desolate of God's much scattered and confused flock. The subject on which brother M. has written is one of vital importance, and one upon which much has been written of late, and some uncouth expressions and uncalled for epithets have been hurled forth, it seems to me, calculated to gender strife, rather than godly edifying, inasmuch I hear some good brethren complaining that our religious periodicals are doing much harm; as though the harm is in the paper; and those complaints are made publicly, perhaps, from the stand, which are calculated to stop or hinder the progress of the paper. The consideration that there are various ideas and uncalled for remarks on perhaps the same subject, and that too in a spirit forbidden in the scriptures, is no good reason why there should not be any thing written at all and made public. If so, we could with as much propriety say no preaching at all; for I confess that there is as much, and I think more, unsoundness among the ministry of those professing to be Primitive Baptists, at this time, than at any time for the last twenty years; men of our own selves rising up, speaking perverse things, and drawing away disciples, and dividing churches and associations. And

shall God's servants hold their peace because such is the state of affairs? We say, No; but cry aloud and spare not, and expose error in all its multiplied forms. But again, is it not as unpleasant, or even more so, to hear error from the sacred stand, as it is through our papers? We think it is equally so, from the fact that when we hear of error abroad, we can read and think; but if at home, we perhaps have to talk, and a home or family fuss, I am told, is the worst kind. We cannot consistently blame our brethren and sisters for changing ideas, nor our editors for publishing them, if it is all done in a spirit of love and christian forbearance. True, some brethren are not always careful as they should be. I occasionally see some things from the pens of our best writers—aged veterans of the cross—that the salt seems to have lost its savor, consequently is not well seasoned with grace. Likewise an editor, in an unguarded and hurried moment, may suffer things to enter his pages which perhaps he should not, and when seeing them in print, and having time to reflect, were it to not done, he would not suffer them in his paper. Shall we, then, who are professing to be mutual helpers, and sharers in the good things of the kingdom of our God, attempt to smother or kill out any thing fraught with as much good and real benefit to many of the poor and desolate of God's flock, who have no other preaching except the scripture, the "Signs" and "Landmarks," simply because a brother, in an unguarded moment, has written something, or an editor published something, which we do not like? Surely not. We believe our editors, and the Primitive Baptists who are Primitive Baptists indeed, are God-fearing men, and we read, "They that feared the Lord spake often one to another," &c.; and most assuredly those papers, and others, are a medium through which the poor, the needy, the tempted, the tried, the desolate and the cast down, the oppressed and the distressed of the Lord's poor and tempest-tossed people can speak to one another, tell of their troubles, their griefs, their sorrows, their afflictions, their joys and their comforts. Consequently they can mourn with those that mourn, weep with those that weep, sympathize with one another, rejoice as it were together, though we be strangers in the flesh, and hundreds of miles apart. Then, dear brethren, see that ye fall not out by the way; and if thy brother (even if he be an editor) commits an error, and his transgression be of such magnitude that you cannot keep it, tell it to him, (not to the world) between him and thee alone. Show by your good works that you have faith, and in dealing gently, in accordance with God's word, in the spirit of christian forbearance, you will be successful in showing the error and reclaiming the brother. Let the word of Christ dwell in you richly, in all wisdom. If you have faith, add to it virtue, and all those gospel graces which constitute the whole armor of God.

You will then be prepared to feel a brother's care, bear with his infirmities, and build each other up, which is much better than to throw a stumbling-block in the path of a weak brother or sister.

A few closing remarks, touching the subject upon which brother Mitchell has written. God is a Spirit, and that Spirit is God, is eternal, is the same in all ages, has not underwent any change, has not underwent any growth as the eternal I Am, has not, nor can be renewed; but an apostle has said, "Though our outer man perish, yet the inward man is renewed day by day."

And now, my dear Father's children, we can all agree that "without controversy, great is the mystery of godliness."

My dear brother, I will forward the above, imperfect as it is, with Elder Mitchell's letter, and you are at liberty to dispose of them as you think best. May the Lord long continue you with a discerning mind, and may your last days be abundantly crowned with his presence, is the prayer of your brother in gospel bonds,

E. J. WILLIAMS.

"Landmarks" please copy.

HOLLY SPRINGS, Miss., Oct. 17, 1875.

ELDER GILBERT BEEBE—DEAR FATHER IN ISRAEL:—Since my last communication to our family paper, the "Signs," I have had the sweet privilege of attending several precious meetings of the Old Baptist order, three of which I wish to mention in this imperfect communication. First in order was a Union Meeting held with the church at Antioch Meeting House, in Tippah Co., Miss., beginning on Friday before the first Sunday in August, 1875, and continued the two following days. The ministering brethren in attendance were Elders Miles Moore, J. W. Norton, A. J. Norton, S. Daniel, Daugherty and Rolin. Their preaching was all of a piece, and not a jarring note was heard throughout the meeting. They saw eye to eye, and spake the same things. Brother James Day was ordained a deacon of that church on Saturday. He is a brother much beloved among them. The meeting throughout was a feast to me, for I was hungry, yes, very hungry. It is true I had been attending meetings very regularly through the year, and where the true gospel was preached in its purity; yet I would go away hungry, my heart seemed hardened, and my ears deafened, so that I could neither feel or hear. A miserable state to be in, truly.

The next meeting I will mention was the Union Meeting held with the church at Bethel, a church in the same association, (Regular Baptists) on Friday, Saturday, and fourth Sunday in the same month. Elders Rolin, Jackson, M. Moore, and his son John Moore, preached Christ Jesus to an attentive, but small congregation, there being two protracted meetings held near the meeting house, which drew off the fashionable portion of the people, and left only a remnant to hear the word; but the

Lord has said, "Where two or three are gathered together in my name, there am I in the midst." And I believe his followers there felt his presence, especially while brother John Moore was preaching on Saturday. His subject was Predestination, and the total depravity of man. He took for a foundation this text: "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." He showed so beautifully that it was not only the Lord that built the house, (the church) but that he also keeps it. If I could write down his sermon just as he delivered it, it would be far more edifying to the readers of the "Signs" than any thing I might of myself write; but it is impossible for me to write it as it flowed from his lips, in such a gushing stream of gospel truth, that I could do nothing but sit spell-bound, and listen and feast. It was indeed a feast of fat things, full of marrow. I left home that morning quite unwell, and rode seventeen miles, which fatigued me very much; but I forgot all about that, and felt that I could have sat unwearied until the sun went down, had he preached so long. We spent the night with brother Benjamin Hudson, a kind and hospitable man, and much beloved by the brethren. His wife, sister Hudson, is also very kind and pleasant. Brother Moore preached for us at brother Lumby's that night, but owing to the bronchial affection with which he is troubled, he could not stand long. The preaching on Sunday was a manifestation of God's power, and man's inability. And such brotherly love as flowed from heart to heart, at the close of the meeting, is pleasant to see.

The churches composing the Regular Baptist Association are growing in number continually, the Lord adding to her borders such as shall be saved.

Although the world may scorn, abuse and deride the Old Baptists, yet God's people are made willing in the day of his power.

I will now give a brief sketch of my trip to the Tallahatchie Association, held with the church at Pleasant Grove Meeting House, in Panola Co., Miss., beginning on Saturday before the third Sunday in September. I left home on Friday morning, in company with my father and brother Wills. It was raining when we started, but we did not mind that, as we were very well protected from the weather, and hope whispered, It will cease presently; but no, it continued all day, getting a little harder and harder as evening approached. Night came on, and almost enveloped us in her sable garments before we reached brother John Waldrip's, where we found fifteen others, all of whom had traveled farther than we had. We felt, while on the road, that no one else would venture out in such weather; but we found that there are braver soldiers than we were. It rained so very hard on Saturday that none but the delegates at-

*See letter on first page.

tended the association. Sunday morning being a beautiful bright morning, a large congregation was in attendance. Brother Parks delivered a soul-refreshing discourse, which made us rejoice that the poor have the gospel preached to them. He was followed by brother W. W. Cox, from this text, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." At the close of his discourse, which was very able and instructive, Elders W. W. Sammons and C. Castleberry arrived, who had been detained by the rain. Elder Sammons took up the missing links in the chain of brother Cox's discourse, and linked them in as nicely and fitly as though he had heard the discourse and had taken notes. I felt thankful that he had not heard it, lest some of the enemies of the cross might say he had studied to finish the discourse; but as it was, they were compelled to acknowledge that it was the Spirit that taught him. Elder Parks preached first on Monday, from this passage, "Ought not Christ to have suffered," &c.—Brother Parks is fully competent, through the grace of God, to so elucidate the scriptures that the most ignorant child of God could not fail to understand the beauties of the kingdom. I am truly sorry to see the dear old brother failing so in health. He had a stroke of paralysis some months back, which is gradually wearing him out. May the God of heaven sustain him in his afflictions, is my prayer. Elders Castleberry and Sammons preached two very able sermons. Brotherly love seemed to flow from heart to heart, as the tears flowed from the eyes of each and every one. * * *

Your unworthy sister,

L. C. POWELL.

[The queries submitted, relate to local matters which we think should be disposed of by the churches and associations where they exist. Sister Powell will, we trust, pardon us for declining to publish that part of her interesting letter which relates to them.—EDITOR.]

KNOXVILLE, Iowa, June 7, 1875.

DEAR BROTHER BEEBE:—I submit for your disposal a few thoughts on Eph. v. 25-28: "Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

"Adam is the figure of him that was to come." When he was created, Eve, who is a figure of the church, was with all the posterity of Adam created in him. The whole human family are only Adam developed. If we were not in him, how did we become sinners by his disobedience? By one man's disobedience many were made sinners. When Adam sinned we all sinned in him; for we were in him, and as guilty as

he, our earthy head and life was. On the other hand, "By the obedience of One shall many be made righteous." How could this be, if, as some contend, we had no standing in Christ until we were born of his Spirit? Our being born of the Spirit proves to a demonstration that we had a standing in him before the world began. As he is eternal, so his seed also is eternal. "A seed shall serve him; it shall be counted to the Lord for a generation." This is the generation of Christ, not Adam. This is the seed that "he bore and carried" all the days of old. The psalmist says of him, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Isaiah says, He shall see HIS seed; not the seed of some one else, or that which shall become his seed, or may, by complying with certain conditions, become his seed. They ever were his seed. What had we to do in bringing about our first birth? Nothing. Did our first birth change us from Adam's seed to something else? No; we were still Adam's seed, and bear his image. So in our second birth we are Christ's seed, and bear his image. Paul says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." And, "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." Our life in which we are first manifested in the order of time we derive from Adam; it is mortal, and will die. Our spiritual life is eternal; it never had a beginning, and consequently can have no end. This eternal life we have in Christ, who has power over all flesh, that he might give eternal life to as many as the Father hath given him. "And this is life eternal, that they may know thee, the only true God and Jesus Christ whom thou hast sent." This spiritual family, says Isaiah, shall all be taught of God, and great shall be their peace; and Jesus says, "Therefore every one that hath heard and learned of the Father, cometh unto me." But, "No man can come unto me except my Father which hath sent me draw him; and I will raise him up at the last day." The outward man is of the generation of the earthy Adam; it is born of the flesh, and it is flesh, not spirit. That only which is born of the Spirit is spirit, that is not flesh; nor is it part flesh and part spirit, as some seem to contend. Hear what Paul says of the new birth: "God who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," not in the face of Adam. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It does not make the vessel see; that is still dark; but the treasure which is in the vessel is light, and sees the glory of God in the face of Jesus Christ, and in the wondrous way of salvation through him. John says,

"And the light shineth in darkness, and the darkness comprehended it not."

As a faithful husband, Christ has ever loved his bride. By the prophet Jeremiah he says, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." John says, "God is love." Again he says, "We love him because he first loved us." God is unchangeable; therefore the church which he loved before time began, he will love eternally. Paul says, "God commended his love toward us, in that while we were yet sinners Christ died for us." It was love that caused him to clothe himself in flesh, in order to suffer the shameful and ignominious death of the cross, to meet every demand of the law to redeem his church from all iniquity; or in the words of Daniel, "to make reconciliation for iniquity, and to bring in everlasting righteousness." Could he redeem that which was only his in purpose or in prospect? Can any one redeem property that did not previously belong to him? Isaiah says of the way of holiness, "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv. 9, 10. Could they return to where they had never been? Surely not.

The word "sanctify" means to set apart; so Christ has set apart, by redemption, the church to himself. His love, his dove, his undefiled is but one; she is the only one of her mother, the choice one of her that bare her. "A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed." "A fountain of gardens, a well of living waters, and streams from Lebanon." "Thou art all fair, my love, there is no spot in thee." "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."—Songs.

"And cleanse it." All the blood that ever flowed from Jewish altars, from the days of Aaron to the last Jewish priest that has officiated in that office, has never put away sin; they were only types and shadows of good things to come, pointing forward to the one offering by which Christ has perfected forever them that are sanctified, and with his own blood purged and cleansed all his people. The saints of old looked by faith, through the types and shadows, to Christ, who is the end of the law. Their faith and hope were not founded upon the sacrifices which were offered under the ceremonial law; but their faith looked through them to the blood of Christ, as of a Lamb without spot, who verily was before ordained, before the foundation of the world, even as our faith now looks back and rests upon that same one

offering. Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved. "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building." Not of the Jewish tabernacle. Neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And almost all things are by law purged by blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. ix. 13, 14 & 22-26. It was said to Peter, "What God hath cleansed, that call not thou common."—Acts x. 15. And David said, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Truly the blood of Christ cleanseth from all sin.

A few words more, and I will leave the subject to more able pens, and more discerning minds.

"That he might present it to himself a glorious church." "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework."—Psa. xlv. 13, 14. Who hath made her so beautiful, without spot or wrinkle, or any such thing? Her Husband has clothed her in his own righteousness. John saw a great wonder in heaven, "A woman clothed with the Sun," the Sun of Righteousness. "And the moon was under her feet, and upon her head a crown of twelve stars." The twelve apostles sitting on twelve thrones, judging the twelve tribes of Israel. "Awake, awake, put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem, the holy city." "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the bright-

ness of thy rising."—Isa. lx. 1-3.

I now have the pastoral care of three churches, and visit others as often as I can. I am happy to say they are all in peace, and are earnestly contending for the faith which was once delivered to the saints. They are not inquiring for *new ways*, but trying to walk in the old paths.

Your true friend and brother, I hope,

R. S. BANKS.

GEORGETOWN, Ky., Oct. 31, 1875.

ELDER BEEBE—DEAR BROTHER:—Since I have had a name and place among the Old School or Particular Baptists, my name has appeared but few times in the columns of our household medium, the "Signs of the Times;" not however from any lack of desire to contribute whatever God might enable me to the edification or comfort of his dear afflicted, tempest-tossed and sorely tried children, but from a deep sense of my own imperfections, and inability to speak or write, as do others, of the deep and profound mysteries and glories of those things which eye hath not seen nor ear heard. Nor would I at this time in all probability attempt to write anything, but for the urgent requests of many dear brethren and friends, whose acquaintance I formed while on my western tour, as messenger from the Licking Association to the First Kansas and Western Missouri Associations, both of which associations I attended, and feel to thank the great dispenser of all good that it was my privilege, that I might behold the oneness and harmony, together with such zeal, under very trying and afflicting circumstances. How earnestly engaged they are to show forth the praises of him who hath called them from darkness into light, doing all things without murmurings or disputings, manifesting that it is God that is working in them both to will and to do of his own good pleasure; showing them blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation; holding forth the word of life and the mystery of godliness, which hath been hid from ages and generations, but is now manifest among them. I could but join in the sentiment of the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity." How it cheered my poor heart to find that same heavenly peace, unanimity, harmony and oneness of mind that *you* found prevailing in Licking Association. And now I feel to say of these three associations, what our brother G. Y. Stipp has said of the Lebanon Association, "No new-coined, man-made theories," such as are disturbing several associations in Indiana and Illinois. Such theories are but a head theology, that will not bear inspection by gospel light. But the theme of all the ministering brethren was salvation by free, rich and reigning grace, Christ the power of God and wisdom of God; the way, the truth and the life; the life that lighteth every man that cometh into the

world; the wisdom that leads in the way of righteousness, in the midst of the paths of judgment; possessed by the Lord in the beginning of his ways, before his works of old; set up from everlasting, from the beginning, or ever the earth was; brought forth when there were no fountains abounding with water, before the mountains were settled, or before the hills were made; and whose delights were with the sons of men. The wisdom, righteousness, sanctification and redemption of that people he came to save, whose dwelling place he has been in all generations, before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. O happy thought, dear children, whose names are written in the Lamb's book of life, members of his body, of his flesh and of his bones; the substance that was not hid from his eyes when made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Thrice happy thought, your dwelling place is on high, out of the reach of every evil, safe from every attack, however crafty or violent; for your place of defence is the munitions of rocks, as immovable as their solid foundations, and as inaccessible as their lofty ridges. Your everlasting fortress will never have to surrender for want of provisions; a fullness of living bread in your storehouse, and streams of living water are united with invincible power. Bread shall be given, and your water shall be sure. Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?

"Amazing grace! how sweet the sound,
That saved a wretch like me."

Forgiveness, vouchsafed without any terms or conditions to be performed by the enfeebled or corrupted creature. How shamefully do those persons try to veil the shining excellencies of God's grace, who teach or imagine that pardon of sin is not to be expected, nor can be received, till the sinner is prepared for it by a course of humiliation, of self-denial or of holy conversation. This forgiveness, far from being suspended upon terms and conditions, as Missionary Baptists and Campbellites teach, flows from free, rich, unmerited, sovereign grace, and was given in Christ ere sin was born, or the fields or the highest parts of the dust of the world were made. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For he hath filled his people with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God, being merciful to their unrighteousness. "As far as the east is from the west, so far has he removed our transgressions from us." Then bless the Lord, O my soul, and all that is within me bless his holy name. Who forgiveth

all thine iniquities, who healeth all thy diseases. Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies. This is the forgiveness that is with God, that is in strict accordance with his immutable justice, that justice that will "by *no means* clear the guilty."—Num. xiv. 18.

And now, dear brother, how can we reconcile the inflexible justice of God in the condemnation of him who was holy, harmless, separate and apart from sinners; made higher than the heavens; who knew no sin, neither was guile found in his mouth; without a vital oneness and relationship existing between him and those whose sins he bore in his own body? For surely he hath borne our griefs and carried our sorrows. For "It pleased the Lord to bruise him: he hath put him to grief." Where, O where the justice, and where, O where the hope, "Except the Lord had left unto us a seed," "preserved in Jesus Christ and called?" Here justice and mercy meet together, and righteousness and peace kiss each other. For our God is a just God and Savior; just in the infliction of punishment; just in remembering our canceled iniquities no more against us forever; just in saying, "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Here is the doctrine of a pardon that meets my case and gives me hope; it is full, free and everlasting, every way complete, and worthy the infinite One who saves, and none can hinder.

Brother Beebe, I am extending this article much further than I had intended; but may I not in conclusion say a few words about our brethren out west, what I had intended writing about when I commenced, instead of writing what I have? In a portion of this letter I said our brethren out west were laboring under afflicting circumstances. Dear brethren, who read the "Signs of the Times," let me commend those brethren to your thoughtful, prayerful and charitable consideration. Many of them are very poor; and in consequence of the repeated destruction of their crops by the grasshoppers, there must be much suffering during the coming winter. Through that portion of Kansas which I traveled, the corn is so backward that it will be injured more or less by the frosts, if not ruined. I would travel (by private conveyance) for miles and not see a piece of corn that could mature to make bread; and I was told by brethren of Kansas Association that outside of three or four brethren of that association there were not twenty-five hogs to make meat in the whole association. After journeying with our beloved brethren, Elders Wm. F. Jones and R. M. Thomas, for several days and nights, and hearing them talk of the distress through which brethren had passed, I thought that I was prepared to extend them my sympathies. But their condition beggared description, and

after traveling one day through the region ravaged by the grasshoppers, late in the evening, as I passed along the road in company with brother Thomas, and heard him speak of his having to leave his home and move into a distant county, in a dependent condition, my heart was flooded with sympathy and tears, as I thought of what he, with many others, must undergo. Brother Thomas, and brethren, I hope you will pardon me for thus plainly laying before the brethren your condition and circumstances; and may God who dispenses to all direct the hearts and minds of brethren to inquire and act as the Lord has prospered them.

In conclusion, let me say to the many dear brethren and sisters who felt solicitous about my health, that I feel that my travels have improved my health. Thanking you for your interest in one so unworthy, your kind and generous hospitality, for the present I bid you farewell; and may God bless you, is the prayer of your unworthy brother,

J. TAYLOR MOORE.

P. S.—Brother Beebe, dispose of this as you think best. J. T. M.

COVINGTON, Ga., Nov. 1, 1875.

DEAR FATHER:—I inclose the experience of sister Ellen Bullard, which was written for sister Eubanks, who gave me the manuscript for publication. Please insert it in the "Signs of the Times" at your convenience.

W. L. BEEBE.

I understood when I was but a child that the human being had a soul that was immortal, and would never die, but our bodies must soon die; and there were only two places prepared for the souls, one a place of eternal bliss, happiness and praise to God, while the other was an awful place of suffering and punishment. I called one the good place, and the other the bad place. I believed there was a God that saw everything I did, heard everything I said, and even knew my slightest thoughts, and it was in his power to kill me at any time; and he would send my soul to the bad place if I did not do right. This kept me in fear all the time, and as I grew up these thoughts remained with me. I would study much about it, and desired to do right. This went on with me until about five years ago. One night I went to bed studying, as I would often do after retiring, whether I had done anything bad or not; but I had not been studying much in some time, as I could remember after that time. I went to sleep soon, and from some cause, I never knew why, I awoke; it seemed the most suddenly I ever did in all my life. Everything seemed as still as the grave. In a moment the clock struck twelve. Just as soon as it was silent these words or thoughts rushed through my mind, What are you doing here at midnight? and what have you been doing all the days and nights of your life, you vile sinner? This alarmed me greatly, and I got up and walked

about. I tried to believe it was a dream, but could not, for I well knew I was not asleep. I studied my life over, but could not see how it was that I was such a great sinner; I had never done anything that was so great a sin. I tried to forget this, but could not, it seemed. Study about it I must. I could not think what it meant; but believing there was something in it I could not understand, I commenced back at my first recollection and traced my life over. I could not see how I had ever been such a sinner; I never had done anything that I could believe was so bad. I had all my life been lively, and delighted in lively company; but this I could not believe a sin; I thought this was from enjoying good health, with which I had always been blessed. At last I concluded I would forget that, and pay no more attention to it; that I had never done anything bad enough to be sent to hell for, and had as good a right to heaven as anybody; and if I would just live as good as I had lived, I would surely not be punished after death. This satisfied me for a while, but not long. One morning, while engaged at the lot attending the cows, these words came with great force, "By the disobedience of one man sin entered the whole world." This I never had thought about. I remembered I had heard the preacher quote this sentiment, but did not know how it was; but then it was made plain before my eyes. I saw just how it was and had been with me. I could see myself an awful sinner in the sight of a just and all-wise God; that I was born into the world a sinner, had never known anything but sin, and it seemed the very thoughts I had been having for a claim of heaven were the worst sin I ever had committed in all my life. I had been thinking I was so good, and in a little time I was made willing to change with the brutes, for I believed they were better off than I; that I had a soul and future existence, and they had not. Now what to do I did not know; but it seemed there was something for me to do. I tried to pray to God, but could not, for it seemed he had nothing to do with me nor ever would; that I was so great a sinner that he never would look upon me. I lived three months in the greatest trouble any poor being ever did surely. It seemed God was threatening me all the time with death and hell. I would go to the most lonely places, thinking I would kneel and beg and try to pray for mercy; but I was afraid to kneel, for fear I would sink and be gone forever; for I believed God intended to cut me off, and all I could do was to beg for mercy. I would tell my husband some of my feelings, thinking perhaps he would give me some consolation, believing he was a christian; but he would only seem to rejoice. I could not help thinking him a little hard hearted, and would leave him and go alone, for I felt like I had no friend in the world, and God had given me up to Satan. On Sunday morning,

after a gloomy week, I thought it surely was the darkest day I ever had seen in all my life, and thought surely it was the last day with me, that I certainly would die. I went about my domestic affairs, trying to be as usual, hardly knowing what I was doing, the load of guilt and condemnation was so heavy on my heart; but I could not refrain from begging for mercy, still hoping that I might yet be saved. I promised as soon as I got my affairs so I could leave the house I would go alone to some lonely place, and there fall upon my knees and pray for relief and a little assurance of peace with God. This being the fifth Sunday in August the corn was at its thickest, and I chose the field for my hiding place, knowing and believing that if it was the will of God to forgive and pardon my sins, he could be merciful to me there, for he was everywhere. I went and walked the field almost over, and at last found myself almost back to the house without ever kneeling, but had been praying all the time and begging for mercy, but could find no relief. My little children saw me and met me, and told me that Jeff. and Elizabeth were coming that day to spend the day with us. Now what to do I did not know, for I could not believe I ever could keep them from seeing there was something the matter with me, and I did not want any one to know what it was. I had always loved Elizabeth, and delighted in her company, and was always glad to see her come; but that day I wished she would not come. In a little while I saw them coming. I did not know what to do, but met her, and tried to be as cheerful as I could, and told her I was sick, thinking I could pass it off in that way. I passed the day better than I had any thought I ever could under such guilt and fear; but when she left, and night came on, it was worse with me than ever. The family all went to bed, but I decided that if I lay down I would die, and if I did I would be sure of torment. I took my seat, and resolved to sit up all night. After some time, I never did know how long, I decided to go to bed, and if I did die and was lost, God would be just, for I could not see how he could remain a just God and save me. All I could now say was, Lord, do with me as seemeth good in thy sight. While lying there, I never can tell how it was, I viewed myself, as it were, standing upon an old platform, one of the most shackling old affairs, while beneath my feet I could see an awful dark and most dangerous pit. There seemed to be no bottom to it; and while there I stood, even afraid to move my lips to ask one more time for mercy, for fear I might throw down the old platform and fall into that awful place, I saw Jesus Christ as my Savior come to me. He took me up in his arms, and stood me off upon the most beautiful place I had ever seen in all my life. Then he presented himself to me upon the cross, bleeding and dying, that vile sinners such as I might be saved. I then could

see for the first time how it was that God could remain just and save his children, whether I am one or not. If I am, surely I am the least of all, and can only say if I am ever saved, it will be a sinner saved by grace, and not by any good I ever have done. But I cannot give it up but I have had a view of Jesus as a Savior, the most lovely sight. I had often thought I surely had an unusual love for my husband, children and relatives, but it was nothing to compare with the love I then had for Jesus. I was once afraid to go to bed for fear I would die; now I wished I could go with him. I never had such feelings, nor never can tell them. I felt so much better; that load of guilt was gone. I got up and walked out in the yard; it was midnight again, and the moon was shining with all its beauty, and the stars and everything looked different from what I had ever seen. I could hardly keep from shouting aloud and praising God. While standing there I thought I never had heard a christian experience but they would soon fall into doubts and fears; but surely I never could doubt this, and thought I would go back into the house, wake up my husband, and tell him all about it. I believed I could tell him just so he could know all about it; but when I took hold of his hand to wake him, this thought rushed through my mind, Now you are deceived, and going to try to deceive your husband. Right there I fell into doubts and fears, and have been ever since. I tried to place myself back upon that old platform, but could not. I tried to get that burden back, but I never have; I wanted to know more about how it went. My desire and prayer now is, if I am deceived, that I may be enabled to know it.

ELLEN BULLARD.

DUCK HILL, Miss., Nov. 8, 1875.

ELDER BEEBE:—Although a poor writer and composer, I see so many cheering pieces in the "Signs" from brethren and sisters, that their example has induced me to feel like talking to them through the same medium. I will therefore try to tell you and them some of my walks and trials, hoping you will bear with me in my feeble effort of talking of Jesus, the dear name I so much love to think upon, although I sometimes fear I have no right nor part with him. Yet I will try to tell what I sometimes hope he has done for poor me.

I do not know how far back my mind was first exercised on the subject of my soul's salvation, but it has borne very heavily on my mind for the past twelve months. My father, the son of Elder Francis Baker, is a Primitive Baptist, and has been, before my knowledge; but I, while attending schools and different seminaries of learning, have been brought up in Sunday Schools, but could never believe them right or beneficial, since they caused me to hate the bible and all pretensions to sacred things. The consequence is I have

read my bible but little. I have asked my father to teach me the right way, when he would always refer me to the bible. I believed as I had been taught, that I had a part to perform in the salvation of my soul, and if I would do that part, Jesus would do the balance. But how disappointed! for when I grew weary of doing what I called good, forming resolutions and breaking them, I concluded finally I was worse than at the beginning. In the little town where I live this doctrine is taught, and I have tried very hard to do as the ministers advise, that is, "Give yourself to God, close in with offered mercy, get religion and do good." The doctrine suited my carnal nature, it was popular with the world, and I tried hard to know the Lord. I was for many months groveling in utter darkness, not knowing whither to turn, or where to go to lay, as it were, my weary head. I felt that I was the most miserable of all God's creatures, preferring the place of the veriest beast, or even reptile, to my own. I finally gave up in despair, having reached a point where I thought I would die and go down to everlasting perdition. I thought I heard a voice saying, "I am the resurrection, the truth and the life;" when I cried, Lord save, or I perish. Whereupon my burden of sin and guilt was gone; I knew not where nor how. Very soon doubts arose, and I sought for my burden again, believing that if I could only get it back again, I would know better how it went next time. My fears of being deceived increased rapidly. I was afraid to talk with any one, fearing I would deceive them. I tried to ask the dear Lord to show it to me, if I was or was not deceived. My every breath was prayer; when one night, while meditating, and trying to pray the Lord to decide the doubtful case, these words came to me as if they had been spoken out loud, "Arise and be baptized, and wash away thy sins." O the bliss of that night I shall never forget! It seemed as if I could see Jesus before me in a glorious light. I could then say in truth, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God." I then became desirous of uniting myself with some church, and turned to the New School Baptists, as my husband had recently joined them. But the thought occurred to my mind to read for myself, and I could not otherwise see than that the Primitive Baptists were the true church of the living God, and I so loved them. The New School I tried to love, but they did not appear to me to be as good as the Old Baptists. The scripture was presented to my mind, "We know that we have passed from death unto life, because we love the brethren;" and it was no question with me which were the brethren. But now came another trial: I felt too unworthy to be with so good a people as I took the Old Baptists to be; but I knew the New School would be glad to take me into their church, for they had told me so; but all the scrip-

tures pointed clearly, to my mind, to the Old Baptists as the church. So I rode through the rain five miles to hear one preach, and to seek comfort; and I found that he told me my feelings better than I could myself. And I humbly trust God made me willing in the day of his power to forsake all for Jesus' sake. I went forward, and tried to relate a portion of what I have here written, to the church, when I was received, and on the day following was baptized by our beloved pastor, Elder Simpson Parks, who has grown gray in the cause of Christ, and is a veteran in the good cause. May it please the good Lord to spare him long to contend earnestly for the faith which was once delivered to the saints, and which he is now so ably doing. I have now been an unworthy member of the Baptist Church but little over one month, and I find I have much to contend against, the world and the flesh striving for the mastery, so much that I almost despair; when some passage of scripture occurs to my mind, as, "He who hath begun a good work in you, will perform it unto the day of Jesus Christ." O that I knew I loved in deed and in truth, and that I knew I was of the fold of Jesus! But we walk by faith, not by sight.

But this is already too long, and I have not told half. Pardon me, dear father, for having trespassed so much on your valuable time. I am, as you will observe, a beginner in the school of Christ, if a scholar at all, and this is my first attempt at writing, except family letters. You will therefore pardon all imperfections; and after a perusal, if you consign this to the waste-basket, I will not feel offended, for that is the more proper place for it, if it looks to you like it does to me. Please remember me and mine in your prayers.

That the Lord in his mercy may long spare you to wield the sword of the Lord and of Gideon, is the prayer of your least sister, if one at all,

MATTIE GATTIS.

PENN YAN, N. Y., Aug. 10, 1875.

MUCH ESTEEMED ELDER BEEBE:—Although a stranger to you, and you to me, but as Paul has it, "As unknown, and yet well known."—2 Cor. vi. 9. Inclosed please find two dollars and twenty cents, for the "Signs" one year. I have been a very careful reader of them since I received the first number. We have other papers called religious papers, but of all of them I know of none that are read with that interest (to me) that the "Signs" are. Yet there is one word used I am a little surprised to see, and that is the word "Savior." Why is it spelled *Savior*? It seems to me it depreciates the meaning of the word to whom it is applied. Perhaps if I were better informed I should think otherwise. I am very much pleased with the "Signs;" the writers carry with them so much bible doctrine. The circumstances which caused me to take them seems to me very providential. I chanced to—I happened to—no, I

believe the Lord sent me into the company of a brother Reynolds, ticket agent at Orsborn Hollow, Broome Co., N. Y. It was there I first saw the "Signs;" and I think brother Reynolds will remember the interview. I am a member of what are called New School Baptists, sitting under the preaching of college-made ministers; and I do feel sometimes that the Lord is dishonored in his house. Such stuff or anti-christ as I hear I am disgusted with. I feel sometimes to take the words of Isa. lviii. 1: "Cry aloud, and spare not! Lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." But what a nice picture of the present day religious doings are the 2d, 3d and 4th verses of the same chapter; but how different the 5th, 6th, 7th and 8th verses. Our minister says if we fail to do our duty, what a condemnation rests on us; when Paul says, "There is no condemnation to them which are in Christ Jesus."—Rom. viii. 1. And I believe when a person is converted he is in Christ, and never will again be out of him; but he will chastise us for our sins. Yet he will not take his loving kindness from us, nor suffer his faithfulness to fail.—Psa. lxxxix. 32, 33.

I wish there was an Old School Baptist Church here, or within reach, and then I think I would know more about them. I wish we had a minister that would step into the apostolic track, and say, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."—2 Cor. iv. 5, 7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. I believe God has a chosen people in this world, having this seal, "The Lord knoweth them that are his."—2 Tim. ii. 19.

Elder Beebe, will you do me the kindness to send me the declaration of faith and covenant of the Old School Baptist Church, if you have any, and oblige a lover of the truth.

If you think good, give this a place in the "Signs," correcting all mistakes, as this is the first time I ever attempted to write anything for a religious press.

Very respectfully,

J. MAY.

REPLY.—The orthography of many words in our language has been changed by our modern lexicographers, with the consent and approval of the learned of our age. The retention or omission of the letter *u* does not alter the meaning of the word, nor detract from its full force. Webster and other recognized authorities approve of the omission in words formerly terminating with *our*.

COVINGTON, Ind., Nov. 5, 1875.

ELDER G. BEEBE—DEAR AND MUCH ESTEEMED BROTHER FOR THE TRUTH'S SAKE:—This lovely autumn morning, my long pent up desire for writing I will now put in execution, trusting Zion's God to be with me, and deign to indite what I may write

at this time. As business requires me to write, asking you to still continue to send my little friend, the "Signs," and please find inclosed the remittance for the same. Hoping you will bear with a few remarks from one who feels it to be intruding on your patience so to do, I wish to speak of the immense value which our little messenger is to those cut off from the sweet privilege of meeting with those of like precious faith.

If the daughters of Zion who are favored with this precious privilege could behold some of the poor of the flock deploring their situation, on account of their remote distance from the church of Christ, feeling themselves shut up in the dark prison-house of the world; and if venturing in the street to seek him whom their soul loveth, they find him not, but find themselves by the cold waters of Babylon, and tauntingly they hear, There is a Hard Shell, or a similar accusation. But this should strengthen the desponding heart, when they remember with joy the words spoken long years ago by him who spake as never man spake, "Remember the words I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will persecute you also." Another source of joy comes to my mind, laden with glad tidings of great joy, to hear the prosperity of Zion, (through our valuable medium) and of the rich dainties the gospel provides for her children in some localities, and the tender welcome, "Ye may eat and drink at my table."—Luke xxii. 3. Again, "Take this, and divide it among yourselves."—Verse 17. And O how cheering when we contemplate upon these beautiful lines of prophecy, spoken by the mouth of the dear inspired prophet Isaiah, xxv. 6, fulfilled as it is this day, "And in this mountain the Lord of Hosts shall make unto all people (out of every nation) a feast of fat things, of wine on the lees, well refined." The inhabitants of this mountain telling of this wondrous feast, and realizing the smiles of their Lord. But our hearts are made sad when we come to notice that there are many, very many that are destitute of church privileges, having none to go in and out before them to break the bread of life in their midst; therefore we are made to mourn in the midst of joy that the poor and needy are destitute of bread, when they are assured that in their Father's house there is enough and to spare. Yet they are not forsaken, for they have the precious words of their Savior to cheer their desponding hearts, and able communications from the pens of elders, counsellors and sisters in the cause of truth to cheer their homes; and if this is not enough, they are permitted to taste of the sweet, cooling waters of life from the fountain head, and the still small voice dropping as the dew, and sweeter than the honeycomb, "All hail," and they are permitted to hold his dear feet, wounded for their sake, and bathe them with tears, as one did of old. We now pause for words

to express our grief, when we are led to contemplate with sympathy, and feel for a little band of believers, divided and scattered, as it is this day at the little church called Hopewell, their walls all garnished with grief. And what is dreadful to relate, this grievous sorrow is brought in by false teachers, perverting the word of the Lord; the dear ones asking a fish, and behold a scorpion is delivered unto them. No wonder, with such a monster in their midst, they are scattered one from the other. Such sad occurrences have been mine to witness twice, and I do trust I may be spared from ever witnessing such again. The first happened about seventeen years ago, when I was young in the faith. It was a source of sorrow, as I thought I had found a people separate from sinners and other denominations, having a pure and fervent love one for the other; and I remarked to a very dear sister if it was not a very strange occurrence for an Old School Baptist. There were two dear Elders then in the church at Danville, Ill., (Von and Stevens) both sound expounders of the scriptures. But there were some who loved division and trouble, as it seemed, and sent for one who was a gross Parkerite, who came to the church and occupied the stand two hours and a half, causing grief and sorrow to all. This man's first salutation was, when he began to speak, that the church needed a weeding out, and he was authorized to do it. This did not suffice, with his perverse teaching he, with others, has caused the dear ones great distress and grief at the little church at Hopewell, Ind. I am truly grateful that this is not generally felt, only where false doctrine prevails. And my heart is made to rejoice that the Lord has not left himself without witnesses, but has raised up able defenders of his holy scriptures, and I trust he will continue to sustain you, brother Beebe, in your work of love, in publishing and editing, making glad the hearts of very many. This paragraph, so full of meaning to all the dear children of our Savior's household, should go to each and every heart, the exhortation of the Valley River Association of West Virginia. Dear brethren, may love be with you. See that ye fall not out by the way. Remember the admonition of your Savior, Take heed that ye offend not one of these little ones. See that ye love one another with a pure heart fervently.

Dear brother, this is submitted to your better judgment; do with it as your better judgment may dictate.

I am, as I humbly trust, your weak and fallible sister in hope,

MARY SAUNDERS.

FALCON, Ark., Oct. 23, 1875.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—I send you two dollars for the "Signs," which I have been taking ever since I knew there was such a paper; also the "Primitive Baptist" and the "Messenger," as long as they were published. I have paid for many a copy for others, un-

known to them, thinking it might induce them to read and love the truth; for I do verily believe that God has endowed you, with a few others, with wisdom (at his own proper time) to detect the spirit of anti-christ, for the benefit of the church. Yes, at a time when Satan as a roaring lion was going about, seeking whom he might devour; and his spirit is still found in the pulpits, speaking great swelling words of vanity, alluring through the lusts of the flesh those who are ever learning, and never able to come to the knowledge of the truth; because it is hid from the wise and prudent. What a blessed thing for us poor worms of the dust that Satan's power is limited.

Now, brethren, if one so unworthy may speak, suffer me to admonish you to speak and write about the things which God has seen fit to reveal in the scriptures of eternal truth, (being informed by the same that secret things belong to God) that you may not cast a stumbling block in the way of the weak. Brethren, think of this. And as we have received Christ Jesus the Lord, so let us walk in him, in all his ordinances and commandments, as faithful subjects to the laws of his kingdom; for "There is now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit; for the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." If so be that we are his, we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Let us press forward to the mark for the prize of the high calling of God in Christ Jesus, laying aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, which is the substance of things hoped for, the evidence of things not seen.

I will say in conclusion that I cannot for my life see how any enlightened mind can find fault with your views, brother Beebe, on the subject of the new birth.

May peace and harmony abound among the saints. Yours in much love for the truth's sake,

WM. DAVIS.

VERMEJO, New Mexico, Oct. 31, 1875.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—Our little church is in peace and harmony, and we have preaching once a month. The same God that led the children of Israel through the wilderness, and divided the waters of the Red Sea, that they might pass through in safety, smiles upon us in this far west; and though we are but few in number, yet we are permitted to listen to his preached word, and enjoy church fellowship with each other. God is able to send his word where he wills. He speaks, giving orders, and none can hinder. Such a God let me worship all my days; one who is able to save, even to the ends of the earth, without man's aid. "My grace is sufficient." If that be the case, then human aid

is laid forever in the dust. When we contemplate the glorious plan of salvation for poor sinful men, we are lost in wonder and astonishment, at the matchless and unbounded love of God.

I get the "Signs" regularly, also the "Landmarks," and both are rich treasures to me, laden as they are with sweet messages of truth.

I have written more than I intended, but it seems many thoughts come in my mind, and sometimes I wish I had language to express all I feel. Then again, all is dark, and my little hope seems wrapped in oblivion, and I wonder if it can be possible that a child of God can get in such straits, without one ray of light. Yet in all, I cannot give up that little hope, nor lose sight of those precious promises that are left on record for the comfort of the saints.

"How firm a foundation, ye saints of the Lord,

Is laid for your faith in his excellent word."

When all goes well with you, dear brother, remember a poor worm of the dust whose greatest desire is to do the will of the Lord. Ever your unworthy sister in hope,

LOVINIA J. DAWSON.

CANTERBURY, Delaware.

DEAR BROTHER:—I desire to be ever thankful to him whose name is as ointment poured forth, that I have been thus far sustained by grace. During the fourteen years (nearly) since I was permitted to hope I have had some variety of experience; I think that I have experienced something of the blowing of the north wind as well as the south, the effect of which seems to be to root deeper, and to establish more firmly. Having nothing to write for the paper I will close.

Your sister in hope,

M. A. FRAZER.

ORDINATIONS.

LIVIA, McLean Co., Ky., Sept. 26, 1875.

In accordance with a request of New Providence Church, a council was called of the brethren met at the Corresponding Meeting, for the purpose of examining, and, if though proper, of ordaining brother A. Underwood to the gospel ministry.

A presbytery was formed, composed of Elders Wm. M. Wood and A. L. Moore, both from the Highland Association.

Eld. Wm. M. Wood was appointed Moderator, and A. L. Moore Clerk.

The candidate gave a relation of his christian experience, call to the ministry, and doctrinal sentiments, all of which was entirely satisfactory.

On motion it was agreed to set him apart to the work whereunto the Holy Ghost had appointed him.

Ordination prayer by Elder A. L. Moore.

Laying on of the hands by the presbytery.

Charge by the Moderator.

Right hand of fellowship by the presbytery.

The council was dismissed by the Moderator.

WM. M. WOOD, Mod.

A. L. MOORE, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1875.

"Do the scriptures teach that the resurrection of the saints is in the nature of a birth?"

REPLY.

The doctrine of the new birth undoubtedly is applied in the scriptures to the quickening and bringing into manifestation the sons and daughters of the Lord Almighty, whereby that spiritual, immortal and eternal life which was with the Father, and was manifested, (1 John i. 2) and which was given to the saints in his Son, and which is in his Son, (1 John v. 11, 12) was implanted in and experimentally received by them when they were quickened by the Spirit, and Christ was formed in them the hope of glory. In this birth the eternal life which is in the Son of God is developed by the quickening power of God in them which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13. This life which is born of God is in its nature distinct from, and in all respects superior to, the life which is born of the flesh: so distinct and radically different that one is contrary to the other, and so hostile to each other that he who possesses both cannot do the things that he would. The one is called flesh, the other is called spirit; the one is called the old man and outward man with its affections and lusts, and the other is the new man, which after God is created in righteousness and true holiness. The one is born of God, the other is born of man; the one is born of the flesh and is flesh, the other is born of the Spirit and is spirit. As no man can see the things of nature except he be born of the flesh, so neither can any man see the kingdom of God, or comprehend or know the things of the Spirit of God, except he be born again; not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.—1 Peter i. 23.

Although the new birth so frequently referred to in the scriptures is clearly applied to the change that is wrought by the quickening Spirit in the children of God while here in the flesh, still there are many expressions used by the inspired writers which to our mind present the final resurrection of the saints as a birth.

First. The resurrection of the crucified body of our Lord Jesus Christ is spoken of as a birth. In the declaration of the decree it is written, "The Lord hath said unto me, Thou art my Son; this day have I begotten thee."—Psa. ii. 7, compared with Acts xiii. 32, 33. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son; this day have I begotten thee." "And he is the head of the body, the church: who is the beginning, the first born from the dead;

that in all things he might have the pre-eminence."—Col. i. 18. See also Rev. i. 5, "And from Jesus Christ, the first begotten of the dead," &c. Also 1 Cor. xv. 20, "But now is Christ risen from the dead, and become the first fruits of them that slept."

These scriptures clearly show that the resurrection of Christ from the dead is a resurrection to which he was begotten of the Father, and in which he has the pre-eminence and priority as the first born from the dead. This settles beyond controversy the point that the resurrection of Christ from the dead was a birth. And as in his resurrection, he is the first fruits of them that slept, he represented all his members which still sleep in death, and gives assurance that they also in like manner and in due time shall also arise. The first fruits under the law represented the whole harvest; and as the first ripe fruits were accepted, so all the after fruits of the same harvest were to mature and be also accepted. "For," says the apostle, in the same connection, "as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits, afterward, they that are Christ's at his coming."—1 Cor. xv. 22, 23. And of them that are Christ's, whose resurrection is secured by the resurrection of Christ it is said by the same apostle, Rom. viii. 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." This certainly does not mean that his birth of the virgin Mary was anterior to the fleshly birth of his many brethren, for many of them had lived and died before he came in the flesh; but none had preceded him in being begotten or born from the dead.

Hence, in his resurrection from the dead as the first fruits of them that slept, and as the first born among his many brethren, the God and Father of our Lord Jesus Christ has begotten us again (the many brethren) unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Peter i. 3-5.

By the resurrection of Christ from the dead all those whom Peter, in the preceding verse, identifies as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ," are, according to the abundant mercy of the God and Father of our Lord Jesus Christ, begotten to this lively hope of an incorruptible inheritance, which they have not yet received, in their spiritual birth, to which they were begotten by the word of his power. In that birth they were begotten and born of the Spirit, in which birth they received "the first fruits of the Spirit," which is the earnest of the

inheritance which is reserved for them in heaven. But as "flesh and blood cannot inherit the kingdom of God," (1 Cor. xv. 50) therefore "we who have received the first fruits of the Spirit," (by being born of the Spirit) "do groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We wait for it, because it is reserved for us in heaven. "And it doth not yet appear what we shall be; but we know that when he (Christ) shall appear, we shall be like him."—1 John iii. 2. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."—Phil. iii. 20, 21. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thess. iv. 15-17.

Great and marvelous as has been the birth by which we have been once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, (Heb. vi. 4, 5) and by which we have received the spirit of adoption, by which we cry Abba, Father, we are still in the flesh; still we have a nature which is depraved, mortal and corruptible, which lusts against the spirit within us, which is born of the incorruptible seed, by which we are sealed unto the day of redemption; which redemption shall be consummated when God shall change these vile bodies, and when they shall be raised up pure and spiritual; in which resurrection these mortals shall put on immortality, and these corruptibles shall put on incorruption, and the saying which is written shall be brought to pass, that death is swallowed up of victory.

Now if it be conceded that the resurrection of Christ from the dead was a birth, to which his crucified body was begotten by the Father, and that all his members are in like manner and by the same power to be raised up from the dead at his coming, why should any object to the application of the word *birth* to the resurrection of the saints? If in his resurrection he is the first born from the dead, must there not necessarily be those who are later born? How can we conceive of a first born, if there be no subsequent birth?

We have heard some hold forth that the begetting us again to a lively

hope by the resurrection of Jesus Christ from the dead, only means that when he was crucified his disciples were discouraged, and their hope that he was the true Messiah which was to come yielded to despair, and when he arose their hope in him revived. But in that application, but very few comparatively could have been begotten, for but few were living at that period. But Peter applies this begetting to the elect according to the foreknowledge of God the Father. And the hope to which the elect of God are begotten is the hope of that inheritance which is reserved in heaven for all who are kept by the power of God, embracing that reserved salvation which is ready to be revealed in the last time, and not that reassurance given to the desponding saints almost two thousand years ago.

Besides, when we contemplate the signification of the words, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead," we cannot think they could have so trivial a signification, as only to mean the momentary consolation felt by the few who were desponding at that time. Another objection to our mind is that such an application would imply that in their former birth of the Spirit they had been begotten to something less than a lively, or vital hope. The inspired apostles certainly had a more exalted understanding when they declared it as glad tidings to all the children of the prophets, Acts xiii. 32, 33. The apostle Paul challenges all our powers of wonder and amazement, in the sublime and expressive words in which he sets forth the begetting power of the God and Father of our Lord Jesus Christ, and its life imparting power in the raising up and quickening of the saints. He says, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his mighty power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, and the fullness of him that filleth all in him."—Eph. i. 18-23. Also chapt. ii. 4-7, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his

kindness toward us through Christ Jesus."

The resurrection and regeneration of his entire body from under the law, from sin and wrath, and their elevation to heavenly places, all is set forth as resulting from the exceeding greatness of the mighty power of the God and Father of our Lord Jesus Christ in raising him from the dead, and his resurrection as the begetting all his elect to the hope of a glorious resurrection and immortality beyond the grave.

It is further to be observed that the body in which our Lord suffered, and which was raised from the dead, was a body in which he was made a little lower than the angels for the sufferings of death; in the assumption of which he took on him the seed of Abraham; and in being made flesh, he was made under the law, in a body of flesh, in which he was made capable of suffering death; but in his resurrection he was quickened by the Spirit, and his resurrected body being raised by the glory of the Father, dieth no more; death hath no dominion over that immortal life in which he was raised up; and the same change from mortality to immortality is secured by his resurrection for all his members. He has been known in the flesh, but henceforth we shall know him no more in the flesh; that is, we shall know him no more in a body subject to or capable of suffering death. In his death he passed beyond the jurisdiction of the law under which he suffered. "Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?"—Rom. vii. 1. All that the law required he performed, and under the weight of all the sins of his people he died, bearing their sins in his own body on the tree. But in his resurrection and exaltation he ascended up far above all law, or principality or power, possessing in himself all power in heaven and in earth, and in the awful majesty of that unlimited power he now shines in all the supreme glory that he had with the Father before the world began. The Spirit of him that raised up Jesus from the dead now dwells in all his quickened children, as a seal on all the vessels of his mercy, assuring them that in due time their mortal bodies shall be quickened by that same Spirit that now dwells in them.—Rom. viii. 11. But when thus quickened, they will no longer be *mortal bodies*, for their mortality shall be swallowed up of life. The same resurrection life and immortality that quickened and brought again from the dead the body of Jesus, shall also raise up all his members, and this resurrection life was communicated to the Head of the church in his resurrection, and through him as the head must in due time be developed in the resurrection of all the members of his body. Thus are all his members begotten again, by the resurrection of Jesus Christ from the dead; and as by its power Christ the head was raised up as the first born

from the dead, among many brethren, so in the resurrection and change of their bodies from mortal to immortal, from corruptible to incorruptible, from natural to spiritual, from terrestrial to celestial, from earthly to heavenly bodies, they, like their risen head, shall also be born from the dead, and delivered from the bondage of corruption, into the glorious liberty of the sons of God. This is the adoption for which we wait, and groan within ourselves while we wait for it. Adoption always signifies the taking out of one family and bringing into another. The new man, which after God is created in righteousness and true holiness, which is received experimentally in our new birth, is not taken from another family, it is the life and spirit which is immediately born of God; and it is the spirit of adoption, by which the recipients of it are sealed unto the day of the redemption, or the adoption of our bodies. But these bodies or persons which are redeemed from the earth, and are to put on immortality, were taken from the family of the earthly Adam, and from the time of their new birth they receive this spirit of adoption, by which they now cry, Abba, Father; and it is by the power of this spirit, which now dwells in them, that their mortal bodies shall be quickened, being already begotten to this life and immortality by the resurrection of Jesus Christ from the dead, their birth from the dead by that same spirit is secured beyond the possibility of a failure.

"What though our inbred sins require.
Our flesh should see the dust;
Yet, as the Lord our Savior rose,
So all his followers must."

"The Spirit raised the Savior up
When he had bled for you;
And, spite of death and hell, shall raise
The friends of Jesus, too."

PROSPECTUS

OF A

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OF

J. F. JOHNSON,

COMPILED FROM THE

"SIGNS OF THE TIMES."

Elder J. F. Johnson, of Kentucky, having received many calls from the brethren of Licking, as well as other associations, for his articles published in the SIGNS OF THE TIMES to be compiled in a book form, has given his consent to the publishing of a prospectus. The book will contain from five to six hundred pages, the same size as the "Editorials," and bound in a neat, substantial binding, and sent postage paid for one dollar and fifty cents per copy. Finer binding may be had at an advanced price.

Before commencing the above work we publish this prospectus, and request all who would like to procure the book to send in their names, but not the money, as soon as convenient, that we may determine the number of copies to publish, as there will be but a very few more printed than absolutely ordered. Address for the present,

B. L. BEEBE,
Middletown, Orange Co., N. Y.

OBITUARY NOTICES.

Departed this life Oct. 5, 1875, at the house of her step-son, near Rose's Brook, Delaware Co., N. Y., **Mrs. Daniel Berroughs**, at a very advanced age. The deceased made a public profession of religion in early life. She was a great sufferer for many years, and finally has gone to rest, leaving relatives and friends to mourn their loss.

ALSO,

DIED—Oct. 6, at Halcott, Greene Co., N. Y., after a short but severe illness, **Eugene Rose**, aged 22 years. Deceased was an active, enterprising young man, of steady habits, and in this bereavement relatives, friends and society mourn their loss.

ALSO,

DIED—Oct. 8, 1875, at the house of her son-in-law, at Margaretville, Delaware Co., N. Y., after a lingering illness of several months, **Mrs. Lydia Carley**, in the 70th year of her age. The deceased was a very great sufferer, being afflicted with a disease that attacked the lower extremities, and gradually spread over the system. During her sickness she seemed measurably resigned, and greatly confirmed in her hope of a glorious immortality beyond the grave. She united with the Old School Baptist Church in early life, and lived a consistent believer until her death. During her sickness she often talked about that unseen hope as an anchor of her soul. Although she leaves brothers, sisters, children and friends to mourn, yet their loss is her gain.

ALSO,

DIED—Oct. 9, 1875, in Andes, Delaware Co., N. Y., **Mrs. Ira Hull**, in the 78th year of her age. The deceased was a member of the Old School Baptist Church, a lover of the assembly of the saints, and as often as she could be was present on their feast days. She leaves a husband, several children, besides a large circle of relatives to mourn, but not as those who have no hope.

ALSO,

DIED—Oct. 13, 1875, at Middletown, Delaware Co., N. Y., **Mrs. Edward Smith**, aged 64 years. The deceased was a member of the Old School Baptist Church, and a lover of the truth. Although her affliction was of a nature that deprived her of the power of articulation, yet her expression and voice seemed to show forth her anxiety still for the things of a heavenly nature. While relatives and friends mourn, their loss is her gain.

The funerals of the above named were largely attended at the different places, by attentive congregations of relatives and sympathizing friends.

J. D. HUBBELL.

Again have the sacred precincts of the family circle been invaded, in our healthy village, by that last sad enemy of our race, death, and the kind husband and fond father claimed as a victim, and hurried "to that bourne from whence no traveler returns." But seldom has our community shown such exhibitions of sympathetic sorrow and appreciated loss, as when the melancholy tidings spread from friend to friend, and from house to house, that **Mr. Washington G. Atkinson** was no more of earth. His health became greatly impaired about two years ago, since which time he has been subject to severe bodily affliction, which he bore with patience and resignation.

Mr. Atkinson was born in the state of Virginia, Oct. 11, 1805. His parents moved to Clark County, Georgia, where he was reared. He then moved to Butts County, and lived there till 1849, when he moved to Nacogdoches County, Texas, where he has since resided, until May 30, 1875. As one sinking into a calm and peaceful sleep, he passed from the midst of a bereaved and stricken family, to the spirit land. He never made a profession of religion until last fall, but was a firm believer in the faith of the Old School Baptists, and until his sickness always attended the meetings with his wife, (Mrs. Mary N. Atkinson) and enjoyed mingling with the church. He was kind, generous and charitable, and none appealed to him in vain. Above all, he was a firm friend to the widow and the orphan. He has left a wife, two children,

and many grand-children to mourn their loss, which is his eternal gain.

Farewell, dear happy loved one,
For your earthly work is done;
You have gone across the river,
You the victory have won.

For the Savior bid you welcome,
You have joined the happy blest,
Where the wicked cease from troubling,
And the weary are at rest.

A FRIEND.

Chireno, Texas.

Our dear mother departed this life Oct. 5, 1875, aged 71 years, 1 month and 1 day. The immediate cause of her death is not definitely known. She had been an extreme sufferer for years, with rheumatism, which at times rendered her almost helpless. For two months past she had not been as well as usual, but was up and around most of the time. On the evening before her death she went into the dining room and ate supper as usual, retiring to bed early, as was her habit. The next morning when my sister, with whom she lived, went to call her to breakfast, lo, upon the floor beside the bed, cold in death, there she lay. It was a stunning blow. Two physicians were at once summoned to hold an examination, and apoplexy was what they decided upon to be the cause of her death.

She was an Old School Baptist, firm and unwavering, and a reader of the "Signs of the Times" for many years. It seemed to be the greatest joy of her life to receive the "Signs" and peruse its richly laden contents. The loss of a mother is irreparable, and one we deeply feel; but I trust our loss is her eternal gain, for I believe she is at rest. Eight children are left behind to mourn their loss.

She hath gone from the trials and sorrows below,
To that land where the rivers of happiness flow;
She hath gone from the turmoil and trouble of earth,
To that region where joys everlasting have birth:

To the clime of bright glory, the city of light,
To the blessed fruition of holy delight;
She hath gone, the bright regions of bliss to explore,
Whither Jesus, her Savior, hath entered before.

FANNIE J. HOGE.

DuQuoin, Ill.

DIED—On Tuesday morning, Oct. 5, 1875, **Mrs. Elizabeth Slawson**, aged 71 years, 1 month and 1 day, consort of the late Dewitt Slawson.

Deceased was an old and highly esteemed resident of Perry County. She was born in Orange Co., N. Y., Sept. 4, 1804.

But three short years have elapsed since the family circle was broken by the father's death, the wound being scarcely healed ere we are visited by the sad and sudden bereavement of the mother's death.

Thus, in the midst of life we are in death. In the present instance, death has suddenly sped the shaft in the midst of the family sphere, and that bright, particular star amid the many constellated beauties of home—the mother—has been called from the walks of time to the shores of eternity. Endowed with christian grace and gifted with native graces of character, her instincts were those of love and endearment in the midst of her children and kindred friends.

Oblivion will not soon banish the bitter memories connected with this sad and melancholy bereavement, for the link in the golden chain that encircles the family tie is broken. Who shall restore or soften the pangs caused by its abrupt severance?

With grief and tears we must bow submissively and say, Thy will be done, our good Redeemer. With him she will receive new life, and be restored to ever living glory.

Sleep on, sleep on, in thy vineless cell,
No cloud on thy spirit is closing;
'Tis far away in thy glorious clime,
In the bosom of God reposing."

DIED—At Champagnolle, Union Co., Ark., Aug. 11, 1875, of croup, after an illness of nine days, little **Zettie Amanda Staples**, daughter of J. D. and Amanda C. Staples. When she was called home to her dear Redeemer, she was three years, three months and three days old. When taken with the fatal disease, she was a perfect picture of health, though from her birth there seemed to be a deficiency in her breathing. But alas! she was taken, while only little Johnnie and Rachel are left me.

No more can we behold her sweet smiling face,
For she has gone to join her mother in that happy place;
No more do we look at her lovely little form,
As we so often did as she sweetly moved along.

We can no more hear her sweet little voice,
For she's gone home to God, with her mother to rejoice;
Never more will we see her little foot-prints in the sand,
For she's gone to meet her mother in that happy land.

O, never on earth again we'll view those lovely smiles,
For she has gone to dwell with her Savior in the skies;
It is our sad loss, but her eternal gain,
So we cannot wish her back to this world of sin and pain.

Still she has left a vacancy this world can never fill;
O God, may we be reconciled to thy most holy will;
And grant us in our flight from this sinful earthly shore,
To meet together in heaven, where parting is no more.

JOHN D. STAPLES.

Our beloved brother, **William H. Jarman**, departed this life May 10, 1874, aged 48 years, 5 months and 5 days. His illness was short, but severe. He was taken sick on the first and died on the tenth. Although his sufferings were severe, he bore them with christian patience. I visited him on Sunday before he died the following Monday, and when I went into the room he beckoned for me to come to his bedside, and held out his trembling hand, and said, "It seems I am almost gone. Is the sister yet alive?" (referring to our dear departed sister Jane Morris, who has since departed this life.)

Brother Jarman was the son of brother George Jarman, who served as deacon of the Indiantown Church. Brother Wm. H. was also a deacon, and served the church faithfully as long as he lived. He was an upright, honest, straight going man in his dealings with men. But he is gone, we firmly trust, to that better world, where sickness, sorrow, pain and death are felt and feared no more. May the Lord comfort and sustain the bereaved, more especially the dear widow and little children, and the aged mother, who still survives him, and who is a firm Old School Baptist, and truly a mother in Israel. May we all bow in humble submission to his holy will in the dispensations of his providence.

ROBERT W. BAILEY.

My dear mother, sister **Mary P. Cook**, departed this life Dec. 6, 1874, aged 75 years, 5 months and 16 days. Mother united with the Old School Baptist Church in Alabama, more than fifty years ago. We moved to Union County, Arkansas, in 1840, where she united by letter with the Old School Baptist Church, and in 1856 we moved to Bradley County. Mother remained steadfast in the apostles' doctrine, salvation by grace, which she adorned by her conduct and conversation until the Lord took her home to enjoy that rest that remains to the people of God. As her flesh and heart failed, the Lord was the strength of her life, and her theme was salvation by grace, through the merits of the blessed Redeemer. It was interesting and comforting to hear her talk of the wonderful works of God in the salvation of his chosen ones. We have every reason to believe she is with Jesus, singing praise to God and the Lamb. She was taken sick the first day of

the month, at night, and that week she talked excellent, telling me how happy she should be in that bright world where there was no more parting, and after she had finished talking she bade farewell to all. She left two widowed daughters, some grand-children, and a number of friends and kindred in Christ.

Your unworthy sister in hope of eternal life,
SARAH S. MOORE.

DIED—In North Berwick, Maine, Sept. 22, 1875, Mr. **George S. Littlefield**, aged 27 years and 9 months. George was a fine young man. He never made a profession of the religion of Christ, but was willing to die. His disease was consumption. He has left a father, mother-in-law and sisters to mourn.

ALSO,

DIED—In North Berwick, Maine, Oct. 2, 1875, **Mrs. Nancy Hurd**, wife of brother Peter Hurd, aged 66 years. Her disease was cancer on the breast. The last two months of her life, all the rest she got was in her chair, as she could not be laid on the bed at all. Her sufferings, with the flesh being eaten off her bones, with that fatal disease, were beyond description. Nancy was a fine woman, beloved by all who associated with her. She never made an open profession of her faith in Christ as her Savior, but gave good evidence that she was a child of God by birth. She was patient in all her sufferings, saying that it was all right. She was a firm believer in the doctrine of salvation by grace, as contended for by the Old School Baptists. She selected three hymns from Beebe's Collection to be sung at her funeral, and the text for me to preach from. A great many people were at her funeral, and all the services seemed to pass off in a very solemn and impressive way. She has left a husband, one sister and brothers to mourn. Nancy was an own cousin to me.

WM. QUINT.

Another of the spiritual family of our God has been summoned from earth to heaven, as we confidently believe. My nephew, **Abraham F. Dudley**, closed his career on earth Oct. 15, 1875, in the 70th year of his age. I baptized him in the fellowship of the Particular Baptist Church at Bryans, more than forty years since. He removed with his family to Missouri some sixteen years since, and had, with a second wife, left his former home in Missouri, to take up his residence in California, when, within less than one hundred miles of Mexico, Missouri, he became suddenly ill, was taken from the cars at Plattsburg, Mo., to the house of a relative of his wife, on Friday morning, and died at two o'clock the next day. We learn with sincere pleasure that his faith did not fail him in the trying hour, that he was sensible of his approaching dissolution, and repeated the lines,

"Jesus can make a dying bed

Feel soft as downy pillows are."

His last wife was the only member of his family present at his death, who, with ten children by a former marriage, are left to mourn their loss, but who "sorrow not as others who have no hope."

Most truly and affectionately your brother in affliction,

THOMAS P. DUDLEY.

DIED—At the residence of his son, near Arcadia, Hancock County, Ohio, Sept. 27, 1875, brother **John Conaway**, aged 71 years, 7 months and 13 days.

The subject of this notice (my father) had been a member of the Old School Baptist Church about thirty-seven years. He united with the Scotts Creek Church, in Hancock County, Ohio, and was baptized by Elder John Parker. He remained a member of that church till seven years before his death, when he came to live with me, and united with the Van Buren Church, in this county. He loved to talk on the subject of religion, and said during his sickness that he had no desire to stay in this world, but wanted to enjoy spiritual life.

A discourse was preached on the occasion by Elder M. B. Smith, from 1 Peter i. 24, 25.

J. P. CONAWAY.

Please publish the obituary of **Jennie Lee Cory**, daughter of Elijah and Lovina Margaret Cory. She was born April 14, 1874, and departed this life Aug. 11, 1875. We mourn our loss, but are assured that our loss is her gain. She manifested from her infancy a lamb-like nature, under all circumstances. All seemed to be well with her. Go where she would, or in what company she might be, she was spoken of as being more like a woman than a child. This seemed to say to us that she was taught by the Spirit of God.

O Lord, we would ask of thee in our affections to give us grace sufficient to bear us up through all our trials. This is the prayer of us poor unworthy creatures.

ELIJAH CORY.

Rogersville, Ind.

Another soldier has laid her armor by; another pilgrim has gone to her eternal rest. Sister **Malissa Craig** departed this life at her late residence near Carrollton, on the 13th of September, 1875.

The subject of this notice was born in Gallatin, now Carroll Co., Ky., March 6, 1802, and united with the Baptist Church in August, 1817, and continued a consistent member of the church up to her death. When the division took place in the Baptist Church in Kentucky, she remained with the Regular or Old School, and was a firm believer in the doctrine of God's sovereign, free and unfrustrable grace. She was a daughter of Elder John M. Price, who was a faithful and sound Baptist preacher in this part of Kentucky for many years, up to 1836, when he was called from the churches of his charge by death. Sister Craig left her husband, brother Robert W. Craig, now in his 75th year, and many children, grand-children and friends, to mourn her departure; but they realize that their loss is her eternal gain.

H. COX.

My dear father **Abel Durham**, departed this life March 5, 1875, aged 83 years and 9 months. He had for sixty years entertained a hope in Jesus Christ for life and immortality. He united with the Harford Church, and on profession of his faith was baptized by Eld. Thomas Barton. He always rejoiced in the doctrine of salvation by grace alone. During his affliction in his old age, he expressed a great desire to depart and be with Jesus. His sufferings made the time seem long to him to have to stay. When any of the brethren visited him, it seemed to fill his soul with joy. His house was always a welcome home for them, whom he dearly loved for the truth's sake. I often visited him during his confinement at home, and found his hope and confidence in God firm and unshaken. He gave a very clear and satisfactory evidence that the same precious truth which had been his solace in life, was his consolation in his departing hours, his hope being alone in Christ. His speech was taken from him a little while before he died. The last words that could be understood were, Sweet communion. He was deacon of the church for a number of years, till he became too feeble. But the dear Lord has taken him from us, and we miss him and his good advice to us; but we cannot mourn as those who have no hope.

Your afflicted sister, if a sister at all,
SARAH A. WILSON.

DIED—Of chronic croup, in Mason City, Iowa, Oct. 7, 1875, **James Andrew Lester**, aged 6 years, 1 month and 7 days. He was the second son of A. B. and S. A. Lester, a bright and intelligent little boy, but cut down as it were in the morning of life. He has left father, mother, brothers and sisters to mourn their loss, but not as those who have no hope; for Jesus has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." A very good discourse was delivered on the occasion by Elder Nelson Jeffers, after which the little lifeless lump of clay was laid in the cemetery, to await the resurrection morn, when it will be changed and fashioned like unto the body of our glorious Redeemer.

A. B. LESTER.

Mason City, Iowa.

DIED—At her residence in Calhoun County, Arkansas, Feb. 14, 1875, **Mrs. Jane Stroud**, aged 67 years, 8 months and 7 days. She was a pious and orderly person, and of high standing in the Old School Baptist Church. She united with the church in early life, in the state of Georgia. She was there married to James Stroud, and with him moved to this state. She was a kind mother, a good companion, and a devoted sister. She was confined to her house for a length of time, laboring under rheumatic palsy. She was suddenly attacked, and remained in a state of — about forty-eight hours, and died without a struggle. She sleeps in death, but will rise in the morning of the resurrection. She leaves a husband, six children, and many relatives and friends. May the sustaining grace of God be abundantly given to those that mourn.

The writer tried to speak comfortably to the friends on the occasion of her funeral. We mourn, but feel that our loss is her gain.
WM. McDONALD.

TWO DAYS MEETING.

There will be a two days meeting held with the branch of the Otego church at Osborne Hollow, Broome Co., N. Y., on Wednesday and Thursday, Dec. 29th and 30th, 1875. We hope to see a goodly number of the lovers of the truth present.

Osborne Hollow is ten miles east of Binghamton, on the Albany and Susquehanna Railroad. Friends will be met at the depot.
H. W. CATOR.

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Thos G Flannary Ore 2 30, Eld P McCay Ill 19—Total \$21 30.

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To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 43. MIDDLETOWN, N. Y., DECEMBER 15, 1875. NO. 24.

POETRY.

From "The Wandering Pilgrim."
TRIBULATION.

'Mid scenes of sorrow
And confusion I roam,
And long for the morrow,
To arrive at that boon,
Where trouble no more
Shall my soul e'er distress,
But live with my Master
In realms of his bliss.

Speed on lively now,
Rolling wheels, bring the day,
When Jesus my Lord
Shall convey me away,
To mansions prepared,
Where his children shall rest,
In the courts of his beauty,
The paradise blest.

O'erwhelmed with anguish,
I here have no joy;
The world, sin and Satan
My peace quite destroy;
But sometimes I see
A small glimmering ray,
That heaven's not distant—
O hast on the day.

There doubts, fears and toiling
With me soon shall cease,
While envy and hatred
No more shall molest;
And Jesus shall smile
All my sorrows away,
While singing and praising
Shall be my employ.

THE IMPOTENT MAN AT THE POOL.

Close by Bethesda's pool
The mourning captives lay,
And none to help them in,
Though toiling all the day;
But for the want of some kind aid,
The impotent man a long while laid.

At length the Savior comes—
How soon his hopes did rise—
Behold! salvation reigns,
In the Redeemer's eyes.
Come, leave the pool, all hopes despair—
No one can help thee even there.

The law obedience claims—
How can we walk therein,
When we are blind and lame,
And all defiled with sin?
And for the want of nobler skill,
Like the impotent man, we fail.

The sinner long will try,
Until all hopes do fail,
And given up to die,
For mercy hear him wail:
Dear Lord, have mercy on my soul!
O! canst thou make the sinner whole?
Take up thy led and walk,
The blest Redeemer said;
Unloosed his tongue to talk,
And tell how long he laid:
Although it was these many years,
The Savior quelled his many fears.

"PRAISE THE LORD, O MY SOUL."

O bless the Lord, my soul,
For he's immensely good;
His mercy reaches to my case
In every time of need.

Although prostrate I lay,
Under afflictions pant,
He makes his visits every day,
And looks upon my wants.

O may I ne'er forget
The mercies of my God;
E'er from my lips his goodness speak,
And spread his praise abroad.

CORRESPONDENCE.

(Continued from page 255.)

BISMARCK, Ill., Oct. 30, 1875.

ELDER GILBERT BEEBE—DEAR BROTHER IN CHRIST:—At the close of my last communication I proposed, if permitted, to continue the subject, and had about concluded what seemed necessary in reference to the two-fold body of Christ, one fold of which was presented in a figure of the ransomed body as the true vine. And a volume might be written concerning the vine, but a very little must suffice the present use of it, as occasion may require reference to it again to illustrate another point. Now the trunk or body of the Vine must represent the completeness and fullness of the saints in the aggregate, as the body and fullness of Christ, and the branches the organized parts of the visible church, constituted into separate congregations or bodies of saints. For "every branch in me that beareth not fruit, he taketh away," &c.—John xv. 2. "Abide in me: as the branch cannot bear fruit of itself except it abide in the vine."—Verse 4. How often do we see the candlestick moved "out of his place," (Rev. i. 20, & ii. 5) and the church dissolved, only on account of its unfruitfulness, or want of ingathering. Hence from such view the idea of individual apostasy has no place in this figure, as some suppose it has. For "no prophecy of the scripture is of any private interpretation."—2 Peter i. 20. That is applicable to any one individual. But with any other view, individual apostasy and final perdition seems to be fairly presented, and a loss of vital union with Christ. But when a branch is cast forth, (which is the dissolution and extinction of the identity of the church) it is withered, and men gather them, (the members, not it, the branch) and cast them into the fire, (of afflictions) and they are burned. When the members from a dissolved church are gathered into the world again, or into some part of anti-christ, their usefulness in the church is thereby lost, and they are tried as with fire, in the furnace of affliction, as gold is tried in the crucible. So also Christ Jesus is brought to view having a visible, fleshly and mortal body, which was offered as a sacrifice without spot unto God, and which was ransomed and brought again from the dead an incorruptible, spiritual and immortal body. For an apostle says, "There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural; afterward that which is spiritual."—

And since, as before stated, all children of men come into the world infants, with weak, dependent, and undeveloped bodies, in most cases not such bodies as they shall be when developed and fully grown, yet when thus developed they are the selfsame identical persons that were born infants. Their nature and identity is not changed. So those regenerated and born again, which are often times men and women, neither their nature nor identity is changed or lost; they are natural men and women still; but something supernatural is given or added to them they never before possessed. They are "made partaker of the divine nature," in addition to, and not in place of the other, old, fleshly and unchanged nature, which constitutes them new creatures in Christ, and children of God by adoption, and they then have (to themselves only) a new, spiritual and immortal parentage, a new and eternal life, a new inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for them; a new heart, and a new spirit. Is not all this sufficient to constitute a new creature in Christ? Yet with all this, they have not that body which shall be, yet; for it has not yet been sown. "But some," contending for flesh and bone, or the whole man regeneration, "will say, How are the dead raised up?" if the whole man is not regenerated, "and with what body do they come? Thou fool; that which thou sowest is not quickened (regenerated) except it die; and thou sowest not that body that shall be; but God giveth it (which is sown) a body as it hath pleased him, and to every seed his own body."—1 Cor. xv. 35—38. The seed then possessing and controlling the body before it was sown, being spiritual, incorruptible and undefiled, to have his own (Greek *idion*),—suitable, peculiar, or distinct body given, must have it given after its quality and character, a spiritual, incorruptible and immortal body; and this is the only revealed doctrine of "the whole man regeneration." And as Christ did not lose this identity in taking a quickened, spiritual and immortal body, but was the same identical Jesus who was nailed to the cross, but after his resurrection took a piece of broiled fish and of a honeycomb, and did eat, and said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have. Behold my hands and my feet, that it is I myself;" (see Luke, last chapter) and as he was then possessed of a spiritual, immortal and glorified body, yet it was not an intangible

and impalpable substance; so none of the saints will lose their identity in taking a spiritual, immortal and glorified body in the resurrection, but will then, as Christ, have cast off, or "put off" that which is first, the natural body, and will assume a spiritual body. The first body the saints have then is a natural and unregenerated body, which "is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." For, "The first man is of the earth, earthy;" and, "as is the earthy, such are they also that are earthy. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I shew you a mystery; [the renewing or regeneration of the flesh] we shall not all sleep, [be sown] but we shall all be changed, [in the regeneration of our flesh] in a moment, in the twinkling of an eye, [when?] at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. Yes, all the unregenerate children of men only bear the image and nature of the earthy or first man; and a generation or begetting must in every case precede the actual existence of all natural children, as regeneration must always accompany their transformation into children of God. For who can conceive the idea of an individuated, separated child, until after its birth? And all the children of God are individuated separate and personal entities, as each grape in the cluster, while attached to the "true vine's" branches, the visible church, whose trunk is composed of saints as a mystic body, not yet in the visible church, which comes forth out of this trunk, as visible branches, bearing clusters of fruit, out of the trunk, as the ransomed body and fullness of Christ. Hence, "holy brethren, partakers of the heavenly calling," we should all be very careful not to inadvertently explain away the new, or second birth, by vague metaphysical statements, without scripture authority; such as, "The spiritual birth changes the state or condition only of the same (natural) child;" or that "the new birth does change the condition, but not the nature of the child of God." Because, the action and effect of the second birth is, if language has meaning, to bring forth into distinct and individ-

uated existence a new creature, and not the old one, or natural child, into a new state, only without a changed nature, and only a changed condition, or state. For such hypotheses effectually, most radically reverses and contradicts the analogy that "That which is *born* of the Spirit is spirit." For unless we are willing to concede and do concede that a new creature is brought forth into visibility in the second birth, generated by the Spirit of God, hence spiritual, and not natural, with only a changed or different state or condition, we must conclude and contend that the nature of the old creature is changed from natural to spiritual, by changing the flesh to spirit, which, in contradistinction to our former, assumed and agreed position, is a most radical, unreasonable and anti-scriptural change indeed. Or else we must assume and contend that that which is born of the Spirit is nothing but flesh, and not spirit at all. One or the other of these positions is correct, or the new or second birth is the bringing into actual, individuated, visible, distinct and personal existence a new creature in Christ, the offspring of God, and not the mere change of the state or condition of a pre-existent fleshly or natural man, "filled with all unrighteousness, fornication, wickedness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."—Rom. i. Another thing which renders a little caution necessary is found in the manner in which many of us present the order of the second birth; for to say that a child is born of God because it is a child of God, is a pure metaphysical assumption, or speculation, in proof of which I know of no scripture which can be successfully used, and it sounds like a little time serving and traditional begging of a question. And it seems to me we cannot be too careful in stating or presenting a matter of rather secondary importance to prove or illustrate one of the highest importance, to know that the premise from which the analogy or conclusion is to be drawn is strictly correct. So in general terms it is not a question of the first importance to us whether circumcision made a man an outward Jew or not. But when such a statement is made and used in proof, or in illustration of some proposition of the highest importance, it too becomes a question of more than ordinary interest. And to say, a Jew was circumcised because he was a Jew, as a child is born of God because he is a child of God, tends rather to disprove what is sought to be established by it; because when the premise is shown to be baseless, the statement contains its own concession that the conclusion is also equally erroneous as the premise. And it is not sufficient to establish the correctness of such premise, to say, We have no account of any be-

ing circumcised except they that were born of Abraham, or bought with his money, and that the law required such to be circumcised because they were Jews. Did Abraham buy certain persons with his money because they were Jews? Or did buying them with his money make them Jews, that the law required such to be circumcised because they were Jews? But in Exodus xii. 48 it is written, "When a stranger [not a servant bought with money] shall sojourn with you, and keep the pass-over to the Lord, let all his males be circumcised; and then let him come near and keep it; and he shall be as one born in the land." Then, if he shall be as one born in the land, he shall be a Jew; for all born in the land referred to were Jews when circumcised. "For no uncircumcised person shall eat thereof, [the pass-over] and the stranger that dwelleth with you shall be as one born among you, and thou shalt love him as thyself."—Lev. xix. 34. Then, if he is to be as one born among them, he must be circumcised. Compare Ex. xii. 48 with Num. ix. 14. Also, "One ordinance shall be both for you of the congregation and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be, and one manner shall be for you and for the stranger that sojourneth with you."—Num. xv. 15, 16. So then if the law required only a Jew to be circumcised because he was a Jew, "one law and one manner" required the stranger, heathen or Gentile that dwelt among them to be circumcised also because he too was a Jew, and not a Gentile; and made a Jew by circumcision in the flesh. So then it turns out that Jews were not circumcised only because they were Jews, but that Gentiles were frequently circumcised, as a child is regenerated, not because it is a child of God. Because the children of God have but a seminal standing in Christ until regeneration, and no more of distinct, personal and visible existence until "born again," than Adam's posterity had simultaneously with his creation. For such a supposition of pre-existent children of God, and such a proposition being metaphysical in character, for the want of unequivocal evidence of its correctness, the question naturally arises, Who is the mother of such children as are born of God the Father because they are his children? Which bears them until birth? Such an hypothesis evinces the conviction that the unregenerate are children of God, some of them at least, and that while Adam is the universally acknowledged primitive and fleshly, or natural father of the human race, he is at the same time the mother of the pre-existent children of God, which are all somehow brought into visibility, or put forth through him. I have frequently heard something said about God's children being put forth in Adam, but could never comprehend what was meant by the expression, or how it was, unless they were generated and brought into visibility through him as a spiritual or

tropical mother; for he is their natural father, and Eve is their natural mother, if the unregenerate, children of the flesh, are any of them the children of God. But such an idea is not to be found in the sacred book; for such an assumption or supposition contradicts both Christ and the holy prophets and apostles. For it is conceded by all that they have made a clear and unequivocal distinction between the world and saints, or body composed of the members of Christ. Now every human being must have emanated from Adam as a common or first progenitor, and in an unregenerated state are denominated the world, in the scriptures. Now a child as such, has no existence whatever until begotten. Neither before it is born can it have a visible, personal and distinct existence separate from its mother. And the term child, in a literal sense at least, presupposes both a father and mother. Hence if any one in a scripture sense can be properly denominated a child of God before "being born again," &c., born of God, because he is a child of God, it must be while he is embodied and connected with a supernatural mother. And as all who are not yet born of God, or born again, not of corruptible seed, but of incorruptible, are of the world, and must be born again before they can see the kingdom of God, and are all embodied in, and connected with, and denominated the world, the world must be, according to the foregoing assumption or supposition, the spiritual supernatural, or quickening mother, in or by which all the children of God are conceived and born again, and consequently is, and in the scriptures ought to be, and would be denominated, "the Lamb's wife," the bride of Christ, instead of the church which is thus presented. Otherwise such an assumption would evince Christ as an adulterer. "Be astonished, O ye heavens, and be horribly afraid; but my people have changed their glory for that which doth not profit, saith the Lord."—Jer. ii. 12. But the apostle John says, "We are of God, and the whole world lieth in wickedness."—1 John v. 15. And Jesus says, "My kingdom is not of this world, else would my subjects fight for me." Then they which are not regenerated and born again, and consequently cannot see the kingdom of God, and being not yet born of the Spirit, cannot enter into the kingdom of God, are not "heirs of God and joint heirs with Christ." For if they cannot see the kingdom, nor enter into it, it must be because they are not yet heirs of the kingdom; and if they are not heirs of the kingdom, it must be because they are not yet heirs of God; and if they are not yet heirs of God, it must be because they are not yet children of God; and if they are not yet children of God, it must be because they are not yet regenerated and born again. For Paul says, "If children, then heirs; heirs of God, and joint heirs with Christ," &c.—Rom. viii. 17. These furnish some of the many convincing and positive reasons why the unregenerate, or

children of the flesh, are not the children of God. For the children of the flesh referred to walk after the flesh, and not after the spirit. "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (body or bride.)—Rom. viii. 5, 7, 8, 9. Hence Christ is no such adulterer; for the world that emanated from Adam and was once embodied in him, is not the bride of Christ, nor the mother of the children of God, in any sense whatever. But as a comfort to the saints, and "the Zion of the Holy One of Israel," it is said, "Thy Maker is THY HUSBAND, the Lord of Hosts is his name. For the Lord hath called thee as a woman forsaken, and a wife of youth, when thou wast refused, saith thy God."—Isa. liv. So that God's children do not have to be, and are not "put forth in Adam," to give them visibility and distinct existence. For their seminal standing or state before visibility is not in the first Adam, but in Christ Jesus, the second Adam, or quickening Spirit. And their personal, individuated and visible state or standing is only when they are put, or brought forth in the bride, the Lamb's wife. "Jerusalem which is above is free, which is the mother of us all," (Gal. iv. 26) which is "Mount Sion, the city of the living God, the heavenly Jerusalem, the general assembly, and church of the first born, written in heaven."—Heb. xii. 22, 23. And while it is self-evident that regeneration and being born again are not synonymous terms, yet they are simultaneously accomplished. "For before she [Zion] travailed, she brought forth; before her pain came, she was delivered," &c. "Shall a nation be born at once? [instantly]. For as soon as Zion travailed she brought forth her children."—Isa. lxvi. 8. A peculiarity of the scriptures in support of, and in conformity with the foregoing views, is that they never represent the fleshly body, abstractly, as a sinner or unrighteous; but the members are said to be only the "instruments [arms, or weapons] of unrighteousness unto sin," and as "instruments of righteousness unto God;" and "servants to uncleanness, and to iniquity unto iniquity; and servants to righteousness unto holiness."—Rom. vi. 13 & 19. Consequently it must be through the controlling influence of the wicked and unrenewed spirit of man that renders his conduct sinful, and him unrighteous; and the governing and restraining influence of the Spirit of God in the regenerated man, that renders him obedient, and makes him to differ from another, and his conduct and character righteous in any degree. Again, the scriptures frequently represent the saints as being regenerated, begotten again, born of the Spirit, born of God, born again, children of God, and as sons of God. Yet Jesus is repeatedly and emphatically called "the only begotten Son of God," and once "the only begotten

of the Father." Hence no saint can be a son of God in the same way and sense that Jesus is, else Jesus cannot be "his only begotten Son." And a volume might be written upon this mystery and seeming contradiction; and a great many of the brethren would say, Better let mysteries alone. And so we would do better to let them alone, if we have nothing but imaginative conjecture and speculation to offer in their explanation. But if any one has a view derived from what God has revealed concerning such mysteries and seeming difficulties, satisfactory to his own mind, it ought not to be withheld. And as the weak, and perhaps imperfect and erroneous view I may have concerning this mystery and seeming contradiction will tend to explain and illustrate my idea of the second birth, I will venture to say in much fear and trembling, (as many of the brethren have expressed the same view to me, in substance) that to make what is called a saint in scripture, (Gr. *agion*, holy one) is to unite two distinct natures in one person, to wit: the divine and human natures; and this is said to be done by regeneration or begetting; for a sole human being is brought into existence by one begetting, or ordinary generation; but in order to unite with such a being the divine, or a holy nature, he must be "begotten again," by extraordinary generation, or "regeneration."—1 Peter i. 3. (Gr. *anagenesis*—again begotten, or, re-begotten.) And Titus iii. 5, (Gr. *paliggenesias*—re-begetting—*palig*—re; and *genesias*—begetting or generating.) But in the case of the generating, or begetting, or birth, (Gr. *genesis*—literally, begetting) of Jesus Christ, (Matt. i. 18) his divinity and Godhead, the Word which was in the beginning with God, and which was God, (John i. 1, 2) but not by begetting or generation; because in the *beginning* was the Word, and the Word was with God, and Word was God.—John i. 1. But "the Word was made [Gr. *egento*] flesh," (John i. 14) by one begetting, by which, without re-begetting, or a regeneration, a union of divinity and humanity was effected in the person of Jesus Christ, "the HOLY ONE of Israel," the Savior, the only begotten [Gr. *monogenous*—once begotten, or one begotten] of the Father, &c.—John i. 4. Hence as he was (not like the saints) the Son of God by one begetting, and not by re-begetting, he is emphatically called the only begotten Son. (Gr. *monogenes nios*—once begotten son.) John i. 18. And again, Gr. *monogene*; *mono*—one, once, or only; *gene*—begotten. John iii. 16, Gr. *monogenous* Verse 18. Gr. *manogene*—only, or once begotten. 1 John iv. 9. So we see Jesus is uniformly declared to be the Son of God by *monogene*, or an only, or single begetting, by which a union of his two-fold nature in one holy person was produced, while the saints, so to speak, are first begotten and brought into a natural existence, and must hence be regenerated to be "made partakers of the divine nature." I have thus digressed and ap-

pealed to the Greek, or original language in which the New Testament scriptures were written, not because I think consulting or an understanding of them in that tongue is necessary to a correct knowledge of what God has revealed in them, as handed down to us; nor because I think a new translation is at all needed; nor that I think our present translation at this time upon the whole could be bettered; nor that I would under any probable circumstances be in favor of, or willing to risk the consequence of an attempt at revising them; but merely, as I have sometimes remarked, by referring to the original will sometimes enable one to more easily explain to others the reason for attaching or applying a rather foreign or unusual signification to a single word that seems to present an irreconcilable difficulty, as in the common acceptance of the little word *only* in the foregoing connections. Yet I feel thankful to God, and proud to acknowledge, that he has given by his Spirit to some of his most illiterate (in worldly literature) of his ministers clearer conceptions of the holy scriptures than all the wisdom of earth could qualify them to obtain; by the sole direction of which, and without even a common English education, they understand, and with the same view herein presented, maintain that if the saints are as represented, begotten of God, (John v. 1) sons of God, (Rom. viii. 14) and yet if it is possible that Christ Jesus is the only begotten Son of God, (John iii. 16, 18) and the scriptures are not contradictory, (and we know they are not, for they are the words of God, and it is impossible for God to lie, and he cannot deny himself, being faithful) they cannot be sons of God and begotten of God only in a relative sense, by virtue of regeneration and birth of the Spirit of God, by which they are brought into visibility and individuation as the children and heirs of God, and joint heirs with Christ, still in vital union with him in his divine character and Godhead, from whom as an incorruptible seed they never were nor ever can be separated, and by which they become children of God, only as members of the body of Christ, as grapes in the living branch of the true vine's cluster of fruit, the ransomed and spiritual body of Christ, who is really and verily the only begotten Son of the Father, full of grace and truth.

Brethren, for the sake of the truth and unanimity of sentiment, we would all do well to reflect upon and investigate these things carefully and prayerfully.

Fraternal submitted by an unworthy and poor worthless brother in affliction,

GEORGE Y. STIPP.

FAIRFAX C. H., Va., Nov. 10, 1875.

DEAR BROTHER BEEBE:—I feel to-day like talking a little with my dear kindred in the Lord, but at the same time hesitate, fearing that I am not capable of contributing anything that would be either encouraging or instructive. I tremble at the idea of

my writings appearing in print, feeling that my name has appeared too often in your columns already. I have now on hand several articles that I have written, and after reading them over have seen so much imperfection in them that I laid them aside, feeling satisfied that they were of no use to the saints; but still there is a whispering in my heart to write to the saints who are scattered abroad throughout the length and breadth of this world of sorrow and affliction, and who have been brought to know that this is not their home, that they have no continuing city here, but have a desire to lay up their treasure where moth or rust doth not corrupt, nor thieves break through and steal; and to those who may be still groaning in Babylon, feeling sensibly the yoke of bondage, in whose ears is sounding a voice, saying, Come out from among them, and be ye separate, and I (the Lord) will receive you. I say unto such, I should like to talk; but as it is impossible for me to address them by private letter, and knowing that I am not capable of doing so through the "Signs," I feel in a great degree very unpleasant; and then again, I cannot be content to withhold my daily experience, and am often made to weep over my condition. I have no rest day or night. There is a passage of scripture that is pressing upon my mind, found in Rev. xxii. 14, 15, which I should like very much to have your views on, in regard to that sweet blessedness in doing the Lord's commandments, which seems to cause them to enjoy the right to the tree of life, and those gates through which they enter into the city. I thought perhaps it would afford me, as well as a great many others, a great deal of comfort, as I believe the blessedness of fellowship is the strongest tie that unites us to our dear Redeemer, and when contrasted with the language of the 15th verse alluded to, it is enough. It seems to draw the child of God to that strait into which the prodigal son is described to have come, when he exclaimed, "I will arise and go to my father." If it is not taxing you too much, I should love to hear from you on the subject; but I am willing to give way to others whose requests are before mine, and also to you, for I know your mind must be taxed heavily.

I shall now proceed to talk to the saints a little of my life since the time when (as I hope) I left Babylon, and journeyed toward the house of God. And now, dear brethren and sisters in tribulation, as I am about to commence to write you that part of my history that I never have told before, I hope you will bear with me a little in my folly, as I often look back over it, and with tears of joy thank the Lord for his watchcare over me all along my journey, which lay through a thick jungle of thorns and thistles, and my pathway crossed and re-crossed by brambles, with many prowling beasts of prey on either hand; and to add to my desolation, I traveled the whole journey

mostly by night, as the Sun seemed to rise only to set in a few minutes, and it seemed there was but one who had ever traveled that path before me, and he was so far in advance I never could overtake him; and when I was crawling among the brambles, I discovered footprints on the ground, and upon further search I found a letter, over whose signature was subscribed, "Sojourner." O how I longed to be in company with the writer! But from the account I read of him, he was far in advance, and I was tangled in the thorns that were sticking in my flesh, and smarting terribly. I felt that if "Sojourner" was in hailing distance I would not call him back, for I did not feel that I wanted him to be entangled again. So I did not cry to him, only I felt a longing desire to be with him on his journey. So I kept his letter as my only comfort as I traveled on. The next letter I saw from him stated that he had arrived in Zion, and his letter was entitled, "Walks and talks about Zion," which made my heart glad, and I have often wished he would favor us with his post-office address, that I might write him privately. But if he has ere this entered into his final rest, it is far better; for then his sojourn is at an end, and all his trouble is over, and his sweet song is now redeeming love. But, my dear brethren, I must continue my journey; but to be more plain, I beg all who love the truth to just go back with me some six or seven years, when the Lord, as I hope, discovered unto me the great idolatry of Babylon, and called me to come out of her, assuring me that he would receive me, and care for me, in supplying all my needs. My heart replied, Lord, where shall I go? And, How can I go up, for I am so weak? And the voice said, The battle is not to the strong, nor the race to the swift. But I greatly feared, and the Lord laid heavily his afflicting hand upon me, and did not withhold for the space of nearly three long years, and I was brought to want for even sustenance for my body, as well as for my spirit. Then I heard the call again, "Come out from among them." And I said, Lord, thou hast afflicted me, and I am compelled to eat bread at their hands. If I leave them, I am out in the world, a poor beggar, and must be sent to the poor-house, to be cared for by a cold hearted commonwealth, and thus be parted from my little family. But all I could hear was, "Come out from her, and be ye separate, and I will receive you," which still sounded in my ears. And with all my natural reasoning I could not rest, for that voice disturbed my sleep at night, and what to do I knew not. I was undone forever, until I felt my bodily strength fast failing, and then it came to my mind how the Lord fed Elijah of old. But ah, thought I, Elijah was a prophet of the Lord, and for him the Lord wrought a miracle; but as for me, I am a poor worm; can I expect so much favor at his hands? Why should I be called out of Babylon? Would I be of any more use to the saints out than in? For of all the

worthless things, I was the least. Why should the word of the Lord follow me in all my wanderings? When I laid me down at night, it was there, till at length, just on the very brink of despair, I was compelled to make my exit out from that abominable city, a lone wanderer, I knew not where, taking up my onward journey through a wilderness I had never penetrated before. But, to my shame, I worried along, taking thought, "What shall I eat, and what shall I drink, and where withal shall I be clothed?" forgetting that all these things should be added; and thus I was soon entangled in these brambles, and indeed they fastened themselves so closely around me that I felt my heart sink within me; and my supply of natural food was so reduced that at breakfast one morning the last morsel was consumed and I had not the wherewith to buy more. I had left Babylon now, and could not call on my former associates to supply me from the commonwealth of the city, and my relatives in the flesh were all poor, and had done for me all they could, and my condition was, in a natural point of view, very trying. On the above mentioned morning I was standing out at the door, and my poor wife, doubtless weighed down with many thoughts, said to me, Eli, what are we going to have for dinner? I could but utter the words, I don't know; for my faith had failed, and I had turned aside to weep, and the language of the dear Redeemer just described the language of my heart, "My God, my God, why hast thou forsaken me?" All my strength of mind and body seemed clean gone forever. No promise presented itself to comfort me; no ray of hope came to my relief, and I was undone. I sought the time of my first hope, when Jesus said, "Peace, be still." I well recollected his voice, but where could I find him now? I longed to embrace him, to pour out the anguish of my soul unto him, who is the only friend of lost sinners. But it was all dark and gloomy. I saw in the distance all the hosts of Babylon arrayed against me, and I had become a laughing stock. Just then some one touched me, (it was a little girl, my wife's sister) and I turned around. She handed me a letter, hailing from a distant state. I broke the seal, and it contained two dollars. I burst into tears, and looked at the signature of the mysterious manuscript; but all was strange. I gave the letter to my wife, and hobbled to a little store near by, and got something for dinner. At night, when we had laid our little boy to bed, I took up the mysterious letter and read it, and my poor faint heart was made glad above measure. It was from a dear old brother past his three score and ten years, who was sojourning in the state of Michigan, whom I had never heard of before, and all he had ever heard of me, according to his letter, was my first communication in the "Signs," and nothing short of the Spirit of God could have prompted him to do what he did. He came

across the Atlantic some twenty-five or thirty years ago, from England, and finished out his number of days shortly after he wrote to me. How mysterious are the ways of God. Well might it be said of him that his ways are past finding out. I was made far richer with those two dollars than it is my desire ever to be in this world's goods; for the Lord of Elijah, I am made to say, still lives, and is still mindful of all our needs, and watches over and protects us in the very midst of our enemies, and makes good all his gracious promises, and still rules all things "after the counsel of his own will." And I can further testify that while I yet wandered in the wilderness he never has left me nor forsaken me; for the saints at Otego, N. Y., found it in their hearts also to send to my relief, from no more knowledge of my circumstances than the brother alluded to above; and not only they, but some where near the Falls of Niagara were two more who under similar influence did the same thing. While brother Bundy from Otego visited me with his kind and brotherly letters of comfort, sister French of the same church remembered me with her interesting pen, and Elders Chick and Durand seemed to take special pains to comfort me through the "Signs," and some kind friend remembered my destitute circumstances, and the "Signs" was sent to me regularly all the time, bringing glad tidings to my soul, and introducing, as it were, so many of the Lord's poor to me. Thus for nearly three long years of bodily affliction I was comforted and fed by the people who are so much spoken against, for nothing but the truth's sake. But I say to you all, in the language of your Redeemer, your reward is in heaven; and cannot be destroyed; for the Lord of heaven and earth is its keeper; and though our bodies die, it is but the laying aside of an old garment for a new one woven without seam, the everlasting righteousness or our Lord and Savior, and will be given unto us, and put upon us by his own hands, together with the crown of glory, when all things are consummated in us that was purposed should be done in us before the world began. And if it is his will that we shall suffer affliction, we should remember that it is only, as it were, getting rid of our dress, preparatory to a new garment that shall have no rent.

But I must travel on, by telling you that through the tender mercy of God I was set on my feet once more, and he permitted me to enter the visible church, as I, through the "Signs," have heretofore mentioned, and many have been the ups and downs since then with me; and indeed my sojourn seems at times to be among underbrush of a dense forest, so thick that after days of weary travel I have looked back on my pathway and found I had not advanced one step. But when I am permitted to see my brethren at the house appointed for worship, and hear glad tidings from the under-

shepherds, then it is that the Sun shines around my benightedened pathway, and all is bright. But O how short such seasons are with me. I soon find myself down, crying in the midst of fierce beasts. The Lord has laid his afflicting hand on me again, and I have not done a day's work since the first of August. I have not been able to meet with the brethren at Bethlehem since our July meeting, and O what a long night, between fear and hope, it has been to me. I often think of you, dear brethren and sisters, who are in this same strait, and enter into close communion with you in my heart, and embrace you in sympathy, in the rugged pathway, as we sojourn together, and say to you, Hope thou in God, for we shall yet praise him. I often think of those who are halting between two opinions, and I desire to say to them, "If the Lord be God, follow him; but if Baal, then follow him." I know there be some who cannot see how they could be baptized over again, as they in going into the water the first time went in good faith, and why should not that be valid? To such I would say, that if they are perfectly satisfied with it, just stay where you are the best satisfied. But as I feel satisfied there is a more faithful inquiry in the hearts of some, I will ask them a few plain questions, and leave the result with the Lord. First, Would you be a fit subject to administer in the church of Christ any ordinance whatever, if you had disqualified yourself for such office by a disorderly walk, and the church thereby could not fellowship you? Second, If you in disorder went forth volutarily and administered an ordinance, should the church of Christ recognize such voluntary act of yours as one and the same with those who perform such ordinance in fellowship with the church? You may see this point very plainly, but say you, the subject is the one; should not they be received? I will ask another question, or two, and leave it with you. First, Would you be willing to have a man stand in a pulpit of the church where you were a member, and attempt to take the power of God into his own hands, to convert the world, and tell you that you must work for God in the salvation of souls, or you would have it to repent of in heaven? Second, Can you accept such for the gospel of Christ, and those who preach it for the recognized ministers of Christ? Would you be willing to suffer such a one to baptize you? And if he did, would you be willing to force the church of Christ to acknowledge such a one as authorized in the word of God to perform such act? Would you be satisfied with baptism received at the hands of a false teacher, or can you find a "Thus saith the Lord" for it? Have you been baptized at all? I leave these questions with you, knowing the Lord will bless his children with a knowledge of the truth as it is in Jesus. And may he bless all our trials and afflictions to our good and to his glory. As I have by this time, perhaps, wea-

ried your patience, by my long and tedious letter, I think I had better stop. But I would say to the brethren, I do not expect to write again soon, and should not even now, were it not for a relief to my mind; I hope they will therefore pardon all my short comings and misgivings, and may our heavenly Father forgive whatever I may have written amiss. And to you, brother Beebe, who have been patient enough to read what I have written so far, please forgive my intrusion on your time, and if you think there is any thing in this that would encourage or comfort the heirs of the kingdom of God, you are welcome to publish it. I leave it to your judgment. Hoping that you, through the blessing of God, may be able at all times to see by the eye of faith, as you ripen in years, those beautiful mansions in heaven which the dear Redeemer went to prepare for you, and when the time shall arrive when you must lay off the old garment of mortality, may you receive a crown of immortal glory, and be forever with the Lord. And if we never meet on earth, it is by grace, and grace alone, that I hope to meet you, with all the Lord's chosen family, beyond the shores of time.

Your little brother in hope,

ELI T. KIDWELL.

BLACK ROCK, Md., Nov. 1875.

ELDER GILBERT BEEBE—DEAR BROTHER:—Since my unworthy name has been placed upon the church book, as a member of Christ's militant kingdom, I have passed through one terribly dark and unlooked for trial. The darkness was so intense, there was not a single ray of light. I tried to go back over my past experience, but all was black darkness. I could neither see the Sun of Righteousness, nor feel a ray of warmth; not a single reflected beam came to my darkened vision, from any thing animate or inanimate. After this trial had passed, and the Sun of Righteousness again arose with healing in his wings, dispersing the darkness, I then wrote what I believe to be the dealings of the Lord with me, in showing me the sinfulness of myself, and the sufficiency of the sacrifice once made on Calvary, for sinners, for my own benefit, in case I should again be enshrouded in such dismal darkness, I would have the body of my experience in written words, if I could not have the life of those words, which I thought would have been of some little comfort in my great trial; for I could not call to remembrance a single step of the way that I had passed over from Ur of the Chaldees, to Canaan; and if I am of Abraham's seed by faith, I, like him, have been brought out in a way I knew not. Of this travel I will endeavor to give a brief synopsis, (by request) to the readers of the "Signs," by your permission.

Although brought up to hear the truth preached—Salvation by grace—from infancy, there was a deep rooted belief that I had the first step to take, in order to secure the pardon of my sins; that I must make formal

prayer to God; but I did not know then what prayer is, if I do now; neither did I know God in the least degree. I only knew an imaginary being, an idol of my fancy, whom the world worships. Not the God of Jacob, who said, "I will be Israel's God," and he was. But after several attempts at what I called prayer, I was surprised at not receiving an answer. I looked to myself to find the cause, and thought I had not displayed sufficient energy. The case was of more importance than I had at first thought; as the world says of any object not easily obtained, therefore it became more desirable. I now set to work with a will to obtain the blessing, and was more surprised and disappointed than it is possible to tell. Yet I thought it was the lack of energy, or something in or of myself, and I became desperately in earnest; for it was a life or death struggle; and an answer came—the terrible, unlooked for answer, "The sacrifice [prayer] of the wicked is an abomination to the Lord." The hope of my life, the teaching of the inward monitor, which we hear so much said about by the religious world, was all a delusion. I had followed its directions, having nothing else to dictate to me the way of salvation; and lo, death, and death only, was the goal to which it led. Dear brethren and sisters, is this the awful death you talk and write of in your experience? If so, none have realized it to a greater degree than myself. But with the answer came also a view of myself, as the vilest wretch, the most depraved and corrupt mortal on earth, a sinner within and without, not a single good thing about me, either in thought, word or deed; all, all defilement and corruption, without God or hope. I now began to have a view of God the Father also, first of his justice. Ah, justice. I was justly condemned by the law. They that fail in one jot or tittle are guilty; but I had broken the whole; no part had I kept; neither now was I able to keep any part of his holy law, for I was nothing but sin, and the law was holy, just and good. I had heard a great deal said about the mercy of God, but mine was such a terribly bad case that he could not extend mercy to me, only at the expense of his justice, and that could not be done; it would be destroying one of his divine attributes, to establish the other. The more of what I now hope was light that dispels nature's darkness, the more fearful was that darkness. I was long in this awful, dreadful Egyptian darkness; how long I do not know. This seems very wonderful to me now, that I do not. I have no clear idea of the time or place. I do know that I was in the house of Deacon J. B. Ensor, and that dear brother Grafton was speaking from the words, "There remaineth therefore a rest to the people of God," and I found myself trusting, resting and relying on the Savior, taking the precious words as applicable to myself, before I was aware of what I was doing. I pondered

the words in my heart which he spoke. First, a man must be dead to the law before he can be married to Christ; must become dead to his own works before he can rest in the blood and righteousness of the dear Savior. Had not this been my experience, how else could the justice and mercy of God the Father ever agree, those conflicting attributes of Deity which had been so indelibly impressed upon my mind? I was guilty, and am guilty, and if forgiven, justice would suffer. If any one is not guilty when tried for a crime, it is only justice to release the innocent; not mercy. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." "And the Word was God." "The Word was made flesh and dwelt among us."—This is the sin-bearer for the chosen people. He paid the debt, all the debt I owe, if one so unlike a Christian may hope in his mercy. Ah, mercy—a word big with meaning to me. Jesus, the atonement. David says, "Shew us thy mercy, O Lord, and grant us thy salvation." "Mercy and truth are met together; righteousness and peace have kissed each other." In Jesus, all and in all. I who am nothing and vanity, have been brought in this unknown way, to trust in his power and hope in his mercy. I did not know one step of that way. The way I thought I knew, and the way which is taught throughout the wide world, leads only to death. If a child of grace, that death is necessary to life, or hope in Jesus. If not a child, it leads to carnal security, or the religion that is so wide spread throughout the world. Without this killing to legal righteousness, I might have found some kind of religion, and might have lost it again; also might have found some kind of grace, and might have lost it again; and, as Elder Osborn said, preach the doctrine of falling from grace, into torment. Dear brethren and sisters, if I fall, it will not be from eternal life, or grace, but because there is no life in me, or grace has never bestowed life upon me. And if not, I of all men must be dumb, and utter not a word of condemnation against him, the free giver of life. If what I know and try to tell is the way the living are led, I of all the redeemed have cause to sing surprising grace in loudest strains, and be the meekest, humblest, and always found at the feet of every saint. Yet I carry about a carnal mind, which is enmity to God, not subject to his law. This causes me to do the things I ought not, and leave undone the things I ought to do. This, dear saints, causes many groans, sighs and tears, and makes me need your kind watchcare, and causes me to walk so unworthily of the profession I have made. If indeed I am an Israelite; if I have crossed the Red Sea; if I have found Christ, the Rock smitten by the law, or rod of Moses; if I have drank of the living stream, of that water which is a well of water springing up into everlasting life; though this carnal

mind, this mortality, or old man, falls in the wilderness, yet I know Jordan's stream will be dry; for death will be swallowed up in victory, and our mortal bodies will be raised immortal, and this corruptible put on incorruption. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." And "It doth not yet appear what we shall be." But every expectation and hope of every saint is fully satisfied to know that they shall be like Jesus, their blessed and beloved Savior. And in conclusion, I again repeat, the ground of my hope is that I have been brought to trust in his power, and to hope in his mercy. I know his power to save a Rahab, a David, a Mary Magdalene, yes, me. In these blessed, though sinners, shined faith, patience, humility, all the works or fruits of a repentant child, while I fear I show nothing but pollution.

"Marks of grace I cannot show;
All polluted is my breast;
But I weary am, I know,
And the weary long for rest."

The words of Jesus to Peter strengthens my hope, "Whom say ye that I am? Thou art the Christ, the Son of the living God. Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." I differ with the religious world in regard to who he is. I view him and know him very differently from what I once did, and hope the Father has revealed him to me also. There is a sweet and glorious rest to every saint; no toiling or rowing, knowing God's own arm brought salvation. Having known the power of God in their salvation, O how safely and securely do they continue to trust in that power to keep them, having seen the mercy of God to them, in the full and complete sacrifice for their sins, in sending his own darling Son, who was able to lay down his life, with all the heavy load of the sins of all his people, to take away the flaming sword of the justice of God, or rather receive it in his own bosom, that mercy might descend to every saint, without tarnishing God's holy name or holy law, and able to take it up again.

A sinner in hope of eternal life,
THOMAS H. SCOTT.

FRANKFORT, O., Oct. 21, 1875.

DEAR ELDER BEEBE:—Having to send my remittance for the "Signs" another year, I will add some remarks on brother Bateman's letter, and those of the editor, which I find in the "Signs" of September 15th.

The special part of the text under consideration was the phrase, "only in the Lord."

I presume I am one of the brethren alluded to, having always taken another view of the subject, as stated by my aged brethren. I beg the privilege of giving a few thoughts that have risen in my mind since reading your articles.

In referring to "the old dispensation," spoken of by brother Bateman, I find a typical people with peculiar laws and customs. By their laws the

Israelites were not allowed to intermarry with the nations round about them.

Brother Bateman says, "this was typical, and for our ensamples, to teach the gospel church and its members not to make any alliances with any anti-christian body whatsoever." I would say the typical application is this. First a few words about the type.

Israel's God was a peculiar God, differing from all the gods of the nations around them. Now if the people of Israel had been allowed to marry among them, they would have been led out of love for their wives to worship the gods of the land; this would have provoked the wrath of God, for the command is, "Thou shalt have no other gods before me," &c.—Exodus xx. 3-5. By following such an unlawful and wicked course of conduct the Israelites would soon have lost all their distinguishing features as a peculiar people and nation, and would soon have become as the idolatrous nations around them, bowing themselves down to stocks and stones.

For practical examples of the result of violating this law I have but to refer you to Zimri and the Midianitish woman, (Num. xxv. 6, 14, 15) and king Solomon and his strange wives.—1 Kings xi. Now brother Bateman says, "these things were typical, and for our ensamples." If the shadow is so plain, what must the substance be? Simply this. Now the application of the type. Since Israel as a nation were to make no league with the inhabitants of the land, (but on the contrary to utterly destroy them) so should the church make no alliances with any anti-christian body whatsoever; and since the people as individuals were not allowed to marry among such nations, so should not church members marry unbelievers. The reason is evident to any thinking mind. Lest they be drawn away from the worship of God to the worship of idols. Scripture application: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi. 14-18. "Can two walk together except they be agreed?"—Amos iii. 3.

Brother Bateman says we cannot control pure love so as to place it on whom we will. We read that "Solomon loved many strange women" whom he made his wives. Was Solomon to blame for what he could not control? For brother Bateman says you cannot control pure love. So

great was Solomon's love for his wives, that in order to please them, (mark, to show his love for them, for "Solomon clave unto them in love,") that he forsook the worship of Israel's God, and went after the idol gods of his strange wives.

How much more would it have been to the peace of Solomon, and all others who took strange wives contrary to law (and piety,) to have torn themselves away from the object of their affections, rather than to have taken a course dangerous to themselves and dishonoring to God.

Our Savior in his teachings plainly taught, that if we loved any object more than him we were not worthy of him. I believe we should shun every appearance of evil, lest it lay a temptation in our way; and I conclude if the person on whom a man's affections are centered come between him and the worship of his God, that he had better forsake or leave such an one, rather than risk greater evils by contracting a union with them.

Elder Beebe, I agree with the apostle, that if a sister has a husband that believeth not, or a brother has a wife that believeth not, if they be pleased to dwell with their believing companions, let them not put them away; for in such a case no blame can attach to such brother or sister, since I understand from the reading that they have been born of the Spirit since becoming man and wife. Even in such cases I have known much sorrow to arise from objections raised, and obstacles thrown in the way by the unbelieving one. But what shall we say of the brother or sister who join themselves with an unbeliever, who would thus throw a stumbling block in their path, and press to their bosom those that can have no word of comfort or cheer for the weary and sometimes desponding in this vale of sorrow? The world loves its own, but hates the believer, because their minds (the unbelievers') are on the things of this world, and are at enmity to God and those that love him; for it is written, "The world shall hate and persecute you." They have no comprehension of the sweets of redeeming love. How can any say, Such an one is a fit companion for an heir of heaven. Marriages between such open a wide door to let trouble in and cause anguish of spirit. One can look about them and see the picture verified in its worst forms. On the contrary, let such brother or sister shun the unbelieving (the people of the land) as they would shun a temptation, and let them seek among their own people (in the Lord) a companion for life; so shall they pay good heed to our typical examples, and so bring happiness on their own heads, and comfort and peace to each other in many a dark and cloudy day. With them can be no discord, for they can walk joyfully together to the house of God, and bow together at the mercy-seat. If two agree in their request it shall be granted; so says the testimony.

And now, dear brethren, if I have not given a correct interpretation to the words, "in the Lord," I think I

have at least given counsel which, if followed, would not fail to give greater comfort and security to all Zion's children. May the good Shepherd lead us and keep us in the right paths for his name's sake. This is at your disposal. Yours in love,

WM. N. CORY.

(Editorial remarks on page 283.)

PARIS, Oct. 15, 1875.

MY DEAR BROTHER STIPP.—My desire is that the comforts of a covenant-keeping God in a precious Christ may be yours and my happy lot to enjoy. I feel stupid, and in no way, according to present feeling, able to undertake the privilege of addressing you on the present occasion, yet I feel that if I never attempted to do anything on account of darkness and ignorance, which I feel off, but little would be the effort; and if otherwise, as I sometimes hope it is, the pride of my deceitful heart, if left alone, would want the pre-eminence; so that I find in whatever state I am in, there is and will be some vanity about it. This sometimes makes me to sigh and beg and desire to be brought again to the precious fountain. Alas my infirmity! Yet to me it is a mercy of mercies to feel to be well off from the old stock, for I am persuaded that no good can or ever will come from this old tree; and if I had not been grafted into the true and living vine, I could never have had a proper view of the old. But when sometimes I am enabled to see my calling, and by precious faith feel the assurance of it too, I can then bless the unerring hand that put forth in me the two edged sword and cut me off. Then truly I can say and am persuaded that had not a covenant God in a precious Christ done this for me, I should yet have been left in my sins. And O, my brother, to be enabled at times to look within the veil, and to know that God is mine and I am his, this melts my poor heart, and my old body has to give way and submit too while it lasts, while I sing the song of grace to one so vile as I. Truly if ever I feel the powers of adopting love it has been at these seasons.

My brother, you need not that I should go into details of the sad and appalling difficulties, I mean in relation to our little church. Suffer me to say that since the hour you made me acquainted with, and I trust I can say without presumption, that the dear Lord so led you to come to see us poor, cast out worms, and to explain to us how our brethren and sisters had been thrust down by the no soul part or people of the church, that all the old embers yet alive in our souls were kindled at once into a flame of love towards them. And O, what matchless grace and mercy! How many times since that day you came have our souls been sweetly led to the throne of grace in their behalf; and our assemblings together have been attended by the Master of assemblies, whose presence and still small voice breathed comfort where distress did abound, and our joy has far outweighed at all times the trou-

ble. How sweet to me to feel these alluring powers, to run in the way of his commands with our hearts enlarged, to long for the time to roll on for the meeting again of our poor, old, despired and cast out brethren and sisters. And when these words were brought to my soul with such power and sweetness, it was to me in remembrance of the days of my espousals. The words were these, Though ye have lain among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers of yellow gold. The effect of this was with much prayer and supplication; and if a poor soul ever felt true liberty at times I have, and my heart encouraged to hope that his promises, which are all yea and amen in a dear Redeemer, will be fulfilled on our behalf.

Now, my brother, my object is to inform you that a council is called to meet at Paris on the 13th of November, and on one side the brethren have determined to abide by the decision of a council composed of the Wabash Association only. I know you feel much interest towards the poor sheep here and their cause; and as you have, as well as us, many reasons to grieve on account of the many errors that are propagated in these days and in our midst, and in our troubles now, we all hope the dear Lord will direct the council, that whatever the result, it may be for Zion's good and his glory. I therefore take this opportunity of asking you, if you can so arrange, to come up at that time. I am not empowered to ask you to take any part in the council, as you see we expect it will be confined alone and entirely to our own association members. But I know you love to be with the dear old brethren in company.

My dear spouse joins me in love to you, and hope the dear Master of the vineyard may guide you in handling the plow, to turn and root up all the unprofitable weeds that come in your way. My brother, if you preach our God's truth experimentally, you will find lots of worldly-wise men in a profession to rebut and stop you if they could. I pray you may be guided and strengthened alone by his Spirit.

Your unworthy brother,

G. CLIFFORD.

PROSPECTUS.

Elder J. F. Johnson, of Kentucky, having received many calls from the brethren of Licking, as well as other associations, for his articles published in the SIGNS OF THE TIMES to be compiled in a book form, has given his consent to the publishing of a prospectus. The book will contain from five to six hundred pages, the same size as the "Editorials," and bound in a neat, substantial binding, and sent postage paid for one dollar and fifty cents per copy. Finer binding may be had at an advanced price.

Before commencing the above work we publish this prospectus, and request all who would like to procure the book to send in their names, but not the money, as soon as convenient, that we may determine the number of copies to publish, as there will be but a very few more printed than absolutely ordered. Address for the present,

B. L. BEEBE,
Middletown, Orange Co., N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1875.

END OF VOLUME FORTY-THREE.

Onward and still onward rolls the wheel of nature, controlled and hastened by the power and wisdom of him who has declared the end of all things from the beginning, whose purpose shall stand, and who will do all his pleasure; we in even pace with the flight of time, fill up the brief measure of our days, and then pass to the house that is appointed for all the living. To every purpose under the sun there is a time allotted. Man by his Creator is endowed with a limited measure of intelligence. He can look back and retrospect many changes through which he has been hurried, but a dark impenetrable veil hides from us the unseen future. All we can know of "what gloomy lines are writ for us," or of what bright scenes may rise, can only be made known to us by revelation. Beyond the feeble scrutiny of man, God has spread out the vast infinitude of what eternity conceals from finite minds.

"Life, death and hell, and worlds unknown,
Hang on his firm decree."

How short are reason's lines to fathom the depth of vast eternity. Here in this transitory world, for a little season, mortals, like grass, spring up and flourish. Swifter than the weaver's shuttle pass away our days, and like the withering grass and falling flower, beauty and youth give place to trembling age and hoary hairs; then as the grass is withered, and the flowers thereof pass away, like sheep are we laid in our graves, and the places that have known us shall know us no more forever.

As those who have as hirelings fulfilled the days of their appointed time pass off the stage, succeeding generations fill up the depleted ranks; and so shall it continue to be until all the years appointed for the duration of time shall be fulfilled. And then cometh the end of all terrestrial things. Then all the elements of nature shall melt with fervent heat, and the world and all the works that are therein shall be consumed.

These thoughts were suggested as we sat down to write the article with which we close the labors of the year 1875, and send to our subscribers this last number of the forty-third volume of the "Signs of the Times." From our present standpoint we review the incidents of the past, and many reminiscences of our earlier days come back unbidden to our mind. We have now filled up the three score years and fifteen of our mortal sojourn on the earth, and through the mercy of God we still enjoy health and physical vigor beyond that of many of our age. In very early youth, even in childhood, we were made to feel the weight and bitterness of sin, and after struggling long under the terrors of the holy law of God, we were brought to hope in the blood and righteousness of the Redeemer; and on profession of our

faith were admitted into the fellowship of the Baptist Church, and were baptized in the year 1811. At that time none of the religious organizations that have subsequently risen up and become so popular among those who have left our ranks, but who still claim our denominational name, were known among the Baptists of the United States. The introduction of the doctrines of Andrew Fuller, of England, among the Baptists of America, found favor with those in our churches whose predominating proclivities strongly tended to Arminianism, and caused much contention and confusion in our churches. The heresy of Fuller was soon followed by a numerous train of unscriptural societies, which were considered as valuable auxiliaries to the church by their admirers; and it was claimed for them that they would promote the salvation of sinners, and ultimately raise the Baptist Church, which had always been despised by the world, (to use the words of Dr. Fuller) from the dunghill to a respectable standing among the religious denominations of the age. Educational societies, for qualifying young men for the ministry by giving them a collegiate or classical education; Sunday Schools, as nurseries to the churches, to do for the Baptists about what sprinkling had been doing for other denominations, (bringing children into the pales of the churches;) Bible and Tract and Missionary Societies, with numerous other humanly-devised institutions, have followed in the train.

This open and manifest departure from the ancient landmarks of the church of Christ, as set by Christ and his inspired apostles, could not and did not fail to cause a division among those who had formerly walked together as Baptists. From about the year 1815 to 1832, the Baptists of the Middle and Eastern States, though greatly divided in faith and practice, still kept up a nominal correspondence; but as these new things into which the Fullerites, as they were then called, had apostatized, were very popular with the world, the Fullerites multiplied in the churches much faster than did those who still retained the faith that salvation is only of the Lord, and became largely in the majority. Still God preserved a remnant according to the election of grace, who refused to bow to the image which the Fullerites had set up. Of course the union of these opposite elements in the Baptist connection was but nominal. Peace had departed, discord and contention disturbed our meetings. Our associations became bedlams of confusion; strife, debate and acrimony forbid the continuance of christian love and fellowship.

A minority in our churches as they then stood, though of respectable number, had never yielded an assent to the elements of disorder that had come in like a flood; but they were powerless to reclaim those who had departed from the scriptures as the only divinely authorized rule of faith and practice to the saints.

In some of the Southern States those Baptists who remained on the apostolic platform, in a formal manner had withdrawn fellowship from those who had departed from the faith once delivered to the saints; but those in the Eastern and Middle, and some in the Western States, held a convention at Black Rock, in September, 1832, and published an appeal to the Baptist Churches in general, in which was distinctly stated the Primitive Baptist ground on which we stood, and proposing to them, that if they would return to the order of the gospel as laid down in the New Testament by Christ and the apostles, then peace and harmony might be restored, and we would still recognize them as brethren. But if they persisted in their disorder, which we regarded as idolatry, we should be compelled to withdraw from them the profession of fellowship.

Of the numerous Elders who attended this first convocation at Black Rock, the editor of this paper is the only survivor. But a faithful record of our proceedings at that and the next convention, one year later, is given in the First Volume of the Editorials, re-published in book form at this office by B. L. Beebe, a copy of which should be in the hands of every Old School Baptist who is desirous to have and preserve a faithful history of the division, and of the antagonism which ensued between the parties for years subsequently.

At the time of this separation the Fullerites in the United States had many papers being published and in general circulation, in which those who continued steadfastly in the apostles' doctrine were derided and reproached as being far behind the times, and opposed to progression; the maligned party were shut out from the columns of the new order, and were without a medium of correspondence, except by private letter. The want of a paper devoted to the cause of truth, and for general correspondence, was severely felt; but the advocates of truth were so few and far between, that the attempt to publish a paper devoted to the Old School Baptist cause was considered exceedingly doubtful and hazardous. Many brethren who were considered competent to conduct such a paper were applied to, but declined; and, for the lack of one better qualified, we were induced to issue a prospectus for the "Signs of the Times." At once the batteries of the enemies were opened on us, and we were denounced in unmeasured terms by all the publications of the New School. Our motives were misrepresented, and we were held to view as opposed to the progression of the Baptists, and enemies to all that was good and benevolent. The mad opposition of our opposers was however overruled to our advantage; those among the Fullerites, who had long suffered among them, not knowing but that they were alone, were by the enemies' battle cry informed of the existence of our paper, and sent for it. We struggled on for years, before we had gained a suffi-

cient circulation to pay the expense of the publication.

Many predicted the speedy failure of our paper; but for more than forty-three years it has borne to the various departments of Zion its semi-monthly messages of love and fellowship to the saints, and unfaltering defence of the truth against all opposition.

It is not our privilege to claim for the "Signs" that in all this time there has nothing appeared in our columns, either communicated or editorial, that had better have been omitted. It is human to err. Nothing uninspired by the Holy Ghost, either in preaching or in writing, can be safely relied on as infallible; but we are sure that our poor labors have been appreciated by those whom, above all others, we love and confide in as our kindred in Christ Jesus. We have never desired our readers to receive our views, only so far as they become their own views, by the testimony of the holy scriptures.

We presume there is not in the United States, if in the world, an Old School or Primitive Baptist preacher or publisher whose sentiments are more widely known, or more generally endorsed by all the Primitive Order of Baptists, than our own. We have and do enjoy cheering testimonials of the love and fellowship of the people of God, for which we feel grateful to the God of all consolation. But still our pathway has not been without trials, and strong and determined opposition. We know of no one in our day who has enjoyed a greater amount of comfort in the fellowship of brethren, or more bitter and malignant opposition from professed friends and avowed enemies. Our joys have been counterbalanced by sorrow, and our paschal lamb has been eaten with bitter herbs. We think we can in truth adopt the words of the apostle Paul, to whom we dare not compare ourselves, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24.

The "Signs of the Times" have been scattered broadcast throughout the breadth of our land for nearly half a century, and in that time many thousands of the poor who were unable to pay for them have been supplied gratuitously; and many thousands of others who have subscribed have failed to pay their subscriptions. We have sent bills to about thirteen hundred subscribers, some of whom we have not heard from for a long time. We have dropped a great number lately from our list, because we do not know whether they are still living, or if living, are receiving the paper. We now have to prepay postage on all we send out by mail, and cannot afford to lose both the subscription price and also the expense of postage. It is not our desire or intention to withhold the paper from such as really desire its continuance; if they will let us hear

from them, as far as we can possibly afford we shall take pleasure in still supplying those who really desire to read the paper, and are too poor to pay the whole or any part of our subscription price.

After the issuing of this number, which completes the volume for this year, we shall drop several hundred more, at least till we shall hear from them. If by mistake we drop from our list any who have paid, or who intend shortly to pay, if they will so inform us, their names will be re-inserted on our books.

We are but too well aware of the scarcity of money generally through our country; brethren should bear in mind that it seriously affects us as well as them; and that we are hard pressed to collect enough to meet and liquidate the current expenses of the publication. But we trust in that power and providence that has hitherto sustained us, to still support and bear us through to the end.

Relying on the kind hand of God and the aid of our patrons, we shall issue our forthcoming volume, commencing January 1st, 1876, on the same terms as at present. And we ask our brethren and friends to do what they can to stay up our hands, by not only sending their orders and remittances, but also by an effort to extend our circulation.

"ONLY IN THE LORD."

While we admire and commend the gentle and loving spirit evinced in the presentation of the views of brother Wm. N. Cory, on page 281, on the subject of marrying "only in the Lord," we cannot well refrain from calling his attention to some important considerations which we think he has overlooked.

Israel under the old covenant, as brother Cory admits, was a typical people, but not a spiritual body or organization. They were sanctified or set apart from all the families of the earth, as the natural or fleshly descendants of Abraham, in the circumcision of their flesh. Their circumcision was outward in their flesh, and made with hands, prefiguring a spiritual people whose circumcision is not outward in the flesh. For, in the antitype, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew [antitypically] which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 28, 29. Israel under the old covenant were in their flesh consecrated; not as a spiritual, but as a fleshly people; therefore they were forbidden to intermarry with the Gentiles. Even if the Gentiles were subjects of grace, and born of the Spirit, and worshipers of the true and living God, still the law forbade them to marry so as to intermingle their seed with any other nationality. The object being to preserve the purity of the fleshly relation to Abraham. Spiritual life or grace was not required to qualify them for any position under the law. If a man were

examined for the priesthood, it must be ascertained that he was a Levite, of the house of Aaron, by lineal descent in the flesh, and in his fleshly person, mentally and physically unblemished, free from legal contamination, having touched no unclean thing, or married any strange wife, or in any other way become disqualified in person, he was eligible to the office of priest. "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary."—Heb. ix. 1. "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience: which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation."—Heb. ix. 8-10.

We call attention to these scriptures to show why the children of Israel under the old covenant, in the worldly sanctuary, should observe carnal or fleshly ordinances, the interdiction of marriage with the uncircumcised nations being included. But it is highly important that we observe the distinction between the type and its anti-type; between the carnal ordinances and the spiritual things to which they pointed. These carnal ordinances were not typical of other carnal ordinances—shadows of other shadows. The worldly sanctuary of the Jews prefigured or foreshadowed the greater and more perfect tabernacle into which Christ has come. "For the law having a shadow of good things to come, and not the very image of the things" which they were shadows of, could not be shadows of other shadows, but shadows of the true substance of those spiritual things which they represented.

Embraced in those carnal ordinances which were specially designed to preserve the discrimination which the law made between Abraham and his fleshly descendants, and the nations of the earth, were circumcision and restricted marriage, as the most prominent; to which their meats, drinks, and divers washings, sabbath days, new moons and periodical festivals were also added, to distinguish them as the legitimate seed of Abraham after the flesh, from all other flesh. Circumcision in their flesh, as we have noticed, pointed to the work of the Spirit in the hearts of the children of the kingdom of Christ, by which the spiritual family are recognized as the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.—Phil. iii. 3. The Israelite who was not circumcised was cut off from the privileges of the commonwealth of Israel. So also those carnal Israelites who had married strange wives were required to put them away, or they also were excluded. We have shown that the relationship of the people of Israel which

was to be kept inviolate was altogether carnal, or fleshly, but the church of God is a spiritual organization, in which flesh and blood has no inheritance, and which flesh and blood cannot inherit.—1 Cor. xv. 50. The subjects or members are born, not (like the Israelites after the flesh) of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13. In his epistle to the Galatians, Paul shows the radical distinction between the carnal and spiritual Israelites, and that in the spiritual organization of the church of God, under the new and better covenant, "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, [whatever may be your relations in the flesh, or nationality, or condition] then are ye Abraham's seed, [antitypically] and heirs according to the promise."

The children of the new covenant are not born of the flesh, as were those of Abraham's house in the type under the old covenant; their consecration to God as his separate and distinct people does not depend on their fleshly relations. Godly parents can beget no spiritual or godly principles in their fleshly children. So the interdiction of marriage to the carnal Jews, as a type, pointed to the law of Christ by which the children of his kingdom are to form no spiritual or religious alliance with other religious denominations or religious institutions, or with the world, religiously. All the types in the ceremonial law were carnal, and all their antitypes under the gospel are spiritual.

Now let us inquire, What is it to be in the Lord, or in Christ Jesus? "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ he is a new creature: old things [the things of the law of a carnal commandment] are passed away; behold all things are become new." To be in the Lord, or in Christ, in the sense of the text, is to be free from the law. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh. [as did those who were under the old covenant, whose circumcision was in their flesh] but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 1, 2. The same law which would reject a man for marrying a strange wife, would also exclude one for having uncircumcised parents, or for being a Gentile; and the only legal ground on which the offender could be restored was that he should put away and forever abandon his strange wife. How would this rule work in a gospel church? For instance, a brother has married a woman who, though she might be a subject of saving grace, has not been received into the church, what is to be done in his case? The church, on the ground assumed by

brother Cory, must decide he has transgressed the law of Christ. Is this a sin that is unto death, for which there is no remission? If the matter be tried before the bar of Moses, he is required to put away his wife, and then be restored to full fellowship. Can we divide the law, and say that the offender may be put away from the church and debarred from restoration to fellowship on any ground? If there be any provision for restoration, what is it? Shall the church decide that the offender shall put away his wife, as Moses required the Israelite to do? If so, where in the laws of Christ shall we find such a rule laid down? Paul, as an apostle, commands, saying, "And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."—1 Cor. vii. 10, 11. Under no circumstances is either the wife to leave her husband, nor the husband to put away his wife. Will it then be sufficient for the offending party to profess repentance, and yet persist in the alliance which is regarded as sinful? We cannot believe that any rule laid down by Christ and his apostle can tend to such confusion.

The very passage on which our brother Cory seems to rest to sustain his view, lays down this rule: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord."—1 Cor. vii. 39. This agrees perfectly with Rom. vii. 2, and many other portions of the word. This rule to us seems very definite and clear. She is at liberty to marry whom she will, and in Rom. vii. 2 Paul says, "If her husband be dead, she is no adulteress though she be married to another man." This rule in both passages applies to widows, who by the death of their former husbands are free to marry whom they will, without involving any just ground of offence or censure.

But we come now to the words, "Only in the Lord," which are supposed to limit or restrict the liberty of widows to marry only such as are recognized as members in full standing in the church. But if this be the true meaning of the word, why is not the same restriction applied in the scriptures to any but widows? We confess our inability to reconcile such an interpretation of the words, "Only in the Lord," with the prohibition of the believing wife to leave her unbelieving husband, or the believing husband to put away his unbelieving wife. But the restriction, "Only in the Lord," we understand to mean, only in accordance with the liberty which we have in Christ Jesus our Lord. All the actions of the saints should in the same sense be done in the Lord. As he that doeth truth cometh to the light, that it may be made manifest that his deeds are wrought in God."—John iii. 21. "Abide in me, and I in you. As the branch cannot bear fruit except it

abide in the vine, no more can ye, except ye abide in me. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John xv. 4, 7 and 10. To be governed in all things by the commands of Christ, is to abide in the Lord in the sense of these scriptures; but to leave the New Covenant or Testament, and go back to Moses for a law to govern us in marriage, or in relation to anything else, is to depart, and not to abide in him. "Tell me, ye that desire to be under the law, do ye not hear the law?"—Gal. iv. 21. "This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh?"—Gal. iii. 2, 3. Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

Marriage is not a spiritual, but a carnal ordinance. It was from the beginning enjoined on all the posterity of Adam, and not confined to the children of God. To the people of Israel special regulations in regard to it were enjoined; but still to them it was like all their other institutions, a carnal ordinance, pertaining only to their flesh. As explained by our Lord; he says, "Have ye not read, that he which made them at the beginning, made them male and female; and for this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh," not one spirit. "Wherefore they are no more twain, but one FLESH. What therefore God hath joined together, let not man put asunder."—Matt. xix. 5, 6. Our church relation is not carnal, but spiritual, and so entirely so, that we as a spiritual organization know no man after the flesh. Yet our spiritual relations do not release us from any fleshly obligation devolving on us in the flesh. Husbands and wives, parents and children, citizens and magistrates, servants and masters, in the flesh, are commanded to observe and obey all such obligations in the flesh; not as spiritual, but as carnal ordinances. But we should carefully discriminate the distinction God has made between carnal and spiritual things.

In concluding our remarks, we will briefly notice some of the arguments of brother Cory. We fully agree that Israel in the flesh was typical of spiritual Israel, and the institutions of the ceremonial law which they were under were typical of spiritual things which they foreshadowed: but in the application of the typical import of the law, forbidding them to intermarry with those of any other nation, we seem to differ very widely. Brother Cory says, "Since Israel as a nation were to make no league with the inhabitants of the land, (but on the contrary to utterly destroy them)

so should the church make no alliances with any anti-christian body whatsoever; and since the people as individuals were not allowed to marry among such nations, so should not church members marry unbelievers. The reason is evident to any thinking mind. Lest they be drawn away from the worship of God to the worship of idols."

Ours may not be a very thoughtful or thinking mind, and we sensibly feel the barrenness of our mind in regard to spiritual things; and whether from that, or some other cause, the reasoning of our dear brother is not so perfectly clear to us. We can and do see and acknowledge that the type, spiritually applied, will teach that the gospel church shall make no alliance with anti-christian bodies. But we fail to see that the marriage of a church member to an unbeliever is the forming any such alliance with anti-christ. If it is, then those of whom Paul writes, as the unbelieving wife having an unbelieving husband from whom, he says, the Lord forbids the wife to depart, or the believing husband having an unbelieving wife, which he is forbidden to put away, would as manifestly involve an alliance of the church with anti-christ as though the marriage were contracted after having become a member. If the relations in the flesh of individual members of the church with those who do not profess our faith involves a forbidden alliance of the church of God with anti-christ, church members should have no unbelieving fathers, mothers, brothers, sisters nor children; but they should, to carry out the figure in its broadest application, slay them all, as the Israelites were commanded to slay all the Canaanites.

The admonition and instruction of Paul to the church at Corinth, second epistle and sixth chapter, is truly worthy of our serious attention. But he is not speaking of our fleshly relations: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness?" &c. This admonition is exclusively applied to matters of christian fellowship. Every christian has in his own person a fleshly nature, that is full of unbelief and of unrighteousness; and he has also a pure and holy nature born of God, that cannot sin; and we know there is no fellowship between that in us which is born of the flesh, and that which is born of the Spirit, for these are contrary one to the other. It is not enjoined that the saints shall come out from the body of our flesh, or put away their wives, or disown and refuse to provide for their unbelieving children. But we understand that a separation religiously, in communion and expressions of spiritual fellowship, is commanded. And that the gospel church is forbidden to recognize as christians, churches or religious bodies, or any who are not born of the Spirit and taught of God, and who show their faith by their works of obedience to our Lord Jesus Christ.

Brother Cory quotes Amos iii. 3: "Can two walk together except they be agreed?" To which we answer, We think not. But the twain are agreed in marriage, and they become one flesh, not one spirit; for it is not a spiritual, but a fleshly relationship. It is also essential to harmony and fellowship in the spirit that the saints should be of one mind, keeping the unity of the spirit in the bond of peace. It is true our Savior taught that they who love any object, wife, children, house or lands, more than they loved him, were not worthy of him: but he made no distinction between wives or children, nor did he forbid that we should have families or houses or lands, lest they should tempt us to love them with idolatrous love.

"What shall we say of a brother or sister," &c., "who press to their bosom such as can have no word of comfort or cheer," &c. Cannot brother Cory press to his heart an unconverted son or daughter, or a fond father or loving mother? Or is the fleshly nature of a believing husband any better, purer or more believing than that of the unbelieving wife or child? "What then, are we any better than they? No, in no wise."—Rom. iii. 9. Godly wives who are church members, as well as those who make no profession, may engross too much of the mind of a christian husband, and even draw them into idolatry. Paul makes no distinction between believing or unbelieving wives in his admonition, 1 Cor. vii. 32-34.

PROSPECTUS OF VOLUME FORTY-FOUR.

Our next issue will commence the forty-fourth volume of the SIGNS OF THE TIMES, which will be conducted under the firm name, "Gilbert Beebe and Son," the firm to consist of Gilbert Beebe and B. L. Beebe. The paper will be issued on the first and fifteenth of each month as formerly, and at the same subscription price. We have just completed arrangements with a new paper house, and by offering extra inducements, have obtained a pledge from them to furnish us with a first class, all rag book paper, that will excel for durability anything we have yet used. We shall also use an ink which is of late discovery, and warranted by its manufacturers not to spread from standing any length of time. This, together with one of the best make of a Hoe & Co. registering press, will enable us to produce a sheet that for perfect print and strength of texture is surpassed by none; and relying on our many and able correspondents, we hope to make our next volume even more interesting and attractive than the preceding ones. It is our desire to furnish our subscribers with a sheet that, when bound, will be of good, substantial paper, and present as neat and perfect an appearance as if originally printed in book form. We shall be at a heavy expense in making the foregoing inducements, and rely on our friends exercising their influence to extend our circulation, to indemnify us from loss in so doing.

APPOINTMENTS.

In compliance with the request of the Ebenezer Baptist Church in New York, seconded by their pastor, Eld. Wm. L. Benedict, we have consented, providence permitting, to preach at their Meeting House, No 154 West Thirty-sixth Street, New York City, on Sunday, Dec. 12th, 1875, both morning and afternoon, at their usual hours, and Elder Benedict will supply our place on the same day at New Vernon and Middletown.—Ed.

I will (providence permitting) endeavor to meet the following appointments:

Broad Creek, Wednesday morning, Dec. 17th, 10½ o'clock.

Delmar, Wednesday evening.

Thursday evening, Pittsville.

Friday morning, 10½ o'clock, Forest Grove.

Saturday afternoon and Sunday morning, Indiantown.

Sunday evening, at the residence of Mr. James Laws.

Tuesday morning, 10½ o'clock, Nas-saongo.

Tuesday evening, Snow Hill.

Thursday evening, Spring Hill.

These last I will submit to brother George Lowe and brother Jos. L. Staton to vary the time and place as they think best to do so.

Yours to serve,

E RITTENHOUSE.

OBITUARY NOTICES.

DIED—At his residence in Christian Co., Ill., Sept. 27, 1875, brother John Montgomery, Sr., aged 82 years, 11 months and 18 days. Thus another of the faithful in Christ Jesus has gone to receive his crown. It was my privilege to live in church relation with him ten years. In 1846 the Tonoloway Church called me to the care of the church of which he was a worthy member and deacon, which office he filled until 1856, when he and his wife, who was also a member, and a daughter, moved to the west, where his children had moved some years before. Seldom in my travels for forty years among the churches have I met with one so much engaged and devoted to the duties of his office. He was always in his seat at the monthly meetings of the church, and diligent in looking after such as were absent. He was faithful in admonishing any that were in disorder, and in seeing that the order of the house of God was duly observed. I well remember the affecting scene when he applied for letters of dismission, to take to the west. He was dear to the church, and highly esteemed by all who knew him. He was received by letter into the Primitive Baptist Church in Christian Co., Ill., called Liberty. I visited and preached for that church on the fourth Saturday and Sunday in September last, and found them sound in the faith and order of the gospel. Brother M. was too feeble to attend. When I visited him on Thursday he was able to walk a little by the aid of his daughter; but failed so much that on Friday his children were sent for, and on Monday he fell asleep, surrounded by all his children. On Tuesday I preached his funeral, and followed his remains to their resting place. His funeral was attended by a large assembly, among whom was Elder Watson, the pastor of the church. Brother Watson was attending an association, and did not attend the September Meeting, but returned in time to be at the funeral, and approved of the arrangement of the brethren for me to preach on the occasion. After which brother Watson also preached a very able and interesting sermon. After the funeral we returned to the house of brother John Montgomery, Jr., who is a son of the deceased, and a member, and I think he has been set forth to improve his gift. There are, in my judgment, but few such gifts in the ministry as that of Elder Watson. I hope to see and hear him in Virginia. JOSEPH FURR.

Again I am called upon to record that the angel of death has again visited our family, and taken from our midst my dear sister in the flesh, as well as spirit, Mrs. Mary E. Calvert. She departed this life on the morning of the 25th of September last, of a liver and stomach disease. Sister Calvert was baptized in the fellowship of the Mt. Gilead Particular Old School Baptist Church by our brother, the late Elder Samuel Jones. My sister gave very clear evidence of her acceptance in the Beloved, and if possible, more firmly rooted and grounded in the truth than in the beginning of her pilgrimage, she having left the church, and united with the so-called christian church, thinking it would be an encouragement to her husband to "hold out faithful to the end," of which he was a member at that time, remaining with them but a few years. She then returned, and made a full and free confession of all her wrong, and was restored to all the privileges of the church. The remainder of her life was devoted to the cause, filling her seat in the church regularly, unless providentially hindered. She was certainly a kind mother and true wife; self-sacrificing in every sphere of life, very sympathetic in her nature, and none were more ready to administer to the wants of the needy, to comfort the distressed, and to relieve, as far as in her power, the sufferings of those with whom she came in contact. She leaves a husband, seven children, a mother, a brother and two sisters, together with a large number of relatives, friends and neighbors to mourn their loss. But, brother Beebe, she is more highly blest than in that: not only has she paid the debt we all shall pay sooner or later, but we confidently believe she is now bringing forth the royal diadem, and crowning him Lord of all. May God sanctify the dispensation of his providence to our good, and save us, in my prayer for the Redeemer's sake.

J. H. WALLINGFORD.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

D D Mosser Ohio \$2 30.

SECOND VOLUME.

Eld A W McKenzie Texas 10, E Cartwright N Y 2 30.—Total \$12 30.

R E C E I P T S .

NEW YORK—Eld J D Hubbell 2, Miss Hester Ramney 7, Jeremiah Wilson 2, Mary Brownson 2, Mrs P Cleveland 2, David Hulse 2, S S Clark 1, Elder J N Badger 6, E Cartwright 1 70, Jas Blish 2.....\$27 70
VIRGINIA—Frances Moorehead 2, Wm Thomas 2, Elizabeth Adkins 1, F M Cole 2, Wm S McDowell 2 25..... 9 25
TEXAS—E Davis 2, W A J Walker 4, Eld N N Norris 6, Eld A W McKenzie 2, Meccajah Lindsey 2, Eld W S Harris 4, M M Burk 2 30, F M Bryan 2..... 24 30
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ILLINOIS—Eld I N Vanmeter 8, Mrs J B Powers 4..... 12 00
MISSOURI—J D Noble 4, P J Woodson 2..... 6 00
KENTUCKY—J T Chambers..... 2 00
Total.....\$139 00

Departed this world of sorrow and sin, where death reigns, on Tuesday, Oct. 26, 1875, a few minutes after one o'clock, p. m., after being confined to her room 11 months or more with breast complaint, our daughter, **Martha Ellen Roe**, aged 35 years and six days. I baptized her in the fellowship of the Particular Baptist Church at Stone Lick, in July, 1862, where she remained faithful and sound in the faith of the doctrine of election, predestination and the preservation of the saints unto glory, a loving member until her death. She gave strong testimony that the Lord Jesus had called her, and given her a name and a place in that house which is not made with hands, eternal in the heavens. During her sufferings she was never heard to murmur or complain; her only hope was in the Lord Jesus for eternal salvation and acceptance with God. She was amiable and sociable in her relations in life, and highly respected by all that knew her. She has left a loving husband and seven children to mourn her absence, with the members of the church, and many friends and relatives. But why should we mourn? as we confidently believe she is now enjoying that rest that remains for all the heirs of glory. May the God of all power and grace sanctify the bereavement to the honor and glory of his holy name. Amen. **D. S. BRADLEY.**

RECTORSVILLE, Ky., Oct. 28, 1875.

By request of sister Laney Winchell, I send you for publication the obituary of her husband, **Joseph Winchell**, who passed from the shores of time Oct. 29, 1875, at his late residence in Yorktown, Henry Co., Ill., aged 66 years, 4 months and 14 days.

His disease was dropsy. His sufferings were great, but he bore them almost without a murmur or complaint. Although he had a well grounded hope in Jesus, he never united with the church, always offering as his reason his unworthiness and unfitness to be numbered with those whom he considered the children of his heavenly Master. The last meeting he had the privilege of attending was the North Western Association, after which he soon took his bed, and never left the house again until he was borne to the grave. He was born in the town of Olive, Ulster Co., N. Y., and was the son of Deacon Peter Winchell, extensively and favorably known among the Baptists, and a brother of the late Elder Jacob Winchell. But his kind and genial face we will see no more in this world of affliction, and the little handful of God's children at that place will be deprived of the society of one who was always ready to go to meeting, no matter what difficulties were to be encountered. He leaves an affectionate and grief-stricken companion, and eight disconsolate children, (all grown up) together with numerous relatives and friends to mourn. But their mourning is not as those who have no hope. The writer of this notice was sent for, and after singing a hymn of his own selection, tried to comfort the friends by a discourse from John xi. 25, 26; after which his mortal remains were laid in their last resting place, there to await the summons to appear before the Judge of the quick and dead.

Yours to serve in the kingdom and patience of our Lord and Savior Jesus Christ,
S. KETCHUM.

KEWANEE, Ill., Nov. 5, 1875.

Please publish in the "Signs of the Times" the obituary of brother **Joseph Beckwith**, of the Westmoreland Church. He departed this life on the morning of the 28th of October, 1875, in the 80th year of his age, in the triumphs of a christian faith. He said to the writer of this little tribute of friendship but a few days before his demise, "I feel a perfect calm and peace of mind which passeth all understanding, and my soul longs to depart, as a hart panteth after the water-brooks." He continued in this happy frame of mind till the last; not a wave of trouble seemed to pass over his peaceful mind. O, thought I, who would not die the death of a christian? How much more to be desired in that trying hour than all the riches, emoluments and honors of this fading world. His sickness was of short duration, not being confined to the house more than two weeks. It was of a pneumonic character, ending in a sort of quick consumption.

Brother Beckwith was born in Charlemont, Mass., and at the age of sixteen removed with his father to this town, (Westmoreland) Oneida Co., N. Y., where he has lived ever since within a mile of the place where his father settled. He was baptized and united to the Baptist Church in Westmoreland in the year 1818, and when the division of the church took place he unhesitatingly cast in his destiny with the old predestinarian brethren and sisters, a united and loving band, and has lived with them in good fellowship till within the last few years, when the church divided on the subject of a "Mite Society," so called. He then became disaffected with his brethren on account of what he considered a lack of discipline, and left his travel with the church; since which time he has been much attached to the "Signs of the Times," and would look for their coming as for the coming of a dear friend. And only a few days before his death, when he received the number for the 15th of October, he put on his spectacles and read the verses on the first page, entitled, "Farewell to earth;" and with eyes swimming in tears he the next day related to me his emotions on reading them. He said it seemed to him that the words issued from his own soul, and every word seemed to fill him with ecstasy unspeakable. I think I never saw any one any more resigned to the will of God. He has been a soldier of the cross for more than fifty-five years, but he has got his discharge, and has gone home to receive his reward. "Blessed are the dead who die in the Lord," &c. Yours in gospel bonds,
D. C. BESSE.

WESTMORELAND, N. Y., Nov. 12, 1875.

DIED—Near Kearneysville, Jefferson Co., W. Va., my father, **Robert Thompson**, aged about 89 years.

The subject of this notice was one of the most steadfast believers in the doctrine of salvation by grace, without the works of man, that I ever knew. He often told me that the plan of salvation was never as plain to him as it was of late years. He told us when he was first taken sick, which was only a week before he died, that he would soon be gone; but I could not realize it until he was gone. A few days before he died he said it was in his mind to have singing, and asked me if I could not sing the words of David, "The Lord is good and doeth good." The day before he died my son came in to see him, and he told him that he was going to die; but he would say in the language of Paul, that to depart and be with Christ was far better. The Lord granted his request, that if it was his will he should be taken without much pain, and he died without a struggle. He was a subscriber to the "Signs of the Times" soon after they started, and still continued reading and hearing them read until he was taken sick. Elder Beebe's sermon on the words, "The righteous shall flourish like the palm tree; he shall grow like the cedar in Lebanon," was read by his request. I read it six times, and it seemed as great to him the last time as the first.

I will send you a few lines composed by my daughter Martha, who was a witness of his death, and says she saw a light shining around his bed as bright as if it had been the sun. You can do as you think best with them.
SARAH A. TURNER.

Weep not for him that's gone before,
He is now at rest on Canaan's shore;
His spirit's fled, death broke the chain.
To die is his eternal gain.

With us he could no longer stay,
For Jesus called to come away;
He knew full well that he must die,
He heard the summons from on high.
For him, fond friends, then cease to weep,
He has slept the sleep we all must sleep;
Amid the bright realms of the blest
His spirit now has gone to rest.

Yes, he is free from care and pain,
Where those long parted meet again;
Singing on that celestial shore,
Where those who meet shall part no more.

What thorny paths this pilgrim trod,
How often tears bedimmed his eyes,
While traveling through this vale of tears
To yonder brilliant, cloudless skies.

AGENTS FOR FIRST AND SECOND VOLUMES OF THE "EDITORIALS."

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INDEX TO VOLUME 43.

COMMUNICATIONS.

A.

A Tempest Tossed One 3
Adkins, Elizabeth 5, 176
A Wandering Pilgrim 43
Avery, Fred W. 79
An Aged Pilgrim 134
Alexander, R. & L. 189, 246
A Preacher's Wife 259

B.

Broders, Joseph 16
Bartley, D. 19, 43, 89, 127, 187, 188,
197, 207, 220, 248

Benedict, Wm. L. 19, 90
Bean, Fentie 25, 231
Beard, Watie A. 27
Beeman, J. C. 29
Beard, Jr., J. C. 30
Burruss, P. J. 38
Bartley, Jas. 52
Bradbury, B. 54, 111
Beebe, Wm. L. 64
Bradley, D. S. 80
Brown, Elizabeth 90
Baldwin, M. E. 99
Bateman, John C. 112, 208
Bartley, Kate 115
Bell, John 127
Barker, J. 135
Badger, J. N. 169
Brownson, Mary H. 177
Bannester, Lucinda 184
B. A. 198
Butler 198
B. J. C. 199
Bristow, Mary B. 229
Borthwick, Orpha 246
Bowen, Sallie M. 249
Boley, Mary Virginia 258
Barnes, Mrs. J. A. 259
Banks, R. S. 269
Bullard, Ellen 270

C.

Chick, F. A. 1, 14, 123, 145, 242
Cox, H. 65, 172
Clark, Sarah J. 91
Culp, Peter 114
Carlile, Martha J. 117
Conner, Ann 136
Cant, G. 136
Clabaugh, Isaiah J. 147, 221
Cole, Thos. 172
Crooks, John T. 175
Curtis, Attie A. 176
Corban, Helen 229
Cory, Wm. N. 231
Clifford, G. 232

D.

Douglass, Maggie 7, 247
Durand, Silas H. 13, 49, 76, 101, 182,
212
Dudley, T. P. 37, 55, 237
DuVal, Mary S. 40, 200
Davis, Amy 41, 245
Demaree, J. M. 53
Durand, Bessie 77
Dickerson, Joshua 117
Dye, Sarah 128
Dean, James 147
Dalmeier, Peter 162
Daniel, T. R. 175
Dodson, S. W. 222
Davis, Wm. 272
Dawson, Lovinia J. 273

E.

Elgin, Phebe 22
Ellis, P. G. 92
Elliott, Hiram B. 104
Ely, Joseph 199
Epler, Rachel R. 211
Eastin, Nancy E. 230

F.

Francis, A. B. 39
Fackrell, Jas. 42
Fetter, Ann M. 100
Flagg, B. F. 113
Flint, Rebecca 136
Ferguson, Edna A. 137
French, C. L. 159
Florence, Willis 160
French, Susie C. 162
Fuggle, Amelia M. 189
French, Amanda M. 243
Faucette, Augusta 267
Frazer, M. A. 273

G.

Garnsy, Effie J. 115
Garrison, M. 134
Gladden, Nancy 175
Gunn, R. N. 249
Greene, Toy W. 258
Gattis, Mattie 271

H.

Hamilton, B. F. 3, 52
Howard, Wm. G. 44
Hunton, Laura 78
Hillman, Mrs. M. N. 81
Hunton, Louise 162
Harris, Joseph 199
Hogan, Phebe 232
H. M. J. 232
Hamilton, Mrs. B. F. 259

J.

Johnson, J. F. 6, 20, 121, 221, 241
Jones, Samuel 40
Jones, Wm. M. 41
Johnson, Nancy E. 44
Jenkins, Benton 66, 109
Jaueway, Jas. 67, 73, 85, 97
Joyce, J. 104
Johnson, Ann 113
Jowers, Benj. 126
Jones, Mary A. 139
Jones, Wm. F. 147, 196, 257
Jenkins, Anna E. 235
Jarvis, Eliza J. 244

K.

Kercheval, Wm. F. 28
Kidwell, Eli T. 186, 279
Kerlin, Hiram 223

L.

Luckett, S. B. 8, 157
Lockwood, Deborah 112
Lester, Abraham B. 114
Laws, John J. 116
Luce, Wealthy R. 185

M.

Miers, A. E. 4, 222
Martin, B. 17, 195
Mitchell, Wm. M. 21, 116, 161, 265
McColl, Thos. 79
Montgomery, David F. 124
Martin, John R. 125, 196
Montgomery, Wm. S. 138, 173
Merrell, Wm. P. 186
McQueary, Morgan 188
Moshier, S. P. 189
M. 189
Murray, Marianne 193
Myers, Cornelius 199
Moore, Geo. 199
Myers, Lucy A. 206
McKinney, E. 211
McKinney, R. C. 223
Morris, Sallie A. 245
Moore, J. Taylor 270
May, J. 272

N.

Newkirk, I. N. 5
Norman, Eppa 62
Norton, J. W. 69

O.

Owens, Anna E. 160

P.

Purington, J. L. 4, 90
Petty, J. M. 6
Pittman, T. R. 29
Purington, Wm. J. 31, 75
Payne, Jas. M. 103, 249
Pierce, M. Jane 127
Parr, P. K. 133, 171
Pusey, Clarice E. 137, 190
Patman, D. W. 138, 210
Pitcher, Roxy M. 139
Powell, Lydia C. 174, 268
Phelps, Ira 176
Parsons, E. J. 177

R.

Ribelin, E. A. 26
Rumney, Hester 42
Rittenhouse E. 62, 79, 200, 233, 248
Rixey, Sam'l 76
Reed, N. P. 87
Rose, Elizabeth 111
Relph, Wm. 235

S.

Smoot, Wm. M. 18, 27, 61, 81
Staton, J. L. 51, 195
Smith, Susan 62
Smith, Thos. B. 81
Smith, Susan E. 88
Stipp, John 92
Southard, Lott 103, 185
Supplee, S. G. 113
Smith, N. R. 113
Sparks, J. J. 116
Stillwell, Mary Ann B. 139
Stipp, Geo. Y. 140, 181, 205, 217,
234, 253, 277
Sawin, J. G. 170, 183, 249
Stewart, Lucy 187, 222
Stringer, Jeff. 211
Slawson, Wm. B. 218
Saunders, Mary 272
Scott, Thos. M. 280

T.

Theobald, J. M. 2, 18
True, Jas. M. 40, 80
Taylor, S. 93
Tomlin, A. 104
Thompson, John A. 146, 231
Thompson, Sophrona B. 171
Thomas, Anna M. 233
Thompkins, Mary R. 234
Turners, Sam'l 248

V.

Vannmeter, I. N. 15, 63, 110, 173, 255
Vail, D. Marvin 122, 256
Vickers, M. E. 197
Van Housen, Charlotte E. 235, 266

W.

Waddy, Henrietta 5
Williams, E. J. 42, 268
Wright, Isaac 69
White, Maria L. 103
Wristen, Thos. 112
Witham, Mary E. 117
Wallingford, J. H. 128
Witcombe, R. 135
Weld, Augustus 139
Wright, Harvey 173
Woods, Andrew 209
Waggoner, Isaiah 234

CIRCULAR LETTERS.

Western Corresponding of Mo. 31
Baltimore 148
Delaware 149
Delaware River 150
Warwick 151
Chemung 165
Siloam 202
Corresponding of Va. 213
Maine Conference 224
Lexington 224
Licking 236
Tygart's Valley River 236
Clover 237
Kansas 251
Salisbury 260
Juniata 260

CORRESPONDING LETTERS.

Western Corresponding of Mo. 32
Baltimore 152
Delaware 152
Delaware River 152
Warwick 153
Chemung 165
Conference of Western N. Y. 177
Siloam 202
Maine 225
Lexington 225
Licking 237
Tygart's Valley River 237
Clover 237
Kansas 251
Salisbury 261
Juniata 261

POETRY.

Art thou weary, wouldst thou
rest? 1
Abide with me! Fast falls the
eventide 1
Why art thou cast down, O my
soul? 13
Thanks, everlasting thanks be
given 13
Guide us, O thou mighty Savior 25
The wondrous love of Jesus 25
Lord, when I see my fruitless-
ness 37
The way is dark, my Father,
dark and drear 37
Blindfolded and alone I stand 49
Let all the pangs of earth com-
bine 49
When toiling in the breakers 61
Beloved, it is well 61
Oft have I stood upon the shore 61
Where oceans, rivers, floods and
lakes 71
What think you, my friends, of
the preaching of John? 73
Jesus, friend of sinners, hear 85
Begone, vain world, I say be-
gone 85
We had a tiff; "John Jones,"
said I 96
The pure testimony put forth by
the Spirit 97
Why should I not with gladness
meet my sorrow 97
O God, our hope in ages past 109
Give ear, O ye heavens and earth,
while I tell 109
O what harmonious gospel
sounds 121
Lamb of God, rest for the weary 121
Dearly I love my present theme 133
I have fought the good fight, I
have finished my race 133
Come, all who fear the Lord
above 145
While Jesus in love my affec-
tions engage 157
O, I'm so poor I cannot find
Our Savior in the garden wept 165
O thou whose promise never 169
O may my soul to-day record 169
Come, God the Father, from
above 181
To thee, most gracious God, to
thee 181
What wondrous man is this? 193
Lord, when billows of unbelief 193
And do I follow thee? 205
Unseen and unsearchable is the
All-wise 214
Leave God to order all thy
ways 217
Soon shall I bid this world
adieu 229
Not unto us, O Lord, for we 229
Dear Jesus, do appear 241
Jesus, thou art the sinner's
friend 241
Jesus, Savior, Lord of all 241
This wretched heart will still
backslide 253
There is a name I love to hear 253
In ancient settlements 265
I would not, Lord, I would not
once repine 265
Now, Lord, I do desire to live 265
Mid scenes of sorrow 277
Close by Bethesda's pool 277
O bless the Lord, my soul 277

OBITUARIES.

| A. | | E. | | M. | | T. | |
|---------------------------|--------|-------------------------|----------|----------------------------------|----------|-----------------------------------|----------|
| Arnold, Wm. O. | 46 | Ensor, Rebecca | 35 | Macomber, Lydia A. | 35 | Tidwell, Josiah | 34 |
| Allen, Solomon | 108 | Ellison, John & Frances | 191 | Meacham, Jonathan | 46 | Thompson, Mrs. Sarah A. | 35 |
| Allen, Kesiah A. | 168 | Elmendorf, Coonrod D. | 215 | Mend, Mrs. Susan | 47 | Toler, Eld. Robert | 59 |
| Armstrong, Catharine | 227 | Elliott, Mary | 239 | Meredith, Wm. | 59 | Titus, Ella M. & Johnson W. | 120 |
| Atkinson, Washington G. | 275 | | | Merritt, Eld. Charles | 59 | Terwilliger, Levi H. | 167 |
| B. | | F. | | | | | |
| Bouton, Henry B. | 24 | Furbish, James | 24 | Mayfield, Dea. Jackson | 59 | Trowbridge, Abner | 180 |
| Bouton, Deborah | 24 | Foster, Elizabeth | 47 | Miles, Mildred | 83 | Twombly, Mrs. Martha A. | 227 |
| Bateman, John S. | 34 | Fairfax, Uriah | 59 | Madden, Wm. | 106 | Thompson, Eld. John A. | 239 |
| Bird, Mrs. Rebecca | 46 | Ford, Ira | 59 | McLain, Eld. Jesse | 107 | Triplett, Thomas | 263 |
| Bennett, Charles H. | 48 | Forsyth, Dea. Robert | 106 | Morrison, Japhed | 108 | Thompson, Robert | 286 |
| Ballow, Wm. H. | 48 | Ferguson, Harriet | 107 | Mace, Annie | 143 | V. | |
| Bagby, Landon | 59 | Fuller, Sr. H. G. | 131 | Miller, Mary | 168, 191 | Vandervort, Mrs. Fanny | 35 |
| Bond, Mrs. Rachel | 59, 71 | Franks, Nancy | 154 | Miller, Esie E. | 179 | Vail, Mrs. Rebecca | 83 |
| Bradbury, John | 59 | G. | | Marks, Lucy A. | 191 | Vaughn, John | 107 |
| Baker, Eld. Wm. | 59 | Guptill, Mrs. Polly | 71 | McQuin, Lucy | 203 | Vail, Horace J. | 107 |
| Bise, Elizabeth | 71 | Gibson, Alfred A. | 106 | Messick, Joel | 215 | W. | |
| Biler, John | 71 | Garden, Alexander | 106 | Munson, Mrs. Sarah C. | 227 | Wilson, Isaac N. | 12 |
| Bishop, Mrs. Elizabeth | 72 | Gober, Sarah A. E. | 119 | Maxfield, Marion, Wm. & Laura V. | 239 | Wakeham, Dea. Thos. | 24 |
| Beyea, Peter | 95 | Grafton, John M. | 119 | Morris, Mrs. Jane | 252 | Winnett, Margaret A. | 34 |
| Bartley, Sarah O. | 107 | Gillett, Mrs. Julia | 131 | Martin, Daisey M. | 263 | Webb, Linus | 47 |
| Blair, John W. | 107 | Gower, Leonard | 179 | Montgomery, Sr., John | 285 | Webb, Olive | 47 |
| Baker, Mary | 119 | Grove, Rebecca | 215 | O. | | Watson, Silas H. | 59 |
| Bracket, Mrs. Joan | 154 | H. | | Older, Wm. | 34 | Wheat, Robert F. | 60 |
| Boice, Mrs. Betsy A. | 155 | Hatch, Rebecca | 34 | Ogden, Sarah | 95 | West, Dea. Japhat | 71 |
| Boice, Libbie | 155 | Holden, Mrs. Lydia | 34 | Oler, Geo. G. | 264 | Wallingford, Dea. Joseph S. | 83 |
| Beebe, Emma | 179 | Howell, Mary E. | 34 | P. | | Wills, Jonathan | 95 |
| Baily, Eli | 239 | Hix, Nathaniel | 46 | Purington, Eld. Joseph L. | 11 | Walker, Mrs. Margaret M. | 131 |
| Butts, Mrs. Susan P. | 251 | Hewitt, Mrs. Elizabeth | 47 | Parker, Isaac G. | 59 | Weathersbee, Winifred | 143 |
| Burroughs, Daniel | 275 | Hewitt, Orrin | 47 | Peach, Sr. Wm. | 108 | Williamson, Rebecca T. | 155 |
| Beckwith, Joseph | 286 | Hammond, Hosea | 47 | Parsons, Abel | 119 | Wright, Eld. Aaron | 166 |
| C. | | Hanna, James | 71 | Pettenger, Wm. S. C. | 119 | Wiley, Sarah | 166 |
| Coggins, Mrs. Nancy G. | 12 | Hard, Jemima | 83 | Pettenger, Mrs. Anna T. | 119 | Wiley, James M. | 166 |
| Campbell, Wm. C. | 34 | Haynes, Mary | 83 | Peterson, Mary A. | 143 | Wilkin, Harrison | 239, 251 |
| Carr, Nancy | 34 | Harman, Bessie | 106 | Peterson, Benia | 143 | Walter, Milton | 239 |
| Conn, Mary | 35 | Harman, Jessie | 106 | Peabody, Nancy M. | 154, 191 | Whitehouse, Eld. Daniel | 239 |
| Cook, Mary P. | 47 | Hayes, Mrs. Irena | 106 | Perkins, Dea. Joseph | 154 | Wayman, John | 263 |
| Conklin, Henry R. | 59 | Hann, Mary | 119 | Peters, Mrs. Mary | 167 | Williamson, Lizzie | 263 |
| Carpenter, Dea. Joseph H. | 71 | Harding, Mrs. Louisa | 120 | Patman, Mrs. Eliza B. | 215 | Worley, Elizabeth | 264 |
| Carter, Bessie | 71 | Haggard, Harmon | 120 | Parker, Samuel | 227 | Winchell, Joseph | 286 |
| Cox, Catharine E. | 71 | Hulse, Mrs. Elenor | 131 | Page, Thomas | 252 | Y. | |
| Cannon, Mrs. Caroline D. | 83 | Hawkins, Ira E. | 143 | Q. | | Yeoman, Mrs. Amila E. | 143 |
| Carrole, Enos | 83 | Hill, Eliza J. | 143 | Quint, Levi | 59 | EDITORIALS. | |
| Campbell, Esther | 84 | Hastings, Arrenida | 154 | R. | | Introduction to Vol. xliii. | 10 |
| Caliway, America | 95 | Holcombe, Mrs. Amy | 155 | Rhodes, Mrs. Elenor | 35 | Ezekiel xvii. 22-24 | 10 |
| Carton, Thomas | 107 | Holeman, Mrs. Mary A. | 156 | Rhodes, Sally M. | 83 | Psalms xxv. 14 | 22 |
| Covalt, Abraham | 107 | Hollock, Fanny | 180 | Risinger, A. O. | 107 | Revelation iii. 18 | 33 |
| Colbert, Mrs. Nancy | 131 | Holeman, Dea. Isaac | 191 | Risler, Stacy | 107 | 1 Peter iii. 19, 20 | 45 |
| Corey, Isaac | 143 | Hill, Eld. Thomas | 240 | Roe, Silas | 119 | Luke xii. 50 | 56 |
| Callaway, America R. | 144 | Hogeland, Mary | 251 | Read, Mrs. Eliza Ann | 154 | 2 Cor. xii. 2-4 | 70 |
| Coggy, Mrs. Elizabeth | 155 | Hull, Mrs. Ira | 275 | Rymer, Katharine | 179 | Matthew xi. 11, 12 | 82 |
| Chadbourn, Mary | 155 | Hurd, Mrs. Nancy | 275 | Renfro, Henry C. | 251 | Mark v. 12 | 93 |
| Carter, Maria A. | 167 | J. | | Reynolds, Morris S. | 264 | Count them out | 94 |
| Crisman, Susanna | 167 | Jenkins, Noah | 12 | Rose, Eugene | 275 | Mark x. 17-22 | 105 |
| Cox, George W. | 179 | Jones, Jordan P. | 47 | Roe, Martha Ellen | 286 | 2 Cor. iv. 18 | 118 |
| Cox, John H. | 179 | Jefferson, Eld. James | 60 | S. | | Mark x. 25 | 130 |
| Campbell, George E. | 179 | Jones, Eld. Samuel | 84, 95 | Seybolt, Lewis A. | 12, 35 | Adoption | 141, 225 |
| Cox, Thompson | 191 | Jones, Allen | 154 | Swiggert, John M. | 34 | Remarks on Wm. S. Montgom- | 141 |
| Cloud, Mrs. Mary | 203 | Johuson, Robert | 168 | Staples, Mrs. Amanda C. | 35 | ery's letter | 141 |
| Clark, E. G. | 215 | Jones, Fielding | 191 | Scott, Matilda A. | 36 | Galatians iv. 30 | 153 |
| Crooks, Sally | 227 | Jarman, Wm. H. | 275 | Squires, Mrs. Polly | 46 | The New Birth | 163 |
| Carpenter, Esq. Wm. | 239 | K. | | Sweat, Mary Ann | 46 | Immortality of the soul | 164 |
| Crawford, Lydia L. | 239 | King, Thos. M. | 24 | Skillman, Mary E. | 59 | Our visit in Canada | 164 |
| Carley, Mrs. Lydia | 275 | Kelley, John O. | 47 | Skillman, Thomas | 59 | 1 John ii. 2 & Romans v. 18 | 177 |
| Cook, Mary P. | 275 | Kelsey, Ruth | 83 | Scott, Elizabeth | 83 | Matthew xi. 28 | 178 |
| Conaway, John | 275 | Kephart, Eld. Peter | 156 | Stipp, Mrs. Mary E. | 95 | Revelation xx. 6 | 190 |
| Cory, Jennie L. | 276 | Kaufman, Sarah A. | 167, 203 | Swartout, Isaac | 119 | Psalms xcii. 12-14 | 200 |
| Craig, Malissa | 276 | Kitsen, Wm. | 179 | Stephens, Lucy | 119 | 1 Corinthians iii. 9 | 212 |
| Calvert, Mrs. Mary E. | 285 | Krewson, Margaret | 227 | Southon, Mrs. Maria | 131 | 1 Corinthians vii. 39 | 213 |
| D. | | L. | | Swartout, James L. | 143 | Catholic | 213 |
| Dollahite, Gilley | 47 | Libbie, Elias | 24 | Swartout, Vernon | 143 | Reply to R. C. McKinney | 226 |
| Davis, Wm. | 71 | Lewis, Elizabeth | 34 | Swartout, Harry | 143 | Ephesians i. 12 | 226 |
| Dodge, Mr. & Mrs. Edmund | 143 | Lynn, Elizabeth | 35 | Swartout, Hettie | 143 | What is done for the Adamic | 238 |
| Dodge, John F. | 143 | Lucas, Susan | 36 | Skeeters, Mrs. Sarah | 166 | man? | 238 |
| Decker, Mary E. | 143 | Lindsey, Rhoda B. | 46 | Semonas, Catharine | 167 | Our visit to the West | 238 |
| Delameter, Peter | 155 | Lindsey, Jacob | 47 | Simmons, Willie | 191 | A word to "Dry Baptists." | 250 |
| Dorman, Mrs. Emily C. | 167 | Litchfield, Sally | 71 | Starr, Susannah | 215 | Reply to brethren Turner and | 250 |
| Durand, Phebe | 168 | Linton, Lawson | 84 | Shelburne, Benj. & Joann | 215 | Anderson | 250 |
| Dudley, Caroline E. | 215 | LaRue, Mrs. Juliet C. | 131 | Stringer, Nancy J. | 239 | Reply to "A Subscriber" | 262 |
| Denman, Eld. Isaac W. | 263 | Leper, Elizabeth L. | 154 | Smith, Mrs. Edward | 275 | Is the resurrection of the saints | 273 |
| Daniel, Lewis | 264 | Lawrence, Mary E. | 155 | Slawson, Elizabeth | 275 | in the nature of a birth? | 273 |
| Dudley, Abraham F. | 275 | Livingston, John J. | 263 | Staples, Zettie A. | 275 | End of Volume Forty-three | 282 |
| Durham, Abel | 276 | Littlefield, George S. | 275 | Streud, Mrs. Jane | 276 | "Only in the Lord" | 283 |
| | | Lester, James A. | 276 | | | Prospectus of volume forty-four | 285 |

ORDINATIONS.

| | |
|---------------------|-----|
| Pillington, John F. | 9 |
| Jones, Spencer F. | 69 |
| Moore | 117 |
| Huffman, Ira | 153 |
| Hancock, Wm. | 200 |
| Hagart, J. | 200 |
| Morrison | 227 |
| Underwood, A. | 273 |

CHURCHES CONSTITUTED.

| | |
|----------------------|----|
| Red Oak Church, Ill. | 32 |
|----------------------|----|